

# Christian Advocate

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BUST OF JOHN WESLEY



*From the title-page of The Ladies'  
Repository for 1850*





# Wallet of the Week



**THE MISSIONARY AND MAINTENANCE FUND** of the United Church of Canada shows a seemingly healthy condition. For the three weeks preceding December 11, the remittances were in advance of the previous year, and while the total, \$877,483.14, was about five per cent below the 1933 total, it is believed that there will be no falling off in Canadian missionary liberality. The amount contributed seems to us to be a very creditable showing for the United Church.

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**THE DEATH OF MR. EUGENE R. BLACK**, in Atlanta last week, removes from public life a genial high-minded and worthy citizen. For four years he was governor of the Sixth Federal Reserve District, with headquarters in Atlanta, and for the two years immediately preceding his death he had been governor of the Federal Reserve Board in Washington. He is said to have been sound and conservative in his banking views; but thoroughly co-operative as a factor in shaping recovery legislation and policy. We regret his going, and we are sorry to lose men of his moral cast from public life.

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**THE BURNING OF THE BEDFORD COUNTY COURT HOUSE** at Shelbyville, Tenn., by an infuriated mob, is an act for which no apology can be offered; and for which right-minded citizens must feel a sense of sorrow and shame. Denunciation, however much deserved, would probably do little good; and would be unjust to good citizens who were victims of circumstances beyond their control. Whatever may be the facts in the case of the Negro involved, the deed of that day must be written in history as being without defence. No outlaw performance which results in two men dead; two mortally wounded; and five others seriously wounded; and the wanton destruction of public property valued at \$150,000.00 can be justified at the bar of either righteousness or reason.

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**THE ASSAULT UPON PUBLIC MORALS** through corrupt and indecent publications seems to have assumed world-wide proportions. Early in December a protest was made to the member of the British Cabinet having the matter in charge, and the deputation was composed of nine members of Parliament. They charged that a tide of undesirable magazines, photographs, and so on, was flooding the towns and even spreading through the country villages; and they emphasized the special danger of many advertisements contained in these magazines for items even more indecent and of even graver consequences than the magazines themselves. Many

in America will sympathize with this protest against a tacit licensing of a wilful debauchery of public thought and morals, and will be hopeful that it may have an immediate echo in our own land.

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**MR. K. OKAZAKI, A MILLIONAIRE BICYCLE MANUFACTURER** of Japan, according to the New Outlook (Canada), has decided to devote his ten-million-yen-fortune to the cause of social service. One million yen has been set aside for immediate application to social service projects; and the remaining nine million yen will be made available later. Mr. Okazaki's interest in social work came about through his son who had become deeply interested in the work of Nishida Tenko, a noted Buddhist social worker. The personnel of the committee named by Mr. Okazaki is not less interesting than his decision to devote his vast fortune to this work. It is composed of Nishida Tenko, Buddhist social worker; Col. Yamamuro, of the Salvation Army; Mr. Tokutomi, a Christian newspaper editor in Tokyo; and Dr. Kagawa, a well-known Christian social evangelist. We are persuaded that the planning for the administration was as wise and discriminating as the leadership which built the fortune.

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**IN THE PASSING OF SIR ROBERT W. PERKS, BART.**, English Methodism suffers the loss of a golden link in the succession from Fletcher of Madeley. It was his great-grandfather who took over from Fletcher the leadership of the Madeley Society-class. His own father, a Wesleyan minister, was for ten years Secretary of Foreign Missions; was secretary of the Wesleyan Conference; and then became the president. But Sir Robert was a man who was in no sense dependent upon the fame of his ancestors for recognition. He was truly a man in his own right: An eminent lawyer, a great financier, largely interested in engineering and construction enterprises, and a distinguished member of Parliament; but withal a great Methodist, and faithful to his church throughout his long and distinguished career. He was a member of the Conference of 1878, the first to which laymen were admitted, and he was a member of every succeeding Conference; he was a circuit steward for twenty-four years; and by unanimous vote of the Conference, he was made the first lay Vice-President of the Methodist Church. In 1908 he was made a baronet in recognition of his public services, and he is said to have declined a peerage. World-wide Methodism sorrows with our brethren of the English Methodist Church for the loss of such a great and devoted leader.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JANUARY 3, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### SETTING THE SAILS

The hoildays are over and the new Conference year is already being translated into history. Under the new financial plan of the church, the opening weeks of a new year are made tests of leadership and consecration, such as they have never been before. Every charge is required to begin its year's work with an every-member canvass, or the adoption of some other plan better suited to its needs. The purpose of this is to place the support of the church upon an absolutely voluntary basis; and to create in the whole membership a sense of personal responsibility for the program which they have underwritten. But that is only half of the plan; for this will be followed by the action of the quarterly conference in accepting or modifying the amounts proposed by the district stewards for the benevolent causes of the church. The effect of all this will be to develop a feeling of personal responsibility on the part of the members, and to inspire a feeling of confidence in the program which the church as a whole has undertaken.

But a no less important feature of the plan follows immediately in the program of missionary cultivation and evangelistic effort provided for the early months of the year. During this period the church will be brought face to face with the underlying spiritual reasons for the work which the church has undertaken. This period of cultivation will offer a more searching test for church leadership and will make more telling disclosures in the realm of personal consecration than the every-member solicitation—it will be the second mile of testing. In these days we go forth as sowers in our wide and varied fields of work, and the harvest is being determined by our sowing and cultivation. Every pastor should be oppressed with a sense of his responsibility in these days of opportunity and hope; and every church should seek to marshal the loyalties of our Methodist people that we may undertake and carry through a program worthy of our church in these three great Conferences.

### THE CHURCH SCHOOL IN THE BUILDING OF FAITH AND CHARACTER

In the Christian Century for December 26, is an interesting discussion of the modern Church School in the program of Christian religion. Mrs. Margueritte Harmon Bro, once a missionary of the Disciples Church in China, but now a writer and lecturer of Chicago, has some plain and courageous things to say about this institution which is the most popular and has the widest appeal of all the agencies of Christian work. The writer discusses the ideal of Robert Raikes, the founder, and after giving full credit for what the Church School has accomplished, she says that it is failing as a character-forming agency; that it bisects the spiritual influence of the church, of which effect large men's classes are frequently examples; that it turns the younger generation from the church and robs them of a spiritual undergirding not to be had anywhere else; and that it is insufficient and inadequate in its interpretation of religious experience.

As is needless to say, this is a very severe and sweeping indictment of the Church School in its practical operation; and there will be many who will dissent from the opinion as a whole; and there will be even more who will hesitate to approve such a sweeping charge. But no serious-minded and thoughtful person can escape the feeling that there is a vast deal of truth in the contention which the writer makes. The Church School is no clinic in spiritual realities, but is too much a conventional-gesture through which the mass lends its approval to the general practice of religion. There are, of course, monumental exceptions, but it tends too much to become the interpreter of the message of God to the human soul, and without the conscious call and direction out of which the divine prophet speaks to the people. And a church let down to a lay interpretation of religion often develops a chamber of commerce slant upon the social issues and the spiritual responsibilities of the Christian task. Religion can easily become a

matter of graphs, censuses, and organizations rather than the propagation of the character-forming experience out of which the Church arose. At least, there is food for thought in the brave and courageous words of Mrs. Bro; and no matter what our disagreement may be, our Church School leadership can well afford to take this warning to its heart.

### CHURCH-WIDE EVANGELISTIC CAMPAIGN

The General Commission on Evangelism has asked Bishop Darlington, chairman of the Commission, Bishop Arthur J. Moore, and Bishop A. Frank Smith to lead a church-wide evangelistic movement in March and April. The bishops concerned have accepted and Bishop Moore will reach America in time to participate. The movement will be in the nature of a preaching mission similar to that proposed by the Federal Council of Churches. A mass meeting and conference of preachers and laymen in each annual conference is contemplated, which it is hoped will be followed by evangelistic campaigns in many of the cities and districts of our territory. Details are now being worked out and will be announced as soon as possible. The Commission will ask the assistance and co-operation of all the bishops and a large number of preachers, singers, evangelists and educators.

### THE LIQUOR BUSINESS

The problem created by the sale of liquor is no less an issue today than at any other period of our national history. It is a question in which every good citizen should have a vital interest, and every right-thinking person has a right to know all the details of horror and wretchedness chargeable to its authorship. It is said that the nation's drink bill for the first year of repeal reached the staggering total of \$3,000,000,000.00, and that other hundreds of millions were spent for bootleg products. This is off-set by an estimate of \$2,848,000,000.00 for bootleg under prohibition—the figures of the Association Against the Eighteenth Amendment. No one would accuse that organization of being unfriendly to anything that would tend to discredit prohibition. But the wildest partisan of liquor will hardly dare to claim that repeal has contributed to temperance, after these disclosures.

For our part, we say frankly that we are not entertained by a comparison of these figures with other unrelated subjects; nor by the assertion that liquor has had a great part in national recovery. We believe in putting liquor and the liquor business on the spot for what they are. Its consumption of earnings which should go for the maintenance of homes and families, and the toll of human life in traffic accidents are social and moral factors which

must be met. According to local papers, there were five arrests for drunken driving in New Orleans on the Sunday before Christmas, there was another accident in which liquor had a part; and the streets are marked with crosses indicating the location and date of 85 fatal traffic accidents during the year—an increase over last year. As for liquor's contribution to economic recovery, we frankly do not believe a word of it. The state that seems to be making real progress toward recovery is Mississippi. Press reports on Christmas Day show an increase in the income of the people of one hundred and fifty per cent; a large increase in bank deposits; and acceleration in debt payments; and a clear surplus of \$2,000,000.00 in the state treasury. And, what is more, liquor and the liquor business had small part in swelling that balance, for both are outlaws in Mississippi. We are against liquor.

### HELPING THE EDITOR

Among the Christmas presents which the editor received, and they were not numerous, are two which are rather suggestive. One is an enormous blue pencil, and the other a brass foot rule. They seem to imply that with plenty of blue pencil and brass all articles may be cut to dimension. If such be the intention, it is doubtless an optimistic view of the problem; and it is certainly a process which no editor would wish to invoke. But, turning from the pleasant suggestion of a Christmas gift to the real facts, may we suggest to all our friends the need for writing briefly and pointedly on all matters? The insertion of the departments makes the space of the Advocate much more limited than the mention of sixteen pages indicates. We are undertaking to enlarge and dignify the different phases of our work, such as the Church School, the Woman's work, and the Laymen's activities; and we are adding a page for the family, along with other special features for the promotion of our church life. Our friends can do us a real service by keeping in mind the limitations of space, and remembering that we must give variety to the contents of the paper and fair representation to every interest of the church. No one has complained, and we are saying this now that no personal element may enter into our plea later. With this issue, the Advocate is fully organized and we hope to make it interesting and profitable for every Methodist in our three Conferences. One other matter to which we would call attention is that some of our brethren occasionally send in subscriptions at one dollar. On December 1, that price was discontinued by the Publishing Committee and neither the editor nor the manager have the right to change the subscription rate. We can only enter the subscription for eight months where only one dollar is sent. Please take note of this.





# The Forum



## THE REVOLUTION IN THE MORAL SPHERE

"A revolution in thinking is in progress," writes Professor D. Lamont in "Christ and the World of Thought," "and it does not yet appear what the issue is to be. Probably most people are only vaguely aware of its existence, for revolutions in thought are not clearly discerned until they stand out in the perspective of history. . . ."

"It is in the moral sphere that the revolution in thought makes itself most immediately and powerfully felt. Few people have a taste for speculative thought, but everyone must live somehow. Thomas Carlyle's 'you needn't' can be met by the qualification that everyone must live somehow if he is to live at all. And what culture says today is echoed in the life of the multitude tomorrow, especially when it chimes with the impulses of the natural man. In this way popular modern culture has persuaded its camp-followers that they have intellectual justification for dispensing with what has hitherto been called morality. There are more people in the world who are proud of their moral laxity than ever there were. The sense of shame is quickly disappearing for the time. A 'new morality' is in vogue, which at the best is playing with fire and at the worst a wallowing in the mire. The revolution in moral ideas has thus its source in the notion that morality has no eternal sanction, which means that there is no God who cares how men live. It has become as plain as reason and facts can make it that if morality has not its sanction in the Living God it has no adequate sanction at all. There are still many people who would fain preserve morality while dispensing with a belief in God, but both theory and practice prove it to be a vain wish. Morality may linger on for a while when faith has ceased, but it is the lingering of the evening twilight, 'and after that the dark.' It is, however, the hopeful side of the moral revolution that it has brought out into clear relief the essential condition of the preservation and enhancement of morality in the world. That condition is belief in a God who rules and cures. We are cast upon God for our ultimate sanction of morality. It is well that we should be driven from our false refuges, and that is what is happening on all sides today."

"The revolution in religious thought," continues Dr. Lamont, "is the most momentous aspect of the thought-revolution, though to many it may not ap-

pear so. The supreme question of human life is that concerning God. If it is true that there is a God who reigns and cares, human life must have a definite and weighty meaning. If there is no such God, life's meaning must be very different if in that case it has a meaning at all. When it is maintained that we have no way of telling whether or not God lives and cares, it is implied that we have no way of knowing the meaning of life. That would be indeed a desperate plight. For then a race would be condemned to occupy itself with meaning without having the chance of finding out the meaning of its own existence. In any case, it is incontestable that the question which lies behind all other questions is that concerning God. Alike for the life of thought and the life of action no question can rival this in importance."

"For the first time in the human story, God has been removed from the unique place which He held in the mind of the race, and has been relegated to a place in matters of opinion. That belief in God was often or even generally crammed with superstition is beside the present point. A portentous revolution appears in the identification of God with an idea which may or may not be entertained according to the way in which a man's mind happens to work. Man, as never before, has constituted himself the measure of God, and that at the very time when he thinks Christianity too anthropomorphic."

"I am increasingly convinced," continues Dr. Lamont, in one of his closing chapters, "that the weakness of the modern Church is due to indecision towards Christ. It is intended to give Him the pre-eminence in all things, and, except here and there, it is not doing that."

"The Word of God to man is not taken seriously, and therefore it is heard but faintly where it is heard at all. For the Cross will not tolerate the observer attitude towards itself. It demands the great decision. It calls the proud man from his pride, the learned from his learning, the rich man from his gold. It calls us all to discover that we are poor and ignorant sinners in the sight of God. We all needed Christ to die for us. I had rather be a shepherd on the moor or a charwoman at her wash-tub, if their hearts, as I have known them, are rejoicing in the light and love of their Lord, than be the most learned person on earth, if his mind be filled with a spiritual fog which he persistently emits to the darkening of souls around him. The spiritual air today is thick with smoke."—The Christian World (London).

## PRAYER

How slowly we outgrow our childish idea of prayer! Constantly we try to make God a lackey to do our bidding. Constantly we ask some boon unfair to our fellows. God's other children—and the whole curse of nationalism and economic greed is in that asking. Constantly we treat God in prayer as if we knew what is best for us and our world, and as if He were ignorant.

If a nation prays for success in arms, it prays in effect that another nation may be in subjection—that a sword shall be laid across the face of the earth. If even half the world prayed honestly, war would be ended; for an honest prayer can ask only for the joy of the whole family of God. If we pray for economic truce, we are in effect asking that a condition shall persist in which a few are comfortable and hosts are under threat of poverty. Isn't it a thing appalling that we should, by prayer, so often try to use God for our selfishness?

"Ask anything in My name"—enough food, enough daily joy, enough sunshine, enough human friendship, anything needed for the perfection of the soul; and it is yours! But a wise man does not ask freedom from sickness; these humbling times teach too much to be surrendered. He asks instead for power through sickness. A wise man does not ask to escape death; he asks instead courage to greet death as a finer adventure even than life. "Ask in My name"—and keep asking! Friendships grow by frequent meetings. Thus it shall be given unto you.

—Florida Christian Advocate.

## A SERIOUS QUESTION

A few Sundays ago, the teacher of the men's Bible class of one of the leading pastoral charges in the Mississippi Conference, in discussing the lesson for that day, emphasized that feature of the lesson that pertained to the spiritual side of the church, in contrast to the material side, said: "The type of preaching that is being done in our pulpits now is responsible for the type of professed Christians we find in the church today. Our only hope of ever being tied back to the type of consecration and zeal of our fathers, is to be found in the evangelical fervor of Bishop Arthur J. Moore." He asked this question, "Do you know of a church in our Conference that has had recognition for its activities, other than finances?"

This is a startling question. A question that involves momentous issues. It was not asked by a foolish man; nor by a man seeking to satisfy idle curiosity. But by one of the sanest and safest laymen in the Mississippi Conference.

Let some one who knows, answer.

B. F. JONES.

## THE PULPIT FOR TODAY

What is the special need of the moment in the pulpit? We are told by one that the first and supreme duty of any pastor is to become conscious of sin—conscious of the sins of the people in his community. The laying of the finger, even a healing finger, upon any plague-spot calls for both grace and grit. Courage as well as culture is needed in the pulpit today if a man would preach all of the facts, commands and implications of the eternal Gospel of the grace of God. All about us men and women are consciously or unconsciously signalling for help. As God's priests we are to give men new strength and courage to endure. But we are not anywhere called upon to give men strength to endure that which had better not be endured but abolished. To speak the truth as it is in Jesus is the supreme need of the pulpit in any day.—The New Outlook (Canada).

## PRESIDING ELDERS, LOUISIANA CONFERENCE

The presiding elders of the Louisiana Conference are called to meet in First Methodist Church, Shreveport, La., Thursday morning, January 3, 1935.

HOYT M. DOBBS.

## PRESIDENT MOODY BIBLE INSTITUTE

Announcement of Founder's week at Moody Bible Institute has just reached the Advocate desk. The announcement carries the statement: "The new president, Rev. Will H. Houghton, D.D., will make substantial contributions to the program." The editor of the Advocate was associated with Dr. Houghton in Atlanta, Georgia; and he is prepared to believe that the new president will make distinct contribution to the historic school of religion founded by Mr. Moody. We regard Dr. Houghton as a man of real ability, a pleasing personality, and a man of courage and conviction.

## WOODROW WILSON'S IDEALISM

Perhaps there is no better testimony to the Christian idealism of Woodrow Wilson than that of his daughter, Margaret: "Mother and father shared every great aim, were working to sacrifice all the things of this world for the things of the spirit. In fact, they were not conscious of sacrificing them, just letting them go because of a greater love."—Forward.



# The Trail of The Circuit Rider

BY W. L. DUREN

## Chapter I

### JOHN WESLEY

The plan of this work does not include a detailed biography of John Wesley; but a fair understanding of his career is necessary both for the satisfaction of Methodist people and as an approach to the history of the church which he founded. Louis XIV of France is said to have interrupted a judge with the haughty declaration: "I am the state"—a boast as untrue as it was lacking in royal grace and refinement. John Wesley might, however, have made such a claim respecting his own relation to the first fifty years of the Methodist movement without subjecting truth to a very severe strain. As we shall see, his authority was practically absolute; he was without anyone to dispute his leadership; and his will was a law not open to question in Methodist circles. One may not be able to agree with all that Green, the English historian, says of Mr. Wesley's influence upon the eighteenth century; but there will be little disposition to question the statement regarding Mr. Wesley and the Revival: "He embodied in himself not this or that side of the great movement, but the very movement itself."

A glance at the long list of books dealing with Mr. Wesley and the Methodists will suffice to convey an idea of the importance and distinction of the man whose work has held captive the imagination of the world for nearly two hundred years—a story which is still one of the most inspiring chapters in the record of personal achievement. We can do no more here than give an outline which may help to recreate the age in which he lived and relate him to the movement which he originated. In undertaking this, we do not overlook the fact that a miniature, whether of painting or of biography, must be a work of art or it is apt to be a crude betrayal of its subject. We shall endeavor to make clear and understandable the outline of Mr. Wesley's character and work, and sources will be indicated for the benefit of those who care to make investigation for themselves.

John Wesley, the fifteenth of a family of nineteen children, was born in Epworth rectory, Lincolnshire, England, June 28, 1703. His father was Samuel Wesley and his mother Susanna Annesley Wesley. On the side of both father and mother, he was descended from a long line of distinguished Dissenters, English gentry and clergymen, some of whom suffered cruel persecution following the restoration of Charles II. Samuel Wesley, the father, was first sent to the free school of Dorchester, and when he was fifteen years of

age he went to London at the expense of Dissenter friends to prepare for the Nonconformist ministry. During his stay in London his mind underwent a change, and he transferred to Oxford to prepare himself for orders in the Church of England. This was the first break in the Nonconformist connection of the family. On the side of Mr. Wesley's mother, the inheritance of Nonconformity was more direct and substantial, and it was from her that he received a spirit of independence which played an important part in his life. To his inherited strain of religious attitude must be added, of course, his individual response to the spiritual needs of the age.

The first ten years of John Wesley's educational and spiritual training was presided over by his mother; and, regardless of her breaches of modern educational psychology, no decade of his life was made to serve higher or holier ends. On January 28, 1714, he was admitted to Charterhouse—a foundation upon which forty boys were educated without charge. Although he was less than eleven years of age, his entrance at Charterhouse was really the end of his connection with Epworth, except for correspondence with the family and the time that he served as his father's curate, from April to September, 1726, and again for a longer period in 1729. After a little more than six years at Charterhouse, he entered Christ Church, Oxford, July 13, 1720. At this College made famous by Cardinal Wolsey, he had an annual allowance, as a Charterhouse student, of forty pounds, and he remained there until elected Fellow of Lincoln College, March 28, 1726. The next nine years, with the exception of the time spent as curate at Wroote, he spent in residence at Lincoln College, and he maintained a connection with the College for more than a quarter of a century.

No careful person has claimed that John Wesley was a great scholar. He was physically frail and he may not have had the talent for profound scholarship; but there can be no denying the fact that he was a great student, and he came to be a man of great versatility. It is said of Abraham Lincoln that he formed the habit of reading a book and then clothing its thought in his own words. Mr. Wesley did not do that, but he always made a synopsis of the books which he read—he "collected," as he said. In that way, he made himself master of vast and varied fields of thought.

He was ordained deacon in the Church of England, September 29, 1725; and priest, September 22, 1728. Just prior to the time of his return to Lincoln College from his curacy at Wroote, October, 1729, Charles Wesley, William Morgan and Robert Kirkham organized what has since become famous as the "Holy Club."

Upon his return to Oxford, John Wesley immediately became its guiding spirit and was known as the Curator or Father of the Holy Club. This club had as one of its aims, spiritual culture—a feature common to many such groups throughout England. It had also a literary feature; but its chief distinction lay in the ability and the intense earnestness of those who composed it. Under the lead of William Morgan, the club began a ministry to those who were in jail and then to the poor, activities which were an eloquent prophecy of what was to be the mission of John Wesley and the Methodists. William Morgan left Oxford, June 5, 1732, and soon after died of tuberculosis; Robert Kirkham left to become his uncle's curate; but others were added and the club continued its activity for a number of years. In 1735, John and Charles Wesley left for the ill-starred mission to Georgia. The Holy Club did not cease to exist on that account, but its influence and importance were greatly diminished. It had, however, served its purpose in the discovery of a leadership that was destined to wield a mighty influence in shaping the life of the world.

It was while John Wesley was a Fellow of Lincoln College that he came under the influence of the writings and the personality of William Law and the German mystics. He read Law's *Christian Perfection*, and *A Serious Call to a Holy Life*; and he paid visits to Putney to counsel with Law, who later became one of the German theosophists. Fortunately for Mr. Wesley and the Methodist Church, he was too well established in his own theological beliefs to be swept away by the pietistic casuistry and asceticism of his new teacher; but there can be no doubt that for a time he was greatly affected by his mystical theories of salvation and a holy life. In a letter written to his brother, Samuel, under date of November 23, 1736, he said: "I think the rock upon which I had the nearest made shipwreck of the faith was the mystics." Later, as he neared the English coast on his return from Georgia, he wrote a review of some of his religious convictions; the paper was dated January 25, 1738, and he says of the mystics: "Only my present sense is this—all other enemies of Christianity are triflers; the Mystics are the most dangerous; they stab it in the vitals, and its serious professors are likely to fall by them." These two statements, separated by nearly two years, are clear indications of the peril which he experienced in such teachings.

On October 14, 1735, John and Charles Wesley, Benjamin Ingram and Charles Delamotte left London for Gravesend to embark with General Oglethorpe for Georgia. John Wesley went as a missionary under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, and Charles went as private secretary to General Oglethorpe. John Wesley's letter, dated October 10, 1735, shows that he went out with an exalted conception of his mission and in a mood of high spiritual adventure. He was evidently little pre-

pared for the rude disillusioning which awaited him. His thoughts of spiritual conquest related to himself, however, as well as to the savages of the tribe of Tomo-chachi.

Wesley's Journal shows that the time at sea was filled with activity and with such public and private ministries as a crowded ship and a stormy voyage made possible. After a voyage of three and a half months, the ship came to anchor near Tybee Island in the mouth of the Savannah River, February 5, 1736. The one incident connected with the voyage, which was destined to exercise a permanent influence upon the life and thought of Mr. Wesley, was his contact with the twenty-six Moravian Christians, among whom was Bishop David Nitschmann. These Moravians were fleeing from persecutions in their home land and were on the way to join their expatriated brethren in Georgia. We have already noticed Mr. Wesley's susceptibility to mysticism; and he now came under the spell of a more direct and practical phase of it in the behavior of these fellow passengers. Their songs and their composure in the midst of the storm caused him to distrust his own quaking heart, and the result was a disquieting of his soul which continued until the latter part of May, 1738, when he entered into that exalted Christian experience which marked the birth-hour of Methodism.

No venture of John Wesley's life was more disappointing to him than was the mission to Georgia. His dream of converting the Indians was not realized, for he spent his time in a conventional ministry to the white settlers in Savannah. This was not to his liking and he made vigorous protest to General Oglethorpe, but all to no purpose. Charles Wesley was assigned to the headquarters of General Oglethorpe at Frederica, where he soon became embroiled in difficulty to such an extent that his life was in peril. He returned to Savannah on May 16, 1736, and in July he left for Charleston whence he sailed for England, August 11. John Wesley had no serious trouble in Savannah until after the end of the first year. The story of his unhappy romance with Miss Sophy Hopkey and her subsequent marriage to a Mr. Williamson is so well known as to require only passing notice.

Mr. Wesley appears to have taken literally Paul's admonition to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." He was a staunch adherent of rule, and he was merciless and indiscriminate in his attack upon every form of wrong doing. He refused to baptize the baby of bailiff Parker except by dipping, unless the parents would certify that it was "weak;" he rebuked an officer of a man-of-war for swearing; and he made the mistake of telling Mrs. Williamson, Miss Sophy Hopkey, what he "thought reprovable in her conduct;" and a month later he repelled her from the holy communion. For this last affront,

(Continued Next Week)



## Mississippi and Louisiana

The friends of Rev. C. C. Miller throughout Louisiana will rejoice to learn that he is improving and that hopes are entertained for his early recovery.

Rev. E. P. Craddock of Potts Camp, Miss., sends greetings to the Advocate, which we acknowledge with thanks. We wish for him and his people a great year in every respect.

Judge R. E. Bennett, Meadville, Miss., was an Advocate visitor a few days ago. Judge Bennett and his family were on a visit to the editor's family, Mrs. Duren being the Judge's sister.

Rev. S. A. Seegers of Rayne, La., was an appreciated caller at the Advocate office a few days ago. As usual, he was seeking to magnify the work committed to him by the Conference, by setting up a program for the Golden Cross in the Conference.

The editor acknowledges the reception of attractive Christmas Bulletins from Dr. Henry F. Brooks, Tupelo, Miss., and Rev. E. H. Cunningham, Corinth, Miss. Both of these calendars are well arranged and creditable examples of pastoral enterprise.

Rev. W. J. Dawson, recently transferred to the North Mississippi Conference from Mississippi, has had a gracious reception at the hands of the good people of Itta Bena. He does not forget the Advocate in his plans, and we know that he will have a happy year in that charge.

Rev. T. E. Gregory, who was recently assigned to the Kosciusko, Miss., church, reports 18 accessions already. Kosciusko is fortunate to have the leadership of Brother Gregory and his capable wife. The editor has personal knowledge of the man and his work, and he commends both without reserve.

Mr. and Mrs. William Marshall Teague, who have been subscribers to the Advocate for nearly fifty years, honor us with

an invitation to their fiftieth wedding anniversary, which event was celebrated at Belzoni, Miss., December 25. We wish for them many added years and joys that richer grow as the shadows lengthen.

Rev. K. W. Dodson held a meeting with his pastors and a group of laymen on December 18, at Hammond, La. They discussed their problems, and particularly the Advocate. We feel sure that there will be a fine response to the program of the church throughout the district under the leadership of Brother Dodson.

Dr. Countiss is very happy on the Greenville District. It is a homeland to him. The greater part of his ministry has been in that section of Mississippi, and he has many friends there. We regret to know that Mrs. Countiss has been somewhat indisposed, but we are glad to be assured that her condition is not serious.

Bishop Dobbs, according to notice given elsewhere in this issue, is calling the presiding elders of the Louisiana Conference to meet at First Church, Shreveport, at 10 a. m., January 3. We are sorry that the notice did not reach us in time for last week's issue, but the paper was already on the press when the notice came to hand.

Copies of the Journals of the three patronizing Conferences of the Advocate reached the desk of the editor during the past week within three or four days of each other. The secretaries of our Conferences who labored night and day to compile the proceedings, statistics, etc., for the printers are to be commended for the speed and accuracy with which this work was done.

Rev. B. M. Hunt began last week a series of devotional meditations for the home page, which he has graciously agreed to furnish for the entire year. The editor appreciates this splendid loyalty to the Advocate, and this contribution toward the deepening of the devotional

spirit of our homes. Read the home page; we are sure that you will be profited by this meditation.

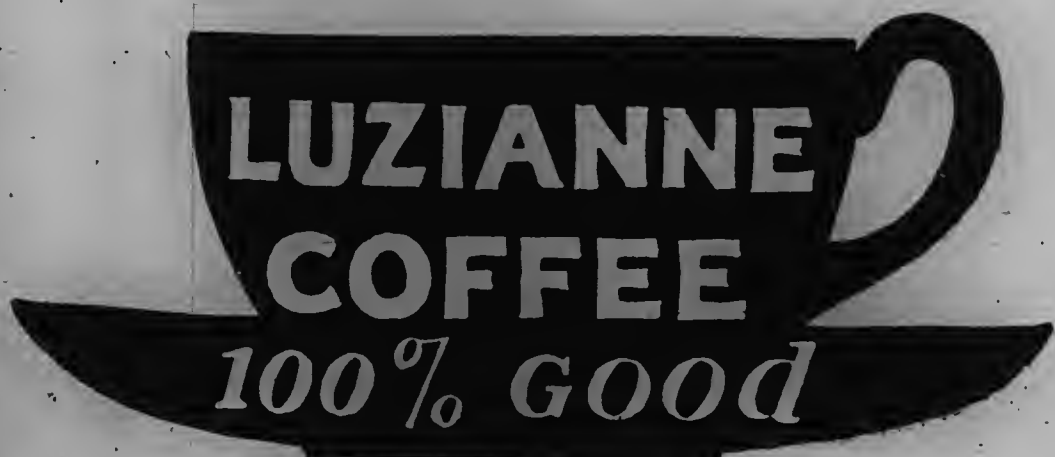
Mr. Chauncey French and his family of New Orleans will have the profound sympathy of many friends in Louisiana and Mississippi in the sorrow which befell them in the tragic death of eleven-year-old Chauncey, son of Louis French, who was struck by a locomotive in Binghamton, New York, a few days ago. The little fellow lost his life in an effort to save his dog from a speeding train. The Advocate joins with a host of friends in prayer for these broken hearts.

Noel Memorial Church, under the leadership of Dr. Lawrence L. Cowen, is moving forward in a great way. Fifty-two members have been received since Conference, nine of them by profession—that is a record for twenty-two days of service. Dr. and Mrs. Cowen have been granted leave of absence to visit their new grandson, Harry Lavell Thomas, born December 5, in Houston, Texas. Dr. Cowen will resume work with an informal New Year's reception for the entire church.

Galloway Memorial Church tops the list in the Advocate campaign, and we acknowledge with sincere gratitude a check for a subscription representing every year since the Christmas Conference of 1784. In the campaign these were called "Methodist Honor Advocates." We appreciate the splendid work of Dr. Decell and Mr. Forrest B. Jackson of the Lay Activities Committee, and we sincerely hope that this may be the beginning of 150 fast friendships for the Advocate.

Dr. J. R. Countiss begins with this issue his study of the lesson for the Church School, which he will continue throughout the year. Dr. Countiss needs no introduction to people of this section, as he has been long and favorably known in connection with Mississippi education. The editor appreciates profoundly this service, and the more so since he is rendering it without compensation. We shall be glad to have you write him about any specially helpful suggestion that you find in these lessons.

Dr. W. W. Holmes, pastor of Rayne Memorial Church, New Orleans, was the speaker at the Temple Sinai Christmas service on the evening of December 28. This interesting custom of inviting a Christian minister to bring the Christmas message was introduced by Rabbi Louis Binstock several years ago. It is said to have become one of the happiest and the most popular features of the Temple services; and it is a real factor in laying the foundation for a better understanding between Jew and Christian.



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

Now thirty-four has become thirty-five,  
A new date, a new day, a new year!  
Together may we work, together may we  
strive

If the skies be cloudy or if they be clear.  
Strive to be faithful and strive to be true  
Strive to understand one another  
Strive to make His commandments our  
law

His love, our portion, forever and ever.

As our new presidents enter upon their duties may it not be with fear and trembling but with courage and assurance. We heard a last year president say that her only duties were to think and pray and when her plans were given to her auxiliary there was always perfect co-operation. However this is not always true and the new president may need a sense of humor so that she may not think the skies are falling through when a few acorns hit her on the head; in other words some of her plans may fail but she must not become discouraged. It has been said that our W. M. S. is a great school in which we are taught about our home field and its needs, the foreign field and its urge, it also makes us conscious of our minister's needs and should arouse our interest in the youth of our church.

### MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength; Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



The president is the dean of this school and should know enough parliamentary law to conduct an orderly meeting. We believe in this school women grow in grace and knowledge. Its real nature is spiritual, and first of all the dean should be spiritual and must have the Silent Partner who will help her through difficulties she may encounter. "I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

#### Christmas at St. Mark's

The Christmas festivities at St. Mark's started a week in advance of Christmas day. Each day of that week was brim full of activities—Christmas bazaars by various clubs, club parties, a Christmas eve celebration, and a beautiful Christmas pageant made up the week's program.

After an open house on Christmas eve, forty-five folks divided into several groups left the Center about four a. m. and wound their way throughout that section of the city serenading church members and friends of St. Mark's with the beautiful Christmas carols. These groups were headed by Deaconesses Stroup, Lundy, and Hodkins.

On Sunday night a most impressive pageant "Those That Sit in Darkness" was presented to an audience which filled the chapel. The personnel of the cast was most interesting, consisting of Italian, Spanish, French, Syrian, Greek, Indian, and American peoples. All of these nationalities with a number of others made up a most attentive congregation. The pageant was directed by Deaconess Stroup.

Deaconess Verna Webster of St. Mark's Community Center spent the holiday season with her family at Oxford, La., and incidentally attended the wedding of her brother.

Deaconesses Nettie Stroup and Georgia Bates, Miss Lydia Mickal and Mrs. Lewis, all of St. Mark's Center, spent a six-day vacation at Tampa, Fla., during the holidays.

Miss Clara Chalmers, Louisiana Conference's own missionary daughter, has

spent the greater part of the winter months with her parents, Mr. and Mrs. C. O. Chalmers, 413 Hillary St., in New Orleans. She will leave early in January to take up some special work at Scarritt College, Nashville, Tenn.

Miss Clara has spent thirteen years in Cuba, under appointment of the Woman's Missionary Council. She spent two years in the normal department of Buena Vista School of Havana and later was transferred to the Irene Toland School, Matanzas, where she has served as its principal since the death of Miss Toland.

Miss Julia Reid, another Louisiana Conference Missionary daughter is supplying for Miss Chalmers at Matanzas while she is on her furlough.

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Are you all in, tired and run down?

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**MALARIA**

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due to functional disturbances

**FOR** pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

### GALL BLADDER TROUBLES

and digestive disturbances due thereto. Drainage method (used at home) brings amazing relief quickly. Easy, harmless, inexpensive. Write for full particulars, free. Dr. J. W. Kidd, 316 Carrol Bldg., Ft. Wayne, Ind.

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## The Methodist Layman

### LET US START THE NEW YEAR RIGHT

By W. B. Clarke, Monroe District Lay Leader

The last General Conference authorized the Board of Lay Activities to promote stewardship in men's work, and a sound financial system in every church, with an adequate support of the ministry, full payment of all benevolences, and the proper provision for all church obligations, for personal evangelism, lay speaking, training of official boards, and co-operation with all the general activities of the church, and the responsibility for devising methods of securing among the laymen an increasing loyalty and interest, with the ultimate end in view of having an active, working force in every organization.

For the accomplishment of these results, a greater responsibility has been placed upon the Board of Stewards, whose chairman will now be a member of the District Board of Stewards, who, together with the presiding elder of the district, the district lay leader and the associate lay leaders, is charged with the responsibility of carrying into execution the things herein above stated.

The last General Conference also pro-

vided what is commonly referred to as "A New Financial Plan" in every church, which largely means an abandonment of the old assessment or apportionment plan for the raising of our benevolences, and for the support of the ministry and the other church agencies.

I would like to see the district lay leaders and their associates, the presiding elders and our preachers, together with their respective boards of stewards, take a very active interest in the accomplishment of the things outlined above. I hope that our leaders will lay before every congregation in the Louisiana Conference the needs of our Church, and show our people that we are members of a great institution, functioning in a world-wide way, and that each church is one of the many units of this great organization, and the success of the whole institution is weakened by the failure of one unit to that extent. I want to see the great Methodist Church, of which I am a member, as an active, vigorous, energetic and militant force for right in every community.

I would urge that the district lay leaders of our church, together with their associates, join hands with the presiding elders, and they in turn with the pastors, and the pastors in turn with their boards of stewards, to make each church an active force for righteousness; to make each church unit an outstanding influence in the community, operating in the interests of humanity, and placing spiritual values where they properly belong.

I would urge that we start the New Year right, by seeing that in every church there is a sound financial plan, to support the ministry in an adequate way, and to support the institutions of the church. It does seem strange that our great Church should have to struggle as it does, for means to carry on, and that we find it each and every year a difficult task to even finance the ministry.

If a movement could be launched which could really interest our people in the plan of the church, and let them see and understand thoroughly what our great Church, as an institution, is doing, it would seem that a sufficient sum of money could be raised in order to accomplish these things in a reasonable way. We have heard much about the new plan, and I will say that the plan is perfect; but no system or plan has ever been devised which will work itself, and unless we, as members of our great Church, be-

come interested and are willing to give of our time, energy and effort to see that the plan works, the plan will not succeed; but on the other hand, if we, as members of the church, will work the plan, and follow it up after it has been adopted by the church, I believe that we will find that we will adequately finance the ministry and will raise the amount of money which will be pledged for benevolences, and if we do, this will be a new thing in our church life. So I urge our people to become interested in our church; to give of their energy and their time; to advance spiritual values among our people; to work in the interests of humanity, and to properly finance the institutions of our church.

### It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



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You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

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## PROGRAM OF THE GENERAL MISSIONARY COUNCIL

The General Missionary Council will meet in Little Rock, Ark., on February 26-28, 1935. The sessions will be held in the First Methodist Church, of which Rev. C. M. Reeves is pastor. A program of outstanding interest has been prepared.

Beginning at 10 a. m., Tuesday, February 26, there will be an all day meeting of the Conference Missionary Secretaries of all the Conferences. Presidents of conference boards, chairmen of evangelistic committees and other missionary workers are cordially invited to attend this conference.

The opening public address at the Council will be delivered by Bishop W. N. Ainsworth at 7:30 p. m., February 25, the Bishop's subject being "The World Mission of Christianity."

On Wednesday, February 27, the program will be strictly missionary. The following features will be presented in the morning.

9 a. m.—"Missionary Plans for the Quadrennium"—Dr. W. G. Cram.

9:30 a. m.—"The Basis of the Missionary Spirit in the Church"—Bishop E. D. Mouzon.

10:30 a. m.—"Southern Methodism's Oldest Daughter"—Bishop Randall A. Carter of the Colored Methodist Church.

11:30 a. m.—"What Must the Church Do to Save and Be Saved"—Bishop John M. Moore.

On Wednesday afternoon there will be a conference and round-table discussion of foreign missions, directed by Bishop Paul B. Kern, chairman of the foreign work committee of the board of missions. Dr. A. W. Wasson and Miss Sallie Lou McKinnon, foreign secretary of the board, will participate as will several foreign missionaries.

On Wednesday evening at 7:30, Bishop Alva W. Leonard of the Methodist Episcopal Church, will speak on "The World Pleads with the Preacher." Bishop Leonard is chairman of the Continuation Committee of the Ecumenical Methodist Council for the western part of the Methodist world and his address will deal with the place and opportunity of the preacher in the present day world.

Thursday, February 28, will be devoted to the subject of evangelism. The following program will be presented in the morning:

9 a. m.—"Evangelism, Our Present Duty" by Dr. W. F. Quillian.

9:30 a. m.—"The Evangelistic Message of the Christmas Conference," Dr. Paul N. Garber, Professor of Church History in Duke University.

10:30 a. m.—"Methodism and Spiritual Recovery," Bishop A. Frank Smith.

11:30 a. m.—"A million Converts in this Quadrennium," Bishop U. V. W. Darlington. Bishop Darlington is chairman of the General Committee on Evangelism, and will interpret the Episcopal address read before the last General Conference which called for a great evangelistic advance during this quadrennium.

On Thursday afternoon there will be a conference on home missions and evangelism. Bishop Sam R. Hay of the Home Committee will direct the discussion and Dr. Grover C. Emmons and Mrs. J. W. Downs, Home secretaries and several Home missionaries and deaconesses will participate.

On Thursday evening, at 7:30, the Council will close with a great evangelistic meeting in which Dr. C. C. Sealeman, president of Southern Methodist University, will speak on "The Evangelistic Spirit of Early Methodism."

## PRAYER FOR THE NEW YEAR

By F. Robina Monkman

God of the years that lie behind us,  
Lord of the years that stretch before,  
Weaver of all the ties that bind us,  
Keeper and King of the Open Door:

Grant us peace in the year now breaking,  
Peace, Thy dove with the soft white wings.

Spread above us, asleep or waking,  
Wise in love and the trust it brings.

Grant us hope, and a courage glowing  
White and pure as the stars above;  
Grant us faith in a full stream flowing  
Down from the heights of Thy changeless love.

Out of the ruins of doubt and sorrow,  
Out of the ashes of pain and tears,  
Help us to fashion a new to-morrow,  
Free from the anguish of blighting fears.

Build with us, lest our great walls crumble,  
Broken stone upon useless clay;  
Walk with us, lest our slow feet stumble,  
Grove, and falter, and lose the way.

All through the seasons of sowing and reaping,  
All through the harvest of song and tears,  
Hold us close in Thy tender keeping,  
O Maker of all New Years!

## WOMEN WHO ARE RUNDOWN



Mrs. C. A. Herring of 839 N. Owasso Ave., Tulsa, Okla., said: "I was all rundown, felt irritable, and suffered from headaches. I had scarcely enough strength to do my work. Less than one bottle of Dr. Pierce's Favorite Prescription was all that I needed to take to restore my health." Sold by druggists.  
New size, tablets 50 cts., liquid \$1.00.  
Large size, tablets, or liquid, \$1.35.

**666** Checks  
**COLDS**  
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**FEVER**

LIQUID - TABLETS  
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When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

## EYE-STRAIN?



*Let us measure  
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ARE you troubled with eye-strain? Do you ever have headaches? If so, you may need the services of an eye specialist, and you probably need more light! Not one home in ten is adequately lighted. And there is just one sure way to tell whether your family is provided with enough light. Call us up, and ask for an expert to check your lights with a Sight Meter. This is a new service. It is free to all our customers.

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## Christian Education

### SUNDAY SCHOOL LESSON FOR JANUARY 6

By Dr. J. R. Countiss

#### WINNING MEN TO CHRIST

The subject of the lessons for the quarter is knowing Peter; the object is knowing Christ. Both should be kept in focus. The time given to Peter is justified because he was "the prince of the apostles;" because he was the object of so much solicitude by the Master; and because he was perhaps the most human of the apostles—most like the rest of us. As a difficult child discovers to us the love, patience, forbearance and forgiveness of the mother, so this difficult disciple discloses to us the heart of the Christ. The indirect method of learning is of large value. He best knows and serves God who best knows and serves men. The men of Galilee were not the last to stand gazing into the heavens for him who is found on the crowded ways of earth, as Peter was not the last to linger upon the mountain of glory and vision while duty called to the shadowed valley of human need. Jesus was himself criticized for going about telling stories of merchantmen, fishermen, bread-makers and playing children while the pious ones tithed condiments, measured the law by the yardstick of tradition and weighed justice in the scales of caste prejudice. Let us study Peter, but let us find the Messiah.

"Behold the Lamb of God" is the first and only message of the church and its ministry. The disciples heard John and followed Jesus; heard the "Voice" and found "the Truth." The star of John was setting; the Sun of Righteousness was rising. Woe unto that church whose minister is more popular than its Master, and to that minister whose friends and followers do not become the friends and followers of Jesus.

Jesus' inquiry as to the object of search on the part of the two disciples was not for information, but for confirmation—to clarify and fix their purpose and to encourage its pursuit. It started conversation and elicited invitation. The Master's word to every hungry soul is ever, "Come." "They abode with him that day." What a day it must have been! Fare simple, but fellowship divine. Jesus, so often a guest, was ever a host, giving more than he received and leaving hearts and homes the richer for his visits—witness the marriage feast, Zacchaeus, Mary and Martha, and every blessed home where he abides.

Andrew, acquainted with Christ, hastens to find his brother and report the good news. Once a Christian, at once a missionary—swift of foot and confident of the message. A sure test. "We have found the Messiah"—not an afterthought, nor a post-humous tradition. They recognized the King from the first; like others, they learned the manner and methods of the kingdom all too slowly.

"Thou art—thou shalt be"—the alchemy of the soul. Men would transmute metals; Jesus transforms manhood. Simon, the fickle, the impulsive, the self-willed was to become Peter, the steadfast, the obedient. That Jesus could use and glorify the talent, tact, patience and perseverance acquired on a fishing boat was demonstrated at Pentecost when Peter drew into the gospel net three thousand souls. Called, they did not tarry, but forsook their nets and followed—followed him "who had not where to lay his head." Captivated by the power of his great personality, their admiration became adoration; their wonder merged into worship. The day they signed off the register of fishermen on Galilee, they were enrolled among the world's immortals and set sail on the vast ocean of time under the command of One who ever gave to the least more than the greatest ever forsook. Do we dare "for-sake and follow?" Do we strive to bring others, even those of our own kin, to Him!

#### NOTES

By Rev. A. K. McLellan

The program committee for the 1935 Young People's Assembly will meet in Alexandria, January 4-5. Rev. J. H. Bowdon, dean of the assembly, is chairman of the program committee. At this time plans for the summer assembly program

will be perfected, dates selected, and other items with which this program will be concerned. Full information regarding the program, dates, etc., will be available after this meeting. The theme for the 1935 assembly is "Follow Me."

The Conference Young People's Council, together with the union presidents, will convene in Alexandria, January 5 and 6. Lydell Sims, president of the Young People's Conference, will preside over this meeting. At this time the work of the young people of the Conference will be reviewed and plans made for the time between now and the assembly.

The Church School Day program for 1935 is "The Church Teachers." These programs are available and may be had from the Conference Executive-Extension Secretary, Box 750, Alexandria, La. A program will be given free on application to every Church School in the Conference.

Sunday School Day, with which we have been so familiar in the past, was designated CHURCH SCHOOL DAY by the 1934 General Conference in session in Jackson, Miss. The offerings given on this day will be dedicated as has been in the past, to the support of the work of the Conference Board of Christian Education in the conference and in the districts. One-half of the amount received will be assigned for the use of the district workers for institutes, training schools, etc. Church School Day is April 7, 1935.

Young People's Day is to be observed March 10, 1935. This is the outstanding day for the recognition of the young people and their part in the work of Christian Education in the local church. In the past an offering has been asked for this special observance, but in line with the 1934 General Conference legislation, no offering will be asked on Young People's Day during this quadrennium. The young people will be asked to give their offering on Church School Day. This is in keeping with the spirit of the legislature to reduce the number of special offerings taken in the local church.

The Conference Board of Christian Education at the Annual Conference in Shreveport, set aside March 3-10 as Centenary College Week. Plans for this occasion will include such speakers as our own Bishop Dobbs; Dr. Pierce Cline, president of Centenary College, and Dr. W. M. Alexander, secretary of the department of schools and colleges, General Board of Christian Education. Meetings will be held in each of the districts.

## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

By Rev. B. M. Hunt

Exodus 8:8—Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and my people; and I will let the people go, that they may do sacrifice unto the Lord.

### Meditation

We can see the fatal defects of this prayer of Pharaoh.

The prayer was selfish. His sole concern was self-comfort and immunity from pain. He wanted relief from the plague of frogs. He did not even include the Israelites in this request. Did he not care if they were victims of this same plague?

There is no moral element in this prayer. There is no confession of sin. There is no evidence of repentance. There is no sign of godly sorrow. He grieved that frogs plagued him, but he was not grieved that he had sinned. He was subdued by the retribution of his misdeeds, but there was no desire for moral amendment. Dread of the penalty moved him, but his hardened heart revealed no inclination to carry out the promises he made. The sequel proves the futility of selfish prayer.

### Prayer

Our Heavenly Father, we know our need of Thy mercy, for Thou art holy, holy, holy. We entreat Thee for forgiveness for every sin; for deliverance from all evil.

We would not wait until some hour of despair or an experience of painful discipline crushes us. We seek light that

we may know Thy way. We would live with an eye single to Thy glory. May Thy will be done in our lives, and may Thy kingdom come among all men. Our petition we offer in the name of Jesus.

## THE THOUGHTS OF JUSTUS TIMBERLINE

### INFLUENCE; OR PULL?

We have a man in our town who has all kinds of pull. He can fix a traffic violation; get people jobs at election time; work a city official for special favors, and that sort of thing.

And we have another man who has all kinds of influence. He hardly knows the inside of the City Hall, and, so far from getting jobs for other people, he has been hard put to it lately to keep his own business going.

But he has influence. He has done more to change the moral climate of our town than all its police and half of its civic clubs.

He's the town's most cheerful citizen. His word is no good as a ten-page contract with penalties. He's a friend to people you don't see often at church—yes, the Sunday golfers as well as the people in the shanties across the track.

He loves children and dogs and old people. He's a friend in a thousand; loyal till it hurts and then some. He never gets mad, but he gets indignant at bad things, and contrives sooner or later to make his indignation contagious.

Now and then this man loses his popularity, because he never hesitates to line up with unpopular causes if he believes in them.

At least three times in twenty years one group or another has talked of tar and feathers, and a ride on a rail.

But that talk will never happen again. We know by this time that we can't spare Henry Baslow, and that he's worth most

to us when we least appreciate him.

The other man—never mind his name—could disappear tomorrow, and it would bother me some to think of anybody who could care.—Christian Advocate (Northwestern).

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irritations or hurts,  
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## Gray Hair

### Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

### Purely Vegetable

### Laxative Medicine

It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human digestive system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.

## I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.



Write today. I will help with your money problem.

**METAL SPONGE  
SALES CORP.**

John W. Gottschalk, Pres.  
2726 N. Mascher St.,  
Philadelphia, Pa.

The Little  
Fellow that  
does the  
BIG Job

**GOTTSCHALK'S**  
THE ORIGINAL-SANITARY  
**METAL SPONGE**

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## HAIL COLUMBIA!

Dear Dr. Duren: Just a line from a grateful country preacher. I have a new conception of heaven since coming to Columbia. The people, the church, the parsonage, the town are all just "what the doctor ordered." Brother Hoffpaur did a good and substantial work here and we are ready to go on with it. Congregations have been excellent, the stewards report a good financial prospect for the year. I have had several additions, have several more prospects, am planning a religious survey, and am enjoying the fellowship very much. The people seem to have "taken us to raise" from the pounding and Christmas gifts we received and to top it all off Santa Claus drove up in a new Ford V8 and went off without it.

VIRGIL MORRIS.

## FROM PURVIS, MISS.

We arrived here Wednesday evening, November 28, 1934, and found a company of the Purvis Church to extend to us a most cordial welcome. They had a supply of things for the comfort and convenience of the new pastor and his family, that gave a strong evidence of the reception extended.

Both morning and evening of the first day we occupied the pulpit, the congregations were good. The whole board of stewards, nine in number, were present at these services.

Brother Clifford left things in good

**SALESMEN WANTED:** For one of the oldest and largest Monument Concerns in the South. Leisure or full time. No experience necessary. Write today. Roberts Marble Co., Dept. R, Ball Ground, Ga.

## Heard A Lot About Cardui and Used It With Good Results

For over fifty years thousands of women have taken Cardui for pain, cramps and nervousness at monthly periods. A great many learned from their mothers to take Cardui, or heard of it from reports of its good use by others. . . . "I take Cardui for pains in my side and headache," writes Mrs. H. R. Hartson, of Nevada, Mo. "At times I felt like something was pressing on the top of my head. This made me very nervous. I had heard a lot about Cardui and decided to use it. I did, with good results. It certainly helped me in every way." . . . Try Cardui in your case. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

shape and well organized for the new year, and joined with the people in making it very pleasant to follow in his steps.

Santa Claus was in a hurry to bring good tidings and evidence of his good will to the parsonage home and appeared Saturday evening of last week with a large basket filled with many good things to make Christmas a happy occasion for the pastor and his family, as we will have the feast of the family on the birthday of the King. With these evidences of good will and surrounded by the whole family Mrs. Saunders and myself will have a happy day.

The outlook for a happy year is very encouraging and the membership is giving increasing evidence of a royal and loyal support of the program of the church for the year 1935.

W. H. SAUNDERS.

## LYNCHING STATISTICS FOR 1934

Compiled by R. R. Moton, President  
Tuskegee Institute

I send you the following information concerning lynchings for the year 1934. I find according to the records compiled in the Department of Records and Research of the Tuskegee Institute that there were 15 persons lynched in 1934. This is 13 less than the number of 28 for 1933; 7 more than the number 8 for 1932; 2 more than the number 13 for 1931; and 6 less than the number 21 for 1930. Eight of the persons lynched were in the hands of the law; 3 were taken from jails and 5 from officers of the law outside of jails.

There were 51 instances in which officers of the law prevented lynchings. Seven of these were in northern and western states and 44 in southern states. In 46 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 5 other instances, armed force were used to repel the would-be lynchings. A total of 74 persons, 14 White men; 57 Negro men and 3 Negro women, were thus saved from death at the hands of mobs.

Of the 15 persons lynched, all were Negroes. The offenses charged were: attempted rape, 4; rape, 2; murder, 2; wounding man in altercation, 1; associating with White woman, 1; striking man, 1; writing insulting letter, 1; talking disrespectfully, 1; insulting women, 1; implicating others in a charge of stealing turpentine and bootlegging it, 1.

The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Florida, 2; Georgia, 1; Kentucky, 1; Louisiana, 2; Mississippi, 6; Tennessee, 1; and Texas, 1.

# Stop a COLD The First Day!

*Drive It Out of Your System  
—Roots and All!*

A COLD once rooted is a cold of danger! Trust to no makeshift methods.

A cold, being an internal infection, calls for internal treatment.

A cold also calls for a COLD remedy and not a preparation good for a number of other things as well.

Grove's Laxative Bromo Quinine is what a cold requires. It is expressly a cold remedy. It is internal and direct—and it does the four things necessary.

### Four Effects

It opens the bowels. It combats the cold germs and fever in the system. It relieves the headache and grippy feeling and tones the entire system.

Only Grove's Laxative Bromo Quinine supplies these four effects and anything less than that is inviting trouble.

Get Grove's Laxative Bromo Quinine at any druggist. Ask for it by the full name and accept no substitute on any pretext.



GROVE'S LAXATIVE  
**BROMO  
QUININE**

Listen to Pat Kennedy and Art Kassel and his Kassels-in-the-Air Orchestra every Sunday, Monday, Tuesday, Thursday and Friday 1:45 p. m., Eastern Standard Time. Columbia Coast-to-Coast Network.

## SUPERANNUATES REMEMBERED

We acknowledge with thanks receipt of the following amounts which were forwarded to the Advocate office to be applied to the renewals of several of our beloved superannuates whose subscriptions are in arrears

Mrs. M. S. Collier, Charleston, Miss.	\$ 5.00
Mrs. T. J. Brown, Grenada, Miss.	2.00
Mrs. W. M. Williams, Magee, Miss.	1.10
Mrs. F. N. Maldeis, New Orleans, La.	1.00
Mrs. Jessie Norris, Mansfield, La.	1.00
From a Preacher's Widow, New Orleans, La.	1.00
<b>Total</b>	<b>\$11.10</b>

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Alexandria District—First Round

Melville, at Melville, Jan. 6, 11 a.m.; 2 p.m.  
Opelousas, Jan. 6, night.  
Provencal, at Provencal, Jan. 9, 2 p.m.  
Olla and Jonesville, at Olla, Jan. 13, 11 a.m.; 2 p.m.  
Trout and Goodpine, at Goodpine, Jan. 13, night.  
Montrose, Jan. 16, night.  
Glenmora, Jan. 20, 11 a.m.; 2 p.m.  
Bunkie, Jan. 20, night.  
Natchitoches, Jan. 23, night.  
Campiti, at Davis Springs, Jan. 27, 11 a.m.; 2 p.m.  
Colfax and Montgomery, at Colfax, Jan. 27, night.  
Sicily Island, Jan. 29, 2 p.m.  
Rochelle, Feb. 3, 11 a.m.; 2 p.m.  
Winnfield, Feb. 3, night.  
Pleasant Hill, at Pleasant Hill, Feb. 10, 11 a.m.; 2:30 p.m.  
Lecompte, Feb. 12, night.  
Pineville, Feb. 13, night.  
Jena, Feb. 17, 11 a.m.; 2 p.m.  
Ferriday, Feb. 17, night.  
Alexandria, \_\_\_\_\_  
Alco \_\_\_\_\_  
Marksville, at Marksville, Feb. 24, 11 a.m.; 2 p.m.  
Boyce, Feb. 24, night

BRISCOE CARTER, P. E.

#### Baton Rouge Dist.—First Round

St. Francisville, at St. Francisville, Jan. 6, 11 a.m.  
Jackson, at Jackson, Jan. 6, 7:30 p.m.  
Angle, at Fisher, Jan. 13, 11 a.m.  
Franklinton, Jan. 13, 7:30 p.m.  
Denham Springs, at Denham Springs, Jan. 20, 11 a.m.  
Hammond, Jan. 20, 7:30 p.m.  
Pine Grove, at Montpelier, Jan. 27, 11 a.m.  
Amite, Jan. 27, 7:30 p.m.  
Lottie, at New Roads, Feb. 3, 11 a.m.  
First Church, Baton Rouge, Feb. 3, 7:45 p.m.  
Natalbany, at Natalbany, Feb. 10, 11 a.m.  
Ponchatoula, Feb. 10, 7:30 p.m.  
Plaquemine, Feb. 17, 11 a.m.  
Baker, at Baker, Feb. 24, 11 a.m.  
Springfield, at Maurepas, Feb. 24.

K. W. DODSON, P. E.

#### Monroe Dist.—First Round

Pioneer, at Pioneer, Jan. 6, a.m.; Q. C., 2 p.m.  
Rayville, Jan. 6, p.m.; Q.C., after preaching service.  
Delhi, at Delhi, Jan. 13, a.m.; Q. C., 2 p.m.  
Tallulah, Jan. 13, p.m.; Q.C., after preaching service.  
Wisner, Jan. 20, a.m.; Q. C., 2 p.m.  
Winnsboro, Jan. 20, p.m.; Q.C., after preaching service.  
Oak Grove, at Oak Grove, Jan. 27, a.m.; Q. C., 2 p.m.  
Lake Providence, Jan. 27, p.m.; Q. C., after preaching service.  
Gilbert, at Gilbert, Feb. 3, a.m.; Q. C., 2 p.m.  
Columbia, Feb. 10, a.m.; Q.C., 2 p.m.  
Bonita, at Bonita, Feb. 17, a.m.; Q.C., 2 p.m.  
Sterlington and Marion, at Sterlington, Feb. 24, a.m.; Q.C., 2 p.m.  
Mangham, at Mangham, Mar. 3, a.m.; Q.C., 2 p.m.  
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. L. JOHNS, P. E.

### First Round—Ruston District

Bernice and Farmerville, at Bernice, a.m. 6, a.m.  
Choudrant, at Choudrant, Jan. 6, p.m.  
Athens, at Athens, Jan. 13, a.m.  
Haynesville, Jan. 13, p.m.  
Simsboro, at Simsboro, Jan. 20, a.m.  
Calhoun and Downs, at Downs, Jan. 27, a.m.  
Hodge, Jan. 27, p.m.  
Haughton, at Haughton, Feb. 3, a.m.  
Minden, Feb. 3, p.m.  
Sibley, at Brushwood, Feb. 10, a.m.  
Ringold, at Ringold, Feb. 10, p.m.  
Bienville and Bienville Ct., at Bienville, Feb. 17.  
Gibbsland, at Gibbsland, Feb. 24, a.m.  
Homer, Feb. 24, p.m.  
Eros, at Eros, Mar. 3, a.m.  
Lapine, at Lapine, Mar. 2, (Saturday).

LOUIS HOFFPAUIR, P. E.

### Shreveport District—First Round

Cedar Grove, Jan. 6, preaching 11 a.m.  
Claiborne, Jan. 6, preaching 7:30 p.m.  
Bossier City, Jan. 13, preaching 11 a.m.  
Mangum Memorial, Jan. 13, preaching 7:30 p.m.  
First Church, Jan. 20, preaching 11 a.m.  
Noel Memorial, Jan. 20, preaching 7:30 p.m.  
Logansport, Jan. 27, preaching 11 a.m.; Q. C. 2:30 p.m.  
Mansfield, Jan. 27, preaching 7:30 p.m.; Q. C. after preaching service.  
Coushatta, Feb. 3, preaching 11 a.m.; Q. C. Feb. 7, 7:30 p.m.  
Park Avenue, Feb. 3, preaching 7:30 p.m.; Q. C. after preaching service.  
Plain Dealing, at Plain Dealing, Feb. 10, preaching 11 a.m.; Q. C. 2:30 p.m.  
Belcher and Gilliam, at Gilliam, Feb. 17, preaching 11 a.m.; Q. C. 2:30 p.m.  
Oil City, Feb. 24, preaching 11 a.m.; Q. C. 2:30 p.m.  
Mooringsport, Feb. 24, preaching 7:30 p.m.; Q. C. after preaching service.  
Greenwood, at Greenwood, March 3, preaching 11 a.m.; Q. C. 2:30 p.m.  
Hall Summit, at Hall Summit, March 10, preaching 11 a.m.; Q. C. 2:30 p.m.  
Grand Cane, at Stonewall, March 17, preaching 11 a.m.; Q. C. 2:30 p.m.  
Vivian, March 24, preaching 11 a.m.; Q. C. 2:30 p.m.  
Pelican, at Mitchell, March 31, preaching 11 a.m.; Q. C. 2:30 p.m.  
Ida and Hosston, at Ida, April 7, preaching 11 a.m.; Q. C. 2:30 p.m.

GEO. S. SEXTON, P. E.

### MISSISSIPPI CONFERENCE

#### Brookhaven District—First Round

Utica, at Utica, Dec. 23, 11 a.m.; Feb. 6, 10 a.m.  
Gallman, at Gallman, Dec. 23, 7 p.m.; Feb. 6, 3 p.m.  
Silver Creek, at Silver Creek, Jan. 6, 11 a.m.; Feb. 12, 10 a.m.  
Crystal Springs, Jan. 6, 7 p.m.; Feb. 18, 7 p.m.  
Meadville and Bude, at Meadville, Jan. 13, 9 a.m.; Feb. 13, 10 a.m.  
Scotland, at New Hope, Jan. 13, 7 p.m.; Feb. 14, 10 a.m.  
Osyka, at Muddy Springs, Jan. 20, 11 a.m.; Feb. 20, 10 a.m.  
Magnolia, Jan. 20, 7 p.m.; Feb. 20, 7 p.m.  
Prentiss, at Prentiss, Jan. 27, 11 a.m.; Feb. 26, 10 a.m.  
Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.  
Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.  
Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.  
Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.  
Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

#### Jackson District—First Round

Florence, at Star, Dec. 23, 7 p.m.; Feb. 12, 3 p.m.  
Canton, Jan. 6, 11 a.m.; Feb. 13, 7 p.m.  
Benton, at Benton, Jan. 6, 3 p.m.; 7 p.m.  
Madison, at Madison, Jan. 13, 11 a.m.; 1:30 p.m.  
Lena, at Lena, Jan. 13, 5 p.m.; 7 p.m.  
Shiloh, at Shiloh, Jan. 20, 11 a.m.; 1 p.m.  
Millsaps Memorial, Jan. 20, 7:30 p.m.; Jan. 21, 7:30 p.m.  
Homewood, at Homewood, Jan. 27, 11 a.m.; 1 p.m.  
Walnut Grove, at Walnut Grove, Jan. 27, 3:30 p.m.; 7 p.m.  
Lake, at Lawrence, Feb. 3, 11 a.m.; 1 p.m.  
Harperville, at Harperville, Feb. 3, 4 p.m.; 7 p.m.  
Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.  
Capitol Street, Feb. 8, 7:30 p.m.; Feb. 10, 7:30 p.m.  
Mendenhall, at Mendenhall, Feb. 13, 7 p.m.  
Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.  
Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.  
Forest, Feb. 24, 11 a.m.; 2 p.m.

Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.  
B. L. SUTHERLAND, P. E.

### Meridian District—First Round

Daleville, at Andrews Chapel, Dec. 23, 11 a.m.; Feb. 6, 11 a.m.  
Chunky, at Meehan, Dec. 23, 7 p.m. Feb. 13, 2 p.m.  
Philadelphia, Dec. 30, 11 a.m.; 2 p.m.  
East End, Dec. 30, 5 p.m.; Jan. 1, 7:30 p.m.  
DeSoto, Jan. 5, 11 a.m.; Jan. 6, 11 a.m.  
Lauderdale, at Lauderdale, Jan. 6, 4 p.m.; 7:30 p.m.  
Porterville, at Porterville, Jan. 13, 11 a.m.; 2 p.m.  
Scooba, at Scooba, Jan. 20, 11 a.m.; 2 p.m.  
Rose Hill, at Homewood, Jan. 26, 11 a.m.; Jan. 27, 11 a.m.  
Vimville, at Bonita, Jan. 27, 4 p.m.; 7:30 p.m.  
Burnside, at Longino, Feb. 2, 11 a.m.; Feb. 3, 11 a.m.  
Union, Feb. 3, 4 p.m.; 7:30 p.m.  
Cleveland, at Mellen, Feb. 9, 11 a.m.; Feb. 10, 11 a.m.  
Newton, Feb. 10, 7:30 p.m.; Feb. 11, 11 a.m.  
DeKalk, Feb. 17, 11 a.m.; 1:30 p.m.  
Quitman, Feb. 17, 7:30 p.m.; Feb. 18, 10 a.m.

JOSEPH A. SMITH, P. E.

### Seashore District—First Round

Coalville, at Beulah, Jan. 3, 11 a.m.  
Mentorum, at Alexander Memorial, Jan. 3, 11 p.m.  
Vancleave, at Vancleave, Jan. 3, 7 p.m.  
Logtown, Jan. 6, 11 a.m.  
Poplarville, Jan. 6, 7 p.m.  
Brooklyn, Jan. 12, 11 a.m.  
Oloh, at East Columbia, Jan. 13, 11 a.m.  
Purvis, Jan. 13, 7 p.m.  
Carriere, at Carriere, Jan. 20, 11 a.m.  
Picayune, Jan. 20, 7 p.m.  
Escatawpa, at Escatawpa, Jan. 25, 11 a.m.  
Kreole, at Kreole, Jan. 25, 7 p.m.  
Americus, at Pleasant Hill, Jan. 26, 11 a.m.  
Lucedale, Jan. 27, 11 a.m.  
Leakesville, at Leakesville, Jan. 27, 7 p.m.

L. J. POWER, P. E.

### Vicksburg District—First Round

Roxie, Jan. 6, 11 a.m.; 1:30 p.m.  
Silver City, Jan. 13, 11 a.m.; 1:30 p.m.  
Louise and Holly Bluff, at Holly Bluff, Jan. 13, 4 p.m.; 7:30 p.m.  
Gloster, at Crosby, Jan. 20, 11 a.m.; 2 p.m.  
Crawford Street, Vicksburg, Jan. 23, 7:30 p.m.  
Hermanville, Jan. 27, 11 a.m.; 2 p.m.  
Port Gibson, Jan. 27, 4 p.m.; 7:30 p.m.  
Natchez, Feb. 3, 11 a.m.; 2 p.m.  
Washington, at Natchez Mission, Feb. 3, 4 p.m.; 7:30 p.m.  
Woodville, Feb. 10, 11 a.m.; 2 p.m.  
Centerville, Feb. 10, 4 p.m.; 7:30 p.m.  
Yazoo City, Feb. 17, 11 a.m.; 2 p.m.  
Eden, at Lintonia, Feb. 17, 3:30 p.m.; 7:30 p.m.  
Angulla, at Catchings, Feb. 24, 11 a.m.; 2 p.m.  
Rolling Fork and Cary, at Rolling Fork, Feb. 24, 4 p.m.

H. G. HAWKINS, P. E.

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen District—First Round

Okolona, Jan. 3.  
Shannon, Jan. 6, 11 a.m.  
Verona, Jan. 6, 7 p.m.  
Aberdeen, Jan. 9, evening.  
Salem and Friendship, Jan. 11.  
Toccopola, Jan. 12.  
Randolph, Jan. 13, 11 a.m.  
Pittsboro and Bruce, Jan. 13, 7 p.m.  
Fulton, Jan. 16, 7 p.m.  
Tremont, Jan. 17, forenoon.  
Smithville, at New Bethel, Jan. 17, afternoon.  
Water Valley, First Church, Jan. 20, 11 a.m.  
Paris, Jan. 20, afternoon or night.  
Greenwood Springs, at Riggins Chapel, Jan. 23.

W. P. BUHRMAN, P. E.

#### Greenville District—First Round

Indianola, prayer service and Q. C., Jan. 2, p.m.  
Clarksdale, preaching, Jan. 6, a.m.; Q. C. afternoon.  
Dublin and Mattson, at Dublin, preaching and Q. C., Jan. 6, p.m.  
Greenville, prayer service and Q. C., Jan. 9, p.m.  
Friars Point and Lyon, at Lyon, preaching, Jan. 13, a.m.; Q. C. afternoon.  
Coahoma and Jonestown, at Coahoma, preaching and Q. C., Jan. 13, p.m.  
Shelby, prayer service and Q. C., Jan. 16, p.m.  
Shaw and Litton, at Shaw, preaching, Jan. 20, a.m.; Q. C. afternoon.  
Cleveland, preaching and Q. C., Jan. 20, p.m.  
Tunica, prayer service and Q. C., Jan. 23, p.m.  
Lula and Dundee, at Dundee, preaching, Jan. 27, a.m.; Q. C. afternoon.  
Dubbs, preaching and Q. C., Jan. 27, p.m.  
Merigold and Sherard, at Merigold, prayer service and Q. C., Jan. 30.

J. R. COUNTISS, P. E.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 2.

NEW ORLEANS, LA., THURSDAY, JANUARY 10, 1935.

Whole No. 4113.

## Mountain Meadows

By Rachel Day

“ . . . Who could tell  
The freshness of the space of heaven above,  
Edg'd round with dark treetops?”

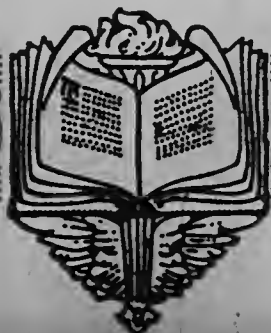
—Keats in *Endymion*, Bk. I.

To what far uplands leads this mountain trail?  
Deep-forested and gloomy seems the way,  
Dark canopies of leaves shut out the day,  
Steep slopes compel the panting breath to fail.

Climber, put on Hope's silver-shining mail,  
Let thoughts of sunlit prospects be your stay;  
For soon will meadows, flower-enamelled as May,  
Delight your spirits, fainting now and pale!

As mountain trails Life's paths are often dark  
With grievous cares and hopes long unfulfilled;  
But these lead up to meadows lying sweet  
Beneath gold suns, where lush green grasses mark  
Waters of Love, essence divine, distilled,  
Bringing to bloom Life's flowers about tired feet.

—New Outlook.





# Wallet of the Week



DOCTOR LYNN HAROLD HOUGH, dean of Drew Theological Seminary, of Drew University, will deliver the Sam P. Jones Lectures on Evangelism, at Candler School of Theology, January 21-25, 1935. The course consists of five lectures and is a feature of the first annual Ministers' Week, which the school is promoting. Other lectures on evangelism will be delivered by members of the faculty of Candler School of Theology, and Bishop Ainsworth, who has charge of the Georgia Conferences, will appear on the program.

\* \* \*

AN ORGY OF SPORTS and sport events seems to be developing more and more into an American passion. Only a few years ago the suggestion of professional football was almost an offence in sport circles, but the broadcasting of professional games over radio networks can not be considered as other than a response to an existing demand for these events. And colleges and universities are not averse to post season games, euphemistically called "classics," as an apology magnificent for the march of the commercial spirit in popular sports. Perhaps academic "derbes" would not be wide of the mark.

\* \* \*

A REFERENDUM ON LIQUOR which was held in Claiborne Parish, Louisiana, a short time ago resulted in a vote of 1014 against liquor to 455 for it, according to official returns promulgated a few days ago. This news notice was hidden away in the middle of the first column of page four of the want-ad section of a New Orleans paper for December 30. Sports promoters may present a bottle of liquor with their trophies; but the rising death-toll on public thoroughfares, and the rising tide of crime and out-lawry throughout the nation, point unerringly to the door of the grog-shop. Our one word to booze is: sober thought will have its inning. Mark that!

\* \* \*

THE ASSOCIATED PRESS and other news executives come forward this week with their diagnosis of the American mind, in "The ten biggest news stories of 1934." In the list, crime comes in for exactly one-half, politics for one-fifth, and nature freaks, marine disasters, and labor troubles for one-tenth each. In other words, the menu of our thinking for a year has had for its staples Hauptmann, Dillinger, royal assassins, and other forms of criminality, and for dessert we have had such things as Hitler's "blood purge" and the 160 corpses of the Morro Castle disaster. And we think we are trying to get "out of the depression."

THE GERMAN PUBLIC, according to a New York trade bulletin, has adopted what amounts to a boycott of tax-yielding institutions. Listed among these institutions are State railroads, the tobacco monopoly and amusements. The movement does not seem to be the result of organization, but is rather popular resistance of tax burdens. It is stated that there has been a decline of internal revenues, as a result; and that the program of the Hitler government has been embarrassed by the crusade.

\* \* \*

THE RIGHT HONORABLE ARTHUR HENDERSON, a British statesman and labor leader, has been awarded the Nobel Peace Prize for 1934. It will be of interest to Methodists to know that he is a Wesleyan local preacher; and it will be of interest to all to know that he worked his way up from the ranks. He began as an iron worker in Newcastle; he became a labor leader; he was a cabinet minister under two governments; he has been chairman of the Disarmament Conference for the past two years; and he is a devoted Christian.

\* \* \*

THE DRUM CALL, the official quarterly of the Presbyterian Church in the U. S. A., tells a touching story of how Salamatu, a Mohammedan woman from the Hausa village in Africa was won to Christianity. She presented herself and said: "Yes, I am a Mohammedan, but I have come this morning to ask to be written as a confessor to your faith and I want to learn the way of Life. My two small sons have been in your school for a term. They have begged and teased that I come to your church for instruction and to hear the words of God. I have refused because my husband and I do not believe as you do. But this morning I have slipped away from my husband and have come to be written, because for three days now my two small sons have refused to eat the food I have cooked for them unless I come to you to learn the things of God!" Thus even in darkest Africa the words of the Prophet are fulfilled, "A little child shall lead them."

\* \* \*

MR. GEORGE H. McNEAL, M. A., minister of Wesley's Chapel, London, was taken suddenly ill on December 14, and died early Sunday morning following. He had just finished correcting the proofs of the magazine which the church issues periodically when he was stricken. An operation was performed, but in vain. The Cathedral of World Methodism has lost a valuable leader in the passing of this faithful servant of the Church, and we share the sorrow of our English brethren in the great loss which they have sustained.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JANUARY 10, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE MINISTRY

In the drift of religious thinking, the sharp distinctions which once marked off the vocation of the minister seem to have been almost lost. But we venture to say that three factors enter into the making of that ministry for which the world is seeking; and in just the proportion that any of these is lacking, a ministry is robbed of effectiveness and power. There is a sense in which the Christian ministry is a priesthood—the minister has certain priestly functions which he must perform at the sacred altar and among his people. But necessary as these may be, they do not complete the measure of ministerial requirement. The second factor is that of being a teacher. Every implication of a ministry, separated unto its task by whatever process, involves the idea of instruction. It is true of mystery religions, and it can not be less so of one which bears the responsibility for helping to fashion the lives of men and women after the will and purpose of God. But the third element, which is the very life-blood of any worth-while ministry, is what is ordinarily called the prophetic element. And it is the prophetic responsibility which gives the ministry its place and authority among men. And in just the proportion that the utterances represent a personal witnessing will a ministry have power and effectiveness.

One may think of the office as being a Divine call or a separation unto a spiritual task; but no theory of its origin can authenticate an individual ministry—it is the consciousness of having a message from God that makes a ministry virile and helpful. On the other hand, much as we believe in a correct approach to the sacred task, we do not believe that mere theological terminology can rob a ministry of power when it is a conscious response to the urge of God. We do not mean to apologize for a loose conception of the ministerial mandate; on the contrary, we believe that nothing can take the place of being able to say with St. Paul: "Necessity is laid upon me; yea, woe is me, if I preach not the gospel." The thing that we would insist upon is that the conscious-

ness of being the bearer of a message from Jehovah is vital to the Christian ministry; and it is not less important today than it was to Isaiah, Jeremiah, Ezekiel, or to any others of those to whom we have assigned a place in the sacred canon. We do not insist upon a vocal call, we rather prefer it otherwise; but we insist that this three-fold ministry, according to all religious history, represents the true psychological approach to the human heart; and that the power and effect of the Christian ministry are bound up with the conviction that its utterances are made under a divine mandate.

### JURISDICTION AND JUSTICE

The National Student Federation, meeting in Boston last week, went on record as endorsing the recognition of freedom of speech and of the press for college administration and students; but it declined to recommend the reinstatement of those under discipline in two recent and widely discussed cases. We know nothing whatever of the facts in the New York City instance, and we do not know the facts connected with the incident occurring in Louisiana well enough to warrant the expression of a judgment. But underlying the action of the Federation in these cases are some things concerning which we have very positive convictions. First of all, we doubt if a popular forum a thousand miles removed from a scene of disturbance is a proper place for the adjudication of questions which are apt to be as much local as they are academic. We believe, too, that an atmosphere of agitation and passion is calculated to promote findings that would have a tendency to encourage disagreements and eruptions in the future, rather than to settle great issues. On the question of the freedom of speech and of the press, surely there can be but one position in a democracy. But having said that, we dare to express the opinion that this sacred right is too often abused—sometimes even turned into a shield for attacks

that should never be made. It is easy to lose ones intellectual and moral balance under a strain of personal or popular feeling, and to presume upon immunities which do not legitimately belong to the doctrine. In this particular, we think there is opportunity in the larger field of practical journalism for a leadership in reforms that might be helpful.

### COVENANT SUNDAY

Reports reaching the Advocate office indicate a wide observance of Covenant Sunday throughout Mississippi and Louisiana. The Commission on Evangelism made the plan for the observance so flexible that there could be little reason for not observing it. The Commission simply made an insistent appeal to our Methodist people to make Sunday, January 5, a day of personal rededication of themselves to Christ. This act of reconsecration is designed to be the prelude of a great evangelistic movement throughout the Church, and for the quadrennium ending in 1938. In May of that year, we will celebrate the two hundredth anniversary of the heart warming experience of the greatest evangelist of modern times—John Wesley. Surely we must come to the point of a full and complete rededication of our own lives, if we expect God to use us as evangelists to others, or if we would fulfill our obligation to these critical and revolutionary times.

### MISSISSIPPI ORPHANS' HOME

The report of the campaign for the relief of the Mississippi Methodist Orphans' Home reflects great credit upon the loyalty and devotion of the Church in that state, and no less upon the splendid leadership of Bishop Hoyt M. Dobbs. The total Orphanage debt listed under four classifications amounted to a little more than one hundred and seventy thousand dollars. Of this amount \$111,982.00 was a bonded debt. The bondholders made a reduction of \$13,200.00, and of the balance, the church paid \$40,080.00 in cash; and refunded the remainder of the debt with \$58,600.00 in new bonds, payable serially over a period of twelve years. In addition to the payment on the bonded debt, \$19,870.00 was paid on the unsecured notes held by the banks, the banks voluntarily reduced the notes \$5,746.01, and new notes were made for \$22,267.53. This means that the campaign resulted in a reduction of the debt in the sum of \$78,998.01, of which \$60,050.00 was paid in actual cash. Thus the credit of the Orphanage and the Church was re-established, and a worthy and a necessary institution has been saved for the Methodists in the two Conferences.

### SON OF METHODIST MINISTER HONORED

Thomas F. Neblett, graduate student of Louisiana State University, who was elected president of the National Student Federation of America, at the meeting held in Boston last week, is a product of a Methodist parsonage in Mississippi. He is a son of Rev. and Mrs. R. P. Neblett of Brooksville, Miss.;



THOMAS F. NEBLETT

was born at Houston, Miss., November 25, 1911; was graduated from Millsaps College in 1933; and since that time he has been assistant to dean Charles W. Pipkin of Louisiana State University, at Baton Rouge, La. Last summer Mr. Neblett was granted a fellowship in social sciences including a trip to Japan, where he attended the Japan-American Student Conference at Toyko. After the conclusion of the Conference, he made a study trip through Japan, China and Manchuko, returning to Baton Rouge in time for the fall term of work in the University. The Advocate congratulates this splendid young man; and no less sincerely the father and mother who made the humble Methodist minister's home from which he comes.

### CHANGES OF APPOINTMENTS

Rev. W. F. Roberts of the Dubach charge in the Ruston District is appointed to Franklin in the New Orleans District, to fill the vacancy left by the death of Rev. C. C. Wier. Rev. H. W. Cudd, Conference Evangelist, is appointed to fill the vacancy at Dubach.

*Hoyt M. Dobbs*





# The Forum



## CAN YOUR CHURCH BE EVANGELISTIC?

Yes; or it should quit playing at being a church of Jesus Christ.

It can be evangelistic at the start of the year and all the way through to New Year's Eve again.

It has to be evangelistic, being a church of Jesus Christ, because what it is in the world to say is not to tell men how they should behave, nor to call them to flee from the wrath to come, but to tell a story.

The first business of a Christian Church is the **evangel**: the good news: A church begins by telling the Story, easily and beyond all challenge the greatest story ever heard.

After that it can talk about repentance and faith and good conduct and citizenship and brotherhood and all the rest.

Look at the old-fashioned phrases: "O, thou that tellest." "How beautiful upon the mountains are the feet of him that bringeth good tidings." "I bring you good tidings of great joy." "Tell it out among the nations." "I love to tell the story."

This is a generation wise in many of its conceits. But it knows precious little of the Good News of God.

There are millions of people in this country who have not really been told the real news of salvation; it has never found its way to their attention, and yet the allure and grip of the Story is still real and powerful.

During the next dozen weeks, thousands of churches should be churches of the Good News. They should be finding ways of capturing the interest of their communities for a piece of news that was never more interesting or more up-to-date than it is at this hour.

Your pastor may be hesitating. He may wonder whether you and the other members really want him to plan for this sort of thing. Why not tell him? Tell him you don't want a mechanical "meeting," or a perfunctory series of special services; that you don't care about stunts, specialties or showmanship.

Say to him, if you believe it, that you think your church needs to demonstrate its possession of the Good News by telling it—really telling it—to others.

Assure him that you believe there is more magnetism in the gospel of Christ—when rightly and fully told—than in all of the old and outworn revivalist devices put together.

They are "dated;" their day is over. But the Good

News of God in Jesus Christ—with all which that can bring with it—is more timely today than the latest radio bulletin. So your church can be evangelistic. Will it be?—Christian Advocate (Northwestern).

## WAR MUST BE ABOLISHED

From an address by Carrie Chapman Catt, delivered at the annual meeting of the World Alliance for International Friendship Through the Churches, New York, November 14, 1934:

"If you do not approve the excitements of war, the lowered morality, the coarsened thinking; if you are shocked by the increase of crime, both adult and juvenile, of insanity and divorce; if you note with pain that civilization seems back-sliding instead of evolving; if you worry because business is at a standstill, millions of men and women unemployed and on relief; taxes rising and everyone you know depressed in mind and spirit; let the dead past bury the dead past and devote all energies to the protection of future generations by putting the aim of complete and speedy abolition of war in the lead of all plans."

"... War will never be abolished until all who believe in perpetual peace keep saying: 'War must be abolished.' " ... "If friends and neighbors laugh at you, never mind; if they pronounce you idiotic, be patient and keep on talking. One by one, others will take up the call, cautiously, guardedly, but each week, each month, each year, the call will rise higher and spread farther until, by and by, perhaps afar off, from ocean to ocean, our millions in unison, will shout: 'War, war, destroy it.' "

"... War, abolish it! There is no other way to cure it. Abolish it. Be done with it."—Christian Advocate (New York).

## SEASHORE DISTRICT STEWARDS' MEETING

The district stewards of the Seashore District, Mississippi Annual Conference, met in the Long Beach Church at 10 a. m., December 20, 1934. Rev. L. J. Power conducted the devotionals after which Rev. H. W. F. Vaughan was elected secretary of the general meeting. The secretary called the roll and thirteen district stewards and nineteen pastors an-

swered present. Several chairmen of boards of stewards and other visitors were present.

The presiding elder asked that the district stewards meet with him in the Abarr Memorial Sunday School Building and during their absence Rev. G. H. Thompson presided over the general meeting. Several matters were discussed by the ministers and other laymen present including New Orleans Christian Advocate, Memorial Mercy Home and Superannuate Fund.

We had the presence of Dr. J. M. Sullivan, Conference Lay Leader; Rev. I. H. Sells, Executive-Extension Secretary of the Conference Board of Christian Education, and Rev. W. M. Williams, chaplain, Mississippi State Sanatorium. Each of these brethren spoke in the interest of their work.

L. T. Fickling, district lay leader and the two associates C. J. Parks and J. P. Drake were presented and L. T. Fickling spoke briefly of his work. The pamphlet "The Board of Stewards," gotten out by the General Board of Lay Activities, was distributed.

During the afternoon session E. T. Reimann, chairman of the board of stewards of the First Methodist Church of Gulfport, spoke on the "Laymen and the New Financial Plan." Rev. H. A. Gatlin spoke on the "Pastor and the New Financial Plan."

A. E. Bradley, district director of adult work, spoke in the interest of his work and outlined some goals for the year.

Brother Power outlined some goals for the year and made some important announcements.

The ladies of the Long Beach and Pass Christian Churches served luncheon to all present. A rising vote of thanks was extended.

ROY WOLFE, Reporter.

#### DISTRICT GOALS—HATTIESBURG DISTRICT

1. An advance along all lines of church work.
2. A quickened interest in missions and evangelism.
3. A Church Board of Christian Education in every pastoral charge.
4. Every Church School participating in the Home and Foreign Missionary Enterprise.
5. A greater emphasis upon the training of stewards, teachers and other church workers.
6. An increase for the district of at least 50 per cent in amount paid for General and Conference work. Some increase in every pastoral charge.
7. A 100 per cent Methodist Dollar.
8. Raise at least half of the amount pledged for benevolences by the time of the district conference.

9. Full co-operation in the circulation of the New Orleans Christian Advocate and the other Christian Literature of the Church.
10. A consecrated and primary loyalty to Christ and the Church.

VICTOR G. CLIFFORD, P. E.

#### LEADERSHIP SCHOOLS ANNOUNCED

The following dates have been arranged for the summer of 1935:

##### Mount Sequoyah, Fayetteville, Arkansas

Leadership school, July 8-22.

Young People's Leadership Conference, July 23-August 3.

##### Lake Junaluska, North Carolina

Leadership School, July 30-August 13.

Young People's Leadership Conference, August 15-27.

Plans are under way to offer very attractive programs both in classrooms and on the platform. We hope that Church school workers will begin now to make their plans to attend these important meetings.

#### CHILDREN AND CHURCH MEMBERSHIP

Every pastor in the Church will be interested in the new material published for use in preparing children for church membership. A booklet has just come from the press giving suggestions as to how meetings with candidates for church membership may be effectively conducted and how the service of reception into the Church may be made most impressive. This booklet has been written out of the experience of pastors and other church school workers who have been especially effective in helping children to understand what it means to join the Church.

An attractive folder to be used by the child and his parents, entitled "Your Church and You," has also been prepared for use as an integral part of the plans outlined in the booklet. An attractive certificate of reception into the Church is also available for presentation by the pastor to the child who has joined the Church.

Each of these three items are now ready for use by pastors and church school workers during the weeks leading up to the Easter Season. This material will meet a deeply-felt need throughout Southern Methodism. Samples can be supplied by the Methodist Publishing House in Nashville, Tenn., Richmond, Va., and Dallas, Tex.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

he was indicted for defamation of Mrs. Williamson's character, and he was sued for one thousand pounds—the customary American \$5,000. Mr. Causton, the magistrate and an uncle of Mrs. Williamson, said: "Mr. Wesley did this merely out of revenge because Sophy would not have him." Mr. Wesley repelled Mrs. Williamson from the communion table because she had not given him notice of her intention to commune—the very rule which the Bishop of London invoked against the Methodists in 1744.

John Wesley appeared six or seven times to answer the suit and indictment, but he failed to secure a hearing of the case, and when the web of slander and persecution grew more and more troublesome and offensive he resolved to return to England. He notified Mr. Causton, the Magistrate, of his purpose; posted an advertisement of his intention in the Great Square and made ready to leave. That afternoon orders were given to the officers to prevent his departure; but he left about eight o'clock in the evening and after a perilous journey of four days, he reached Charleston and he embarked for England, December 22, 1737.

Mr. Wesley left Georgia disappointed in hope, humiliated in mind and disquieted in soul. It is not unlikely, however, that his stay in America was one of the most valuable experiences of his life. He seems to have been at the parting of the ways, and the freedom and unconventionality of the New World made it possible for him to strip off the traditions, the restraints and the customs of religion, and to discover the values of Christianity for himself. It was here also that his thought received direction toward some of the distinctive features of the organization which he was to set up later. But the greatest of all the factors in his mission to Georgia was his contact with the Moravians. He often remarked upon their simplicity, brotherly love, cheerfulness and the absence of all evil speaking—things which fitted well into the scheme of his own intensely spiritual nature. A few days after he landed in England he met Peter Bohler, and his appreciation of the Moravians was greatly strengthened. There was a ring of sincerity and earnestness about Bohler which gripped his very heart, and it was largely through the influence of this consecrated man that he came into the conscious experience of salvation, or as he expressed it, his "heart was strangely warmed," in Aldersgate Street, May 24, 1738. Following that experience, his thoughts turned to Herrnhut, the Moravian settlement in Germany, and

three weeks later found him at Gravesend again, this time he was embarking for a three months' visit to the home of these devout people.

It was in this Bohemian retreat of Moravian religion that the splendid poise of John Wesley was first discovered. There he appraised their faults as well as their virtues. He loved them for their loyalty to the fundamental facts of vital Christian experience, and for the rigid discipline of their lives. But he was a man of initiative and action, and he was quick to perceive the lack of militancy in their faith. He could not look with favor upon what he felt to be their lack of doctrinal consistency, particularly their attitude respecting the ordinances of the church. He was offended by their ecclesiastical conceits and he could not accept their exaggeration of the terms of the gospel. These things, together with their accommodation of Scripture to theory, seemed to him to offer hospitality to all kinds of fanaticism. The record shows that he kept his emotional impulses under control throughout his stay.

On November 11, 1739, Mr. Wesley opened the Foundery which was the headquarters of the United Societies until the building of Wesley's Chapel in City Road in 1778. The Fetter Lane Society was torn with dissensions; he attended its meeting, July 20, 1740; at the conclusion of the service, he read a paper stating his disagreements with the organization; and he withdrew from the Society. Eighteen or nineteen members went with him; but the issue with the Fetter Lane Society resulted in an unhappy contest which cost him some of his most loyal friends—John Cennick, Benjamin Ingham, Charles Delamotte and, for a time, even Charles Wesley wavered. The separation from the Moravians was, nevertheless, as plainly providential as any other step connected with the origin of Methodism. On the experimental and practical side, Mr. Wesley had much in common with them; but their doctrinal inconsistency and their orderless and unconstructive policy had nothing to offer his methodical mind. Although Mr. Wesley regarded the Fetter Lane Society as an incoherent group, he did not lose interest in it; and he did all that he could to help them to compose their differences; but he was never directly connected with it after his withdrawal.

Once John Wesley's organization had been freed from the incumbrance of Moravian mysticism and inaction, "the spawn of mystic divinity" he called it, the new movement began to press toward the achievement of world conquest—the radiant vision of the Founder.

Mr. Wesley's development of the policy of Methodism was not in any sense the setting up of a mechanical framework of control. It was instead a series of adaptations and adjustments which sought to secure effective relation to the task, but without the subordination of the evangelistic passion in which the movement originated. He had a clear conception of his "World Parish," but he never proposed a regulation until it became a necessity of the work itself, and sometimes it appeared to his helpers to have been a tardy yielding to an inevitable course.

The first organic development of Methodism was the society, not an innovation, but the adoption of a group organization well known in the religious life of England. The society had long been resorted to by deeply pious people as a means of spiritual instruction and culture; and the Holy Club reflected Wesleyan acquaintance with such groups. Mr. Wesley organized the pious people of Savannah into a society; and the Aldersgate Street society was a miscellaneous group under Moravian control. Mr. Wesley soon came to know that there was no place for Methodist passion and fervor in the Established Church; he turned, therefore, to the only existing form of organization which offered hospitality to the movement nearest his heart. His contribution was the introduction of the element of federation, through which a time-honored means of spiritual culture was made effective and powerful; and his ecclesiastical genius was revealed when he made the Foundery the first unit of the "United Societies." The independent societies have vanished and their influence has been forgotten; but the United Societies became an irresistible force which carried the passion and the ideals of John Wesley to the very ends of the earth.

When Whitefield broke away from the conventions of church worship and began to preach in the open, Mr. Wesley says: "I could scarcely reconcile myself at first to this strange way of preaching in the fields, of which he set me an example on Sunday; having been all my life (till very lately), so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been in a church." This statement shows his resistance of innovation. But when the doors of the Establishment were closed in his face he refused to admit that the chief end of church organization is to preserve decency and order in the forms of worship, and he would not abandon his mission to unsaved souls. On Monday, April 2, 1739, he spoke to three thousand people "from a little eminence" of ground adjoining the city of Bristol.

His next step after adopting field preaching was the employment of unordained men as helpers. The growth of the Revival and the unwillingness of the clergy to give countenance to the movement made such an expedient imperative. He sanctioned the preaching of

John Cennick to the Kingswood colliers in June, 1739, but when Thomas Maxfield began to preach at the Foundery it was without his authorization. When Mr. Wesley heard of it he hastened to London to put an end to it; but he was stopped by the discreet counsel of his mother: "John, take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him for yourself." Maxfield's breach of ecclesiastical order was simply a yielding to the irresistible urge of the Spirit within him; and when Mr. Wesley thought the matter through he realized that he must employ lay preachers or lose his opportunity to save the people. He wrote Charles Wesley, April 21, 1741, saying: "I am not clear that brother Maxfield should not expound at Greyhound Lane; nor can I yet do without him. Our clergymen have miscarried full as much as the laymen; and that the Moravians are other than laymen I know not." Here again we see the ecclesiastical statesman being hammered out on the anvil of ruthless necessity. He was not choosing a method, but was accepting the inevitable. It is common among students of the Methodist Revival to ascribe special distinction to the little handful of clergymen who loyally and sympathetically supported Mr. Wesley; and we would not take anything from the honor that is due them; but of infinitely greater importance was the support of his lay preachers. They made it possible for Mr. Wesley to cover England with an intensive cultivation which saved the Revival from the collapse in which such movements often terminate.

Next in order was the class-meeting. Its origin was somewhat different from the other practices, since necessity was only incidentally the occasion for its introduction, and it originated in connection with Mr. Wesley's work. On February 15, 1742, the society at Bristol organized itself into groups of twelve for collecting a penny a week from the entire membership, the sum to be applied on the chapel debt. A leader was placed over each group and his report to the stewards related to the lives of the people as well as to the offering. Mr. Wesley was quick to sense the value of such an approach to the membership of the societies; and on March 25, following the class-meeting was introduced in London, and it immediately became a part of the economy of Methodism. In this step, Mr. Wesley was an eloquent example of his own doctrine: "We are always open to instruction, willing to be wiser every day than we were the day before, and to change whatever we can change for the better."

The last feature of Wesleyan economy to be evolved was the Conference. The quarterly conference originated as a quarterly visitation of Mr. Wesley to inquire into the spiritual progress and brotherly love of members of the societies—a kind of enlarged class-

(Continued Next Week)



## Mississippi and Louisiana

On a recent Sunday, Rev. Shed Hill Caffey received thirteen new members into the church at West Point, Miss.

Rev. J. E. Lawhon who is the pastor of the Nettleton charge is in the midst of building a new church at Shiloh, Miss.

Rev. and Mrs. Floyd O'Dom of Jackson, Miss., are receiving congratulations upon the arrival of a fine son, Floyd Jr., born December 5.

The parsonage at Derma, Miss., has been re-roofed and other plans have been set on foot for the year. Rev. Grover Meaders is the pastor.

A note from Rev. J. M. Boykin, Delhi, La., informs us that he and his good wife spent the holidays with their daughter, Mrs. W. R. Bell, Jr., and her family in Murfreesboro, Tenn.

Rev. W. R. Hammontree, Rural Extension Secretary for Monroe and Itawamba Counties, Miss., is planning his work for a full schedule of classes and institutes for the entire year.

Watch night services were held at Epworth and First Methodist Churches, New Orleans, on Monday night, and we understand that both were largely attended and helpful services.

According to the Crowley Signal, the Methodists of that little city have a monthly men's fellowship supper, and a fellowship program is made a part of the hour. Brother G. W. Dameron is the pastor.

Rev. Roy Wolfe, pastor of Saucier charge, reports a fine quarterly conference for the beginning of his fourth year. Twenty-one of the twenty-nine officials were present, and every church was represented.

Mrs. Barney Lewis sends cheering words to the editor, for which we are duly grateful. Since her husband's translation she makes her home in Mar-

ion, Ark., where she is at home to the Advocate.

The Aberdeen, Miss., parsonage has been made attractive and comfortable by the ladies of that church. It has been painted and papered, new light and gas fixtures have been installed, and the premises have been made beautiful with shrubs and flowers.

The dean of Louisiana Church School superintendents, Brother A. M. Mayo, sends us hearty New Year's greetings, to which we respond in kind. Brother Mayo was planning for 501 present at the Church School on January 6, when Bishop Dobbs was to be present.

From Town-Talk, Alexandria, La., we learn that the church at Elizabeth, La., gave the pastor, Rev. Alonzo Early, a beautiful watch for a Christmas present. Brother Early undertook to respond, and when his words failed, they all sang, "Blest be the tie that binds."

Rev. E. A. King, of Centerville, Miss., sends us an account of the death of Mrs. Mary E. Reagan, a life long member of Rocky Springs Church in Claiborne County, Miss. She was a little more than 102 years old, and retained her interest in church affairs to the end.

Rev. Floyd Lewis, who is serving his first pastoral charge, has the distinction of being the only resident white pastor in the county of Issaquena, Miss. The population of the county is 5,734, largely Negro. He has made a splendid start, finds friends, and is making more.

At Hamilton, Miss., Rev. W. M. Jones has had a good beginning. At the first service, every official was present, both morning and evening and at the meeting of the officials in the afternoon. Both churches on the charge have adopted the monthly envelope plan of payment.

Rev. J. T. Abney, who took the super-

annuate relation at the recent session of the Mississippi Conference, takes this method of thanking his brethren for the generous check which he received. He is now living one mile south of McComb on highway 24, and his address is Box 123, McComb, Miss.

It will be of interest to the friends of Rev. Wm. B. Van Valkenburgh, of the M. E. Church to know that he was recently transferred from Kansas and was stationed at Lutchter, La. Brother Van Valkenburgh's wife was a daughter of Brother Blaney Thompson, of sainted memory in this city.

Rev. W. S. Shipman of Lambert, North Mississippi Conference, has contributed \$100 to the Lewis Memorial Fund for a hospital in the Belgian Congo. "Mr. Shipman," as he styles himself, gave his life to the Methodist ministry and is now a superannuate; this last sacrificial act is typical of his entire service as a minister.

Miss Margaret Camp, publicity superintendent of the Louisiana Young People's Conference, sends us a notice of the Council and Union Presidents' Meeting, in Alexandria, January 5 and 6. We regret that the notice came too late for insertion in the Advocate of last week. Matter for publication should reach the office on Thursday and at latest on Friday before the date of the paper for which it is intended.

Rev. Warren C. Black, son of Rev. and Mrs. M. M. Black, during the recent holiday season visited his parents in Vicksburg, Miss., preaching in his father's pulpit Sunday evening, December 30. While in Vicksburg he also aroused interest in the direction of reorganizing the Boy Scout troop of Gibson Memorial congregation. He is a graduate of college, and has taught several sessions in the public schools of Clarksdale, Miss., but is now taking a theology course at Emory University.

The service at Edwards, Miss., on the evening of December 30, was made historical, in celebration of the 106th year of Methodism in Edwards and of the 150th year of episcopal Methodism in America. The first Methodist church building in Edwards was within the present cemetery. The building in use today was erected during the pastorate of Rev. J. G. Galloway. A paper prepared by the pastor, Rev. H. L. Daniels, on the "History of the Edwards Church" was read by one of the stewards, G. W. Luster. The address on "The Origin of Episcopal Methodism," was made by the presiding elder, Rev. H. G. Hawkins. Special music was furnished by the choir of Learned, Miss.



## Methodist Women

### COUNCIL MEETING

The annual meeting of the Woman's Missionary Council will be held in Centenary Methodist Church, St. Louis, March 12-18, 1935. This meeting will mark the twenty-fifth anniversary of the Council organization. The home and foreign boards of the Woman's Missionary Society were united in the Council just a quarter of a century ago, and the meeting in St. Louis will be of special interest on that account.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Wade Gaston

The Ackerman Woman's Missionary Society met with Mrs. W. E. Adams on December 17. Mrs. Banks Weaver was hostess and arranged a beautiful harvest day program, including a play entitled, "Gather Us In." Every member of the Society made a sacrificial offering, with the result that the pledge for the year was over-paid by ten dollars. The society had a very successful year under the leadership of Mrs. Beeman, and there was fullest co-operation upon the part of all the officers. In addition to the good report of the Society, the children's work made the Honor Roll for the eighth year in succession, and the pledge was more than paid.

## Skin Torment

Itching, roughness,  
cracking, easily relieved  
and improved with  
soothing -

## Resinol



**Doctors Say There's  
Nothing Better for  
Hair and Scalp Than  
a Counter-Irritant**

If your hair is fast disappearing from temples and crown and you're threatened with premature baldness, get busy tonight with Japanese Oil, the anti-septic counter-irritant. It's amazing how this famous scalp treatment cleans out dandruff and accumulations that choke your scalp pores—how it stimulates circulation in the scalp to nourish starved hair roots. Get a bottle of Japanese Oil without delay. Today is none too soon to start warding off premature baldness. Japanese Oil costs but 60c. Economy size \$1.

**FREE:** A Booklet entitled "The Truth About the Hair." Write National Remedy Co., 56 W. 45th St., New York City, Dept. 37B.

**J A P A N E S E O I L**

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Christmas at MacDonell School begins when we begin to rehearse for the pageant which is our annual contribution to the community. How the boys and girls love it! We have a big electric star which is set up early in December and then the singing of carols begin. The children gather out in the yard under the stars and sing each evening at dusk.

The pageant this year was given out in front of Keener Hall, the new dormitory. The wide old colonial porch makes an ideal setting, with the manger just inside the door. The weather was good and a large number of folks from Houma and the surrounding territory assembled to witness this beautiful portrayal of the ever new story of the birth of the Savior.

The boys and girls World Clubs and junior and primary departments of Sunday schools all over the southland are studying about the "Children of MacDonell School" and "Our Church at Work in Acadia," this last quarter of the year. Since the beginning of the quarter we have been receiving letters and cards asking for information of our boys and girls, and more recently boxes of gifts have been coming in. Friday morning, the day after the pageant, we gathered in the beautiful living room of the new dormitory and had the school Christmas tree. There were two or more gifts for every boy and girl in the school, gifts from the children all over the country. To some were given extra packages of little things to take home to the little ones who might not otherwise have a very good visit from old Santa. There was great gladness as a result.

One of the outstanding phases of Christmas at MacDonell School has come to be the receiving of the gifts from Rayne Memorial Sunday School in New Orleans. It is impossible to even mention all the outstanding events: a letter from First Church, Shreveport, saying they will take a scholarship, four beautiful charts for the living room from Rayne Memorial Missionary Society, furniture for a bedroom by Mr. Julius Dupont, a local merchant, a check from Noel Memorial for their room, and others too numerous to mention in a brief ar-

ticle. It would take the whole Advocate to relate all the fine things that have come our way and all the special efforts we have made to make the season one of gladness and of eternal spiritual value to the folks of this section.

ELLA K. HOOPER.



**PARKER'S  
HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

**CAPUDINE**  
for  
**HEADACHE**  
due to functional disturbances

**CAPUDINE** contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

**CREOMULSION**

Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

**BRONCHIAL TROUBLES**

### HOSIERY

6 Pairs Ladies Chardonize Hose Prepaid \$1.00. Guaranteed. New bargain circulars now ready. Write L. S. Sales Company, Asheboro, N. C.

### Tells How CARDUI

Relieved Pains and

Renewed Strength

"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.



## The Methodist Layman

### THE NEED OF AN ORGANIZED AND TRAINED BOARD OF STEWARDS

By Judge E. L. Walker,  
District Lay Leader, Ruston District

Report No. 3 of the Board of Lay Activities of the Louisiana Annual Conference, session of 1934, calls attention to the necessity for the organization and training of official boards in our local churches. See New Orleans Christian Advocate, issue of December 20, 1934, page 11, for said report. The purpose of this article is to emphasize that necessity.

Our Church Discipline contemplates that the board of stewards in every local church shall organize immediately after the session of the Annual Conference. The necessity for the early organization of this board in each church is obvious to everyone.

Section 223 of the 1934 Discipline requires that: "The stewards shall organize by electing a chairman, secretary, and treasurer." This is the minimum organization legal requirement. Having so organized, the board of stewards should name and set such committees as it finds necessary in the efficient conduct of its business. Mr. G. L. Morelock, Secretary of the General Board of Lay Activities, in his most valuable pamphlet entitled, "THE BOARD OF STEWARDS," suggests the following committees: Executive, Finance, Property and Grounds, Music, Social Welfare, Evangelism, Stewardship, Fellowship, Lay Speaking, and Courses of Study. This list is suggestive only. More or fewer committees may be needed. The point is that each board should have such committees as it finds necessary to properly and effectively carry on its work.

A trained board of stewards is as

necessary as an organized board. A board whose members are ignorant of their duties cannot function to any degree of success. Some plan to train the stewards should be worked out and executed in every local church. We must look to the local pastor for leadership in such a plan. He is the church official to whom the stewards look, and rightly so, for guidance and instruction. It is the duty of the presiding elders and lay leaders to assist in the formulation and execution of such plans. A training class for stewards, under competent leadership, should be held in every local church at the earliest possible date. Dr. J. E. Crawford, Associate General Secretary of the Board of Lay Activities, will conduct a training class for stewards, lay leaders, pastors, and others who are interested for the Ruston District, at a point yet to be selected, on the 28th and 29th of March, 1935. It is hoped that all the stewards, lay leaders and pastors of the district will attend. This school should produce adequate leadership and inspiration for such a school in every local church in the Ruston District.

May we hope and pray for an awakened leadership and a wholehearted co-operation with this plan by said leadership in the Ruston District.

### INTERESTING REFERENCES TO CENTENARY COLLEGE AND CENTENARY PEOPLE

By A. M. Shaw, Jr.

Stark Young's popular novel, "So Red the Rose," probably does not deserve the superlative tributes which have been paid it by friendly reviewers, but it is a story which will have some appeal for all Southerners. For at least two reasons it should have a special appeal to all Centenary College people.

First, the author, in a single sentence, strengthens two important traditions connected with the Civil War period of Centenary's existence. On page 393, he causes Hugh McGehee, one of the prominent Natchez people with whom the novel is chiefly concerned, to address this question to his daughter:

"Lucy, don't you know that from Centenary College, where Jefferson Davis went, the entire graduating class was killed to a man?"

Although there seems to be no documentary evidence to support it, the tra-

## GRAY'S OINTMENT

USED SINCE 1820—FOR

# BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

dition that Jefferson Davis was a student at Centenary in its early years has persisted with considerable strength.

There is documentary testimony that not only every member of the senior class, but practically every student in the College, enlisted in the Confederate army in 1861. However, the tradition that every member of the senior class was killed in battle has been disputed by at least one Centenary alumnus of the class of 1888, who offered convincing testimony in support of his contention.

The second item of interest to Centenary people is the part played in the story of Judge Edward McGehee, an aristocratic planter and jurist of Woodville, Miss., a small town lying some miles south of Natchez. This Edward McGehee, during the years preceding the War Between the States, was one of the prominent citizens of the nation and a personal friend of President Zachary Taylor, who offered to make him Secretary of the Treasury. Judge McGehee declined this honor, however; and throughout his life he was a powerful force in the Methodism of Mississippi and Louisiana, devoting a large portion of his resources and gifted energies to Centenary College. He was a member of the committee which in 1845 arranged for the transfer of the plant and buildings at Jackson, La., from the state to the Methodist Church, paying from his own pocket the sum of money involved in the transfer; and he was a member of the College Board of Trustees from this time forward until his death in 1881, during which time he made a number of contributions to Centenary, the chief of which was a single gift of \$70,000.

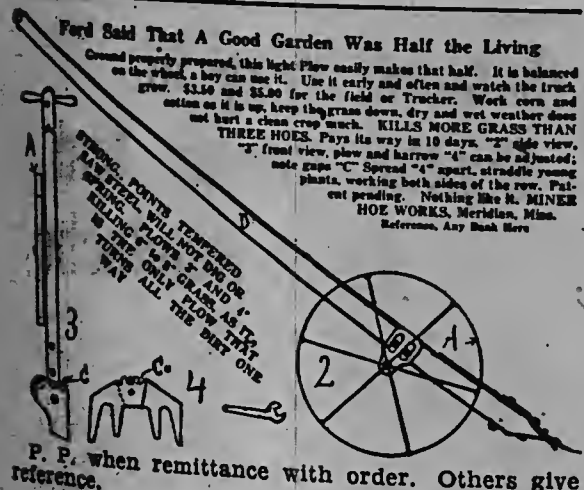
## GAS, INDIGESTION



Mr. G. W. Jolly of 4209 Ave. A, Austin, Texas, said: "I was a victim of chronic stomach trouble, my appetite was poor and I suffered from indigestion. I had gas on my stomach. Dr. Pierce's Golden Medical Discovery made me feel better in every way. It gives one a real appetite, too." New size, tabs. 50c., liquid \$1.00.

Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



## BROADCASTING FROM THE BELGIAN CONGO, TUNDA STATION

Yes, a goodly number of our pastors and people and churches have already tuned in on Tunda Station where we hope to have a little brick hospital for our noble missionaries, Dr. and Mrs. W. B. Lewis, not many months hence. It was truly a happy Christmas for us, because many of you said "Merry Christmas" with your offerings for this most worthy cause. Evidencing the rare spirit of that grateful woman who poured out her precious nard upon her Lord and our Christ, and thus immortalized her character and influence, a few of our choice souls have helped to perpetuate the beauty and fragrance of Mary's noble deed by sending gifts of love and sacrifice. Brother S. V. Wall of Cleveland made an early start with his gifts; then came a

love offering from Mrs. W. B. Taylor of Como of \$40.00. Dear Brother Shipman, one of our beloved and honored superannuate preachers, said: "Merry Christmas with his gift of \$100.00. Mrs. Annie C. Ingle of New Albany, who is always helping somebody, sent her gift of \$100.00, which bore this inscription: "In Memory of My Precious Boy." Now Brother Pastor, Brother Layman, if you forgot to say "Merry Christmas" to Tunda Station, let me tell you that it's not too late to say, "Happy New Year." So don't forget. We are counting on you. Below we are giving you some announcements from Tunda Station:

Donor	Amount
S. V. Wall, Cleveland.....	\$ 15.00
Mrs. W. B. Taylor, Como.....	40.00
Mrs. N. W. Laudig, Cleveland.....	5.00
Hollandale Church .....	26.31
Belzoni Church .....	3.00
Indianola Church .....	15.00
Drew Church .....	18.10
Zone Meeting, Iuka, W. M. S.....	23.00
Rev. D. H. Crowson, Calhoun City	1.00
W. G. Vaughan, Columbus.....	5.00
E. F. Harden, Macon.....	2.00
E. D. Ervin, Columbus.....	1.00
Rev. L. C. Lawhon, Sallis.....	1.00
R. F. Dilworth, Rienzi.....	10.00
A Friend .....	2.00
Rev. G. A. Baker, Houlika.....	2.00
William Wollard, Ripley.....	.50
Glen Allan Church.....	10.00
Dr. Casa Collins, Memphis.....	5.00
Dorsey Christian End. Society.....	3.00
Central M. E. Church (Col.) Jack- son .....	6.00
Friars Point Sunday School.....	2.00
F. A. Powell, Durant.....	1.00
Presbyterian Friends, by Dr. Lewis	25.00
Rev. W. S. Shipman, Lambert.....	100.00
Oakland Church .....	11.00
Artesia Church .....	6.10
Kossuth S. S. ....	1.00
Dubbs Church .....	6.50
Robinsonville Church .....	5.00
Coldwater Church .....	10.80
Pickens and Goodman.....	13.00
Dublin and Mattson.....	9.00
Cleveland Church .....	21.20
Leland Church .....	50.00
Alligator Church .....	17.00
Rosedale Church .....	5.25
Tunica Church .....	15.00
Schlater Church .....	10.00
Mrs. Annie C. Ingle, New Albany	100.00
New Albany Church.....	28.00
Dundee Sunday School.....	8.00
Meadville Church .....	6.06
Coffeville Church .....	4.00
Potts Camp, S. S.....	5.00
McCarley S. S.....	4.82

Total receipts .....\$658.64

R. G. MOORE, Treasurer.

Leland, Miss.

## SOME MISSISSIPPI CONFER- ENCE STATISTICS

By Rev. H. G. Hawkins

Perusal of the Journal of the one hundred twenty-second session of the Mississippi Annual Conference, recently from the press, reveals many items of interest, of which we mention here a few:

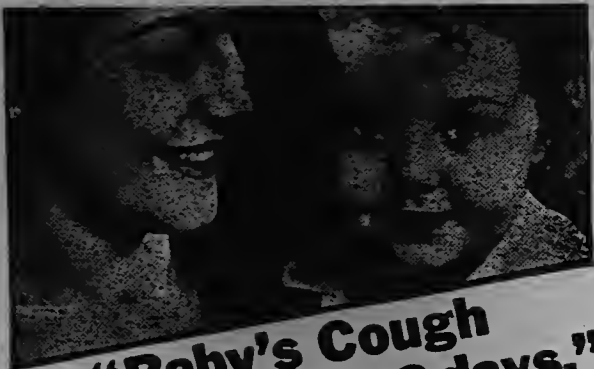
Notwithstanding 4180 additions by profession of faith, there is a decrease of 773 in total membership. This must be due to removing from the rolls many that have been lost sight of. We have never learned well enough to hold and train for service those we gain.

The largest number of infant baptisms was in the Coalville charge, 33. The following had 15 or more: Capitol St., Central, Americus, Gulfport, Galloway Memorial, Philadelphia Ct., Prentiss, Ocean Springs.

Those receiving the largest number on profession of faith were: Galloway Memorial, 79; Natchez, 56; Canton, 53; Central, 48; Philadelphia Ct., 43; Saucier, 42; Mendenhall, 41; Gulfport, 40. Of course, we all know that in some charges to gain ten converts requires as much human skill and divine power also, as to achieve fifty in other places.

The largest amounts raised for churches and parsonages (including pay-  
(Continued on page 13)

"Little Ann coughed so hard," says Mrs. Betty Kammerling, of Columbus, O. "Doctor said 'Pertussin.' The first spoonful soothed the irritation; in 3 days Ann's cough was completely gone!"



**"Baby's Cough  
disappeared in 3 days,"  
by "MOIST-THROAT"  
METHOD!**

*Extract of famous  
medicinal herb restores  
throat's Natural Moisture!*

When you cough, it's usually because your throat's moisture glands have clogged. Their healthy secretions have changed in character. Throat dries. Sticky mucus collects. You feel a tickling . . . then you begin to cough!

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD.  
THEN COUGHING STARTS!

Doctors have prescribed  
Pertussin for 30 years.

Put these moisture glands back to work. Take PERTUSSIN! It stimulates their flow of natural moisture. Thick phlegm is loosened and "raised." Then, relief—quickly!

Pertussin is always safe, even for babies. Won't upset the stomach. Tastes good. Get a bottle today!



**PERTUSSIN**  
*Tastes good, acts  
quickly and safely.*

**666** Checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**  
in 30 minutes  
LIQUID - TABLETS  
SALVE - NOSE DROPS

WHEN IN NEW ORLEANS  
**SHOP AT HOLMES**  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

**Quickest Way to  
Soothe Nerves And  
Ease Headache**

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. O., for a FREE full size package of STANBACK.—Adv.



## Christian Education

### SUNDAY SCHOOL LESSON, JANUARY 13

By Dr. J. R. Countiss

#### PETER'S GREAT CONFESSION

Since Peter's call to discipleship he had followed Jesus for perhaps more than a year, listening to his teaching, watching his work, and studying his personality. Growing hostility on the part of religious leaders had driven Jesus far north among the Gentiles. Men everywhere were discussing the strange new Teacher, and the disciples could scarcely have failed to talk among themselves as to the Man and his mission. As so often before great events in his life, the Master was at prayer. Was he invoking the Father that the revelation of his Messiahship might that day break on the hearts of the disciples? Most likely, for he appears at once to have inquired what men thought of him. Always men evaluated him in superlatives. Those who honored him, classed him as the greatest of the prophets, risen from the dead; those who hated him could not think of him as less than Beelzebub, the very prince of devils. He was best beloved or most despised; there was no middle ground.

It was not enough that the disciples should embrace general opinion, or follow vague notions of his person. The question was put point blank, with startling suddenness—"Who say ye that I am?" Perhaps the morning prayer was answered as Peter declared: "The Christ of God," for it came as a revelation from God, and the Christian Church began its history. There has been much profitless debate upon the meaning of the words of Jesus as in joy he blessed Peter. Perhaps there is some truth in all interpretations. There can be no church without the Foundation—"the Christ of God."

## Help Kidneys

Don't Take Drastic Drugs.

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

There can be none without personal relation with the Father in heaven. There can be none without faith and confession. There can be none without Peter and other "bricks" like him, living and life-sharing stones built into a kingdom of glorious and redeemed personalities.

The joy of Jesus at this great confession seems immediately to have given place to fear lest they begin at once to spread the news and to attempt to interpret him to the world. For this, they were not ready, as others were not ready to hear. They saw in him the Messiah they expected, not the Messiah the Father had sent. They were ambitious for place and power, for thrones and scepters. Their hearts must have sunk within them as he talked of suffering and service, of rejection and death. Peter was so amazed at this turn of affairs that he began to rebuke Jesus, letting his human desires and traditions get the ascendance over his divine revelation. For them to have attempted at that time to interpret Jesus would have been to state the evidence before the facts were all in. To preach Christ before the cross would have been as writing the biography of Washington before Yorktown, or that of Wellington before Waterloo. His story could not be told till he had enacted the miracle of a suffering God, distressed with an infinite heartache over the sin of the world, and giving himself in humble service and humiliating sacrifice for the people he loved. A God who loved enough to become incarnate, but not enough to share to the uttermost the lot of the people he created leaves us cold and unresponsive. The world has forgotten a thousand religious leaders who called themselves great and wrought wonders. It can never forget that suffering Messiah whom Peter came to know, and who enabled him to drink of the same cup and be baptized with the same baptism.

The history of the three active years of the Man of Galilee lies far behind us. The lips of the first confessor have long since turned to dust. But there are still "living stones, built into a spiritual house" where spiritual sacrifices are offered, acceptable to God through Jesus Christ, visible proof that we have followed no cunningly devised fable.

Greenville, Miss.

Phone, MAIn 2838

**ROSE McCAFFREY**  
SUPERIOR MULTIGRAPHING  
409-410 New Masonic Temple

### SOME MISSISSIPPI CONFERENCE STATISTICS

(Continued from page 12)

ments on building debts), were: Capitol St., \$11,808; Main St., \$8,417.00; Centenary, \$6,957.00; Laurel, \$5,281.00.

The largest church building debts carried over are: Centenary, \$68,698.00; Crawford St., \$58,000.00; Laurel, \$44,500.00; Fifth St., \$29,000.00; Millsaps Memorial, \$15,900.00; Carthage, \$15,500.00; Main St., \$14,000.00; Glendale, \$13,500.00; Canton, \$13,000.00; Pearl River Ave., \$12,400.00; Hazlehurst, \$12,000.00; Natchez, \$12,000.00; Broad St., \$11,000.00.

Of the 154 charges in the conference 48 paid in full salaries of presiding elder and preacher. Of these 48, the following 11 also paid in full their assessment for General and Conference work: Brookhaven, Centenary, Pearl River Ave., Magee, Galloway Memorial, Millsaps Memorial, Glendale, Philadelphia Ct., Columbia, Gulfport, Port Gibson. This is a considerable improvement over 1933, when only three charges in the whole Conference paid General and Conference work in full, and only 25 paid salaries in full.

The congregation of Centenary, McComb, elicits admiration, in that, notwithstanding heaviest building debt, they have, in addition to respectable payments on the debt, right along answered in full the call for General and Conference work.

Vicksburg, Miss.

**MURINE**  
FOR  
**YOUR EYES**

A Few Drops Every  
Night and Morning  
Will Promote a Clean,  
Healthy Condition  
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

## The Methodist Home

By Rev. B. M. Hunt

### Scripture Lesson

Mat. 12:46-50—While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then said one unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### Meditation

Cain and Abel were brothers in the physical sense. Yet Cain slew his brother. Cain repudiated the obligation of kinship, "Am I my brother's keeper?" There was no spiritual basis.

Jacob and Esau were both the sons of Isaac. Yet Jacob tricked his brother out of his birthright and deceived his father Isaac. Only after the angel of God wrestled with Jacob at Jabbok was there a spiritual basis for fraternal relations with his brother.

Joseph had earthly brethren. Yet they sold him into bondage and told falsehoods to the aged Jacob, their Father. Later in Egypt, forgiving love established a spiritual basis for brotherly relations. The Jews said to Jesus, "Abraham is

our father.' Jesus insisted, "If ye were Abraham's children, ye would do the works of Abraham."

Jesus asked, "Who is my brother?" Study his answer: "Whosoever doeth the will of my Father which art in heaven." The spirit of brotherhood rests upon a common filial relationship to God. A spirit of fraternity rests upon a common paternity.

Dillinger was betrayed by a "friend." But partnership in sin can never build genuine friendship. Only fellowship in the service of God can build abiding friendship. It is based on unselfish love.

### Prayer

May we love one another even as Christ loved us. May a common devotion to Christ spiritualize all of our affections. Then shall we have a sure basis for abiding friendship. Then shall we do more than recognize the rights of all mankind, we shall practice the principles of brotherhood.

### TO THOSE . . .

To those who suffer, and have lain  
Throughout the weary night in pain,  
With parched lips and fevered brow  
Place Thy cool hand upon them now.

To those who meet the day with dread,  
Fearful of what may lay ahead,  
Who anxious wait, with trembling heart,  
We pray Thy grace and strength impart.

To those who, ere the shadows fall,  
Shall hear their Father's homeward call,  
Grant them that rest and holy peace  
Where every pain and sorrow cease.

EILEEN EVILL.

### FIRST METHODIST CHURCH OF MONROE OBSERVES CHRISTMAS SEASON

Our church was filled with the spirit of Christmas throughout every department and every organization. Beginning two months before Christmas the children brought their discarded toys and contributed them to the Wholesale Toy Shop conducted by the City Council of Social Agencies. Plans were made for Christmas baskets; Christmas trees for shut-ins; bulbs were planted in bowls so that they had flowers in the junior department to send to friends; many classes had their own Christmas parties and

"everywhere, everywhere—Christmas."

On Sunday morning, December 23, the pastor delivered a special sermon on "The Christmas Mind," with the choir rendering special music. Sunday evening at the evening hour of worship the play, "The Other Shepherd," a drama of that first Christmas, was presented to a large congregation. The attendance was so large that chairs were placed in the aisles and many stood in the doorways. The scene was a hill-side near Bethlehem and the story that of a shepherd boy who longed to leave the simple life of a shepherd and study in the Holy City to be a servant of God. His many duties of service, and ministries of love at home, cause him to postpone his journey many times, and at last the vision comes to him in his simple life as a shepherd boy. With the splendid assistance of the choir the play was most impressively presented as each character seemed to live "that night" anew.

Following the program at the church the young people of the senior department sang Christmas carols beneath the windows of several of our shut-ins and sick persons. As they visited each home a package of mints and a Christmas wish was left each shut-in.

So, all in all, Monroe First Church feels that it helped to make our little part of the world happier because of His birth and the joyous Christmas time.

ELIZABETH LANGFORD,

Educational Director.

**WEAK EYES** refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

### DON'T NEGLECT MINOR THROAT IRRITATION

IT may become serious. Rub on soothing, warming Musterole. Relief generally follows quickly.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—quick and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.



### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

#### POLICY PLANS

Whole Life, 20-Premium Life, 20-and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

#### WRITE

J. H. SHUMAKER, General Secretary

#### HOME OFFICE:

Association Building, 308 Broadway,  
Nashville, Tennessee



## In Memoriam

"While with ceaseless course the sun  
Hasted through the circling year,  
Many souls their race have run,  
Nevermore to meet us here.  
Fixed in an eternal state,  
They have done with all below:  
We a little longer wait,  
But how little—none can know."

REV. C. C. WIER

### AN APPRECIATION

In the passing of Rev. C. C. Wier, Louisiana Methodism has lost one of its most consecrated and effective leaders; the Louisiana Methodist Orphanage its devoted and inspiring founder; and the writer one of his closest personal friends. While no man could number the many deeds of kindness and mercy performed by this good man of God, the most notable achievement of his useful life was the founding and fostering of the Louisiana Methodist Orphanage. In the early years of the present century, years of great financial stress and hardship, Brother Wier begun the agitation for an orphanage owned and operated by the Methodist Church in Louisiana. Amidst great difficulties, almost heartless indifference, and many discouragements, with undaunted faith and persistent effort, he traveled over the state, preaching, pleading, persuading and begging, until he aroused enough interest, and

**MOTHERS!** Just a word about a refined, reliable laxative that little children really like to take: It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

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secured enough funds to justify the erection of the first building, the incorporation of the Board of Directors, and the launching of the great work of the Orphanage. For personal reasons he was compelled to give up the work after spending four years in the field, laying deep and permanent the foundations of the institution. In accepting his resignation, the Louisiana Annual Conference, in its session held at Leesville, in December, 1908, the following resolution was unanimously adopted: "Resolved that in accepting the resignation of Rev. C. C. Wier as financial agent of the Orphan's Home, we express our very great appreciation of his earnest and successful service in behalf of this important enterprise. That we recognize him as the original projector of the Orphanage idea in the Louisiana Conference and its faithful promoter and champion during a number of years. That we rejoice with him in the prospect of the speedy fulfillment of his long cherished dream of providing a comfortable home for motherless and fatherless children." His interest in, and devotion to the Orphanage never waned to the day of his death. In every way he sought its best interest and was always ready to confer and co-operate in any and every plan for the betterment and advancement of the Orphanage work in Louisiana. For many years he was chairman of the Conference Orphanage Board, and an active member of the Board of Directors. It is most gratifying that during the last years of his life he was associated as pastor with one of the finished products of the great work he promoted. One of the graduate girls of the Orphanage, after teaching in a neighboring community, married a young man of Franklin, and established her home in his community. Brother Wier immediately became interested in her, and her fine Christian character was a source of very great joy to him.

While the work of the Orphanage was very dear to his heart, the Church and its work was never neglected at his hands. In every pastorate of his ministry the Church grew and the cause of Christ prospered. Quiet, unobtrusive, gentle and kindly of heart and nature, he quickly won his way into the hearts and affections of every congregation he served. His consecration to Christ, his high ideals of honor and integrity, his spotless personal habits, his unselfish consideration for others, gained and held the confidence and esteem of the people of all denominations and creeds. The pres-

ence of the Catholic Priest, the Episcopal Rector and the Presbyterian Minister at his funeral services was a high tribute to his fine Christian character. When the writer sent a telegram of condolence to the bereft widow, on learning of his death, the telegraph operator, a Frenchman and a Catholic, covered his face with his hands as the tears streamed down, and said in characteristic French brogue, "My God! He was a good man."

Like the Master he served well, "He went about doing good." No need to ask in song or prose "Will there be any stars" in his crown? The stars will be innumerable—the gems that bedeck his brow will glitter and sparkle throughout eternity. Great in heart, noble in spirit, generous in disposition, loyal and true to all the higher interests of life, enthusiastic and joyful, he inspired all he came in contact with, to the finer and better things of life. We will greatly miss him. Since his going, there is a feeling of loneliness that creeps over us. He understood as few could. He sympathized and inspired where others failed. We thank God for his great life.

ROBT. W. VAUGHAN, Supt.,  
Louisiana Methodist Orphanage.  
Ruston, La.

### SAMMY JACKSON

Miss Sammy Jackson, daughter of Mr. and Mrs. Travis Jackson, of the Davis Springs community, Red River Parish, was suddenly killed in an automobile accident en route to Natchitoches, November 15. Accompanying Sammy was a friend, Mr. Jimmey Phillips, who was seriously injured.

Sammy was one of the sweetest girls we have ever known. She was a member of the Methodist church at Davis Springs, a fine leader among the young people, and a teacher in the Fairview Alpha high school.

Her death was a great shock to the entire community. She will be sadly missed. Besides her bereaved parents left to mourn her loss are four brothers and one sister.

Gone but not forgotten.

Her friend,  
MARGARET MARY POWELL.

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## MRS. MARY E. REAGAN

On the evening of December 15, 1934, the spirit of one of Mississippi's most beloved daughters went home to God in the passing of Mrs. Mary E. Reagan, at the ripe age of 102 years, 2 months and 9 days. She is survived by one daughter, two sons, eleven grand-children, thirty-two great-grand-children and five great-grandchildren.

Sister Reagan was a life long member of the old Rocky Springs Methodist church of Claiborne County, Miss. She loved the church and never lost interest in the church and her ministry. Possibly she was the oldest reader of the Advocate in our Southland.

I hope some worthy and capable writer will presently furnish the Advocate with a memoir in keeping with the noble and beautiful life of this saint of God.

E. A. KING.

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Alexandria District—First Round

Olla and Jonesville, at Olla, Jan. 13, 11 a.m.; 2 p.m.  
Trout and Goodpine, at Goodpine, Jan. 13, night.  
Montrose, Jan. 16, night.  
Glenmora, Jan. 20, 11 a.m.; 2 p.m.  
Bunkie, Jan. 20, night.  
Natchitoches, Jan. 23, night.  
Campiti, at Davis Springs, Jan. 27, 11 a.m.; 2 p.m.  
Colfax and Montgomery, at Colfax, Jan. 27, night.  
Sicily Island, Jan. 29, 2 p.m.  
Rochelle, Feb. 3, 11 a.m.; 2 p.m.  
Winnfield, Feb. 3, night.  
Pleasant Hill, at Pleasant Hill, Feb. 10, 11 a.m.; 2:30 p.m.  
Lecompte, Feb. 12, night.  
Pineville, Feb. 13, night.  
Jena, Feb. 17, 11 a.m.; 2 p.m.  
Ferriday, Feb. 17, night.  
Alexandria, \_\_\_\_\_  
Alco \_\_\_\_\_  
Marksville, at Marksville, Feb. 24, 11 a.m.; 2 p.m.  
Boyce, Feb. 24, night

BRISCOE CARTER, P. E.

#### Baton Rouge Dist.—First Round

Angie, at Fisher, Jan. 13, 11 a.m.  
Franklinton, Jan. 13, 7:30 p.m.  
Denham Springs, at Denham Springs, Jan. 20, 11 a.m.  
Hammond, Jan. 20, 7:30 p.m.  
Pine Grove, at Montpelier, Jan. 27, 11 a.m.  
Amite, Jan. 27, 7:30 p.m.  
Lottie, at New Roads, Feb. 3, 11 a.m.  
First Church, Baton Rouge, Feb. 3, 7:45 p.m.  
Natalbany, at Natalbany, Feb. 10, 11 a.m.  
Ponchatoula, Feb. 10, 7:30 p.m.  
Plaquemine, Feb. 17, 11 a.m.  
Baker, at Baker, Feb. 24, 11 a.m.  
Springfield, at Maurepas, Feb. 24, \_\_\_\_\_

K. W. DODSON, P. E.

#### Monroe Dist.—First Round

Delhi, at Delhi, Jan. 13, a.m.; Q. C., 2 p.m.  
Tallulah, Jan. 13, p.m.; Q. C., after preaching service.  
Wisner, Jan. 20, a.m.; Q. C., 2 p.m.  
Winnsboro, Jan. 20, p.m.; Q. C., after preaching service.  
Oak Grove, at Oak Grove, Jan. 27, a.m.; Q. C., 2 p.m.  
Lake Providence, Jan. 27, p.m.; Q. C., after preaching service.  
Gilbert, at Gilbert, Feb. 3, a.m.; Q. C., 2 p.m.  
Columbia, Feb. 10, a.m.; Q. C., 2 p.m.  
Bonita, at Bonita, Feb. 17, a.m.; Q. C., 2 p.m.  
Sterlington and Marion, at Sterlington, Feb. 24, a.m.; Q. C., 2 p.m.  
Mangham, at Mangham, Mar. 3, a.m.; Q. C., 2 p.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.  
H. L. JOHNS, P. E.

### New Orleans District—First Round

Covington, at Covington, Jan. 6, a.m.  
Second Church, Jan. 6, p.m.  
Carrollton Ave., Q. C. Jan. 9 p.m.; preaching Feb. 3, p.m.  
Donaldsonville, at Donaldsonville, Jan. 13, a.m.  
St. Mark's, Jan. 13, p.m.  
Epworth, Q. C. Jan. 16, p.m.; preaching Jan. 20, p.m.  
Rayne Memorial, preaching Jan. 20, a.m.; Q. C. Feb. 5, p.m.  
Felicity-Chalmette, Q. C. Jan. 23, p.m.  
Bogalusa, Jan. 27, a.m.  
Pearl River, at Pearl River, Jan. 27, p.m.  
Louisiana-Gentilly, Q. C. Jan. 30, p.m.  
Morgan City, at Morgan City, Feb. 3, a.m.  
McDonoghville, Q. C. Feb. 6, p.m.  
Houma and French Mission, at Houma, Feb. 10, a.m.  
Franklin, Feb. 10, p.m.  
First Church, Q. C. Feb. 13, p.m.; preaching Feb. 17, a.m.  
Algiers, Feb. 17, p.m.  
Parker Memorial, Q. C. Feb. 20, p.m.; preaching Feb. 24, p.m.  
Slidell, Feb. 24, a.m.

W. L. DUREN, P. E.

### First Round—Easton District

Athens, at Athens, Jan. 13, a.m.  
Haynesville, Jan. 13, p.m.  
Simsboro, at Simsboro, Jan. 20, a.m.  
Calhoun and Downsville, at Downsville, Jan. 27, a.m.  
Hodge, Jan. 27, p.m.  
Haughton, at Haughton, Feb. 3, a.m.  
Minden, Feb. 3, p.m.  
Sibley, at Brushwood, Feb. 10, a.m.  
Ringold, at Ringold, Feb. 10, p.m.  
Blenville and Blenville Ct., at Blenville, Feb. 17.  
Gibland, at Gibland, Feb. 24, a.m.  
Homer, Feb. 24, p.m.  
Eros, at Eros, Mar. 3, a.m.  
Lapine, at Lapine, Mar. 2, (Saturday).

LOUIS HOFFPAUIR, P. E.

### Shreveport District—First Round

Bossier City, Jan. 13, preaching 11 a.m.  
Mangum Memorial, Jan. 13, preaching 7:30 p.m.  
First Church, Jan. 20, preaching 11 a.m.  
Noel Memorial, Jan. 20, preaching 7:30 p.m.  
Logansport, Jan. 27, preaching 11 a.m.; Q. C. 2:30 p.m.  
Mansfield, Jan. 27, preaching 7:30 p.m.; Q. C. after preaching service.  
Coushatta, Feb. 3, preaching 11 a.m.; Q. C. Feb. 7, 7:30 p.m.  
Park Avenue, Feb. 3, preaching 7:30 p.m.; Q. C. after preaching service.  
Plain Dealing, at Plain Dealing, Feb. 10, preaching 11 a.m.; Q. C. 2:30 p.m.  
Belcher and Gilliam, at Gilliam, Feb. 17, preaching 11 a.m.; Q. C. 2:30 p.m.  
Oil City, Feb. 24, preaching 11 a.m.; Q. C. 2:30 p.m.  
Mooringsport, Feb. 24, preaching 7:30 p.m.; Q. C. after preaching service.  
Greenwood, at Greenwood, March 3, preaching 11 a.m.; Q. C. 2:30 p.m.  
Hall Summit, at Hall Summit, March 10, preaching 11 a.m.; Q. C. 2:30 p.m.  
Grand Cane, at Stonewall, March 17, preaching 11 a.m.; Q. C. 2:30 p.m.  
Vivian, March 24, preaching 11 a.m.; Q. C. 2:30 p.m.  
Pelican, at Mitchell, March 31, preaching 11 a.m.; Q. C. 2:30 p.m.  
Ida and Hosston, at Ida, April 7, preaching 11 a.m.; Q. C. 2:30 p.m.

GEO. S. SEXTON, P. E.

### MISSISSIPPI CONFERENCE

#### Brookhaven District—First Round

Meadville and Bude, at Meadville, Jan. 13, 9 a.m.; Feb. 13, 10 a.m.  
Scotland, at New Hope, Jan. 13, 7 p.m.; Feb. 14, 10 a.m.  
Osyka, at Muddy Springs, Jan. 20, 11 a.m.; Feb. 20, 10 a.m.  
Magnolia, Jan. 20, 7 p.m.; Feb. 20, 7 p.m.  
Prentiss, at Prentiss, Jan. 27, 11 a.m.; Feb. 26, 10 a.m.  
Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.  
Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.  
Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.  
Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.  
Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

### Jackson District—First Round

Madison, at Madison, Jan. 13, 11 a.m.; 1:30 p.m.  
Lena, at Lena, Jan. 13, 5 p.m.; 7 p.m.  
Shiloh, at Shiloh, Jan. 20, 11 a.m.; 1 p.m.  
Millaps Memorial, Jan. 20, 7:30 p.m.; Jan. 21, 7:30 p.m.  
Homewood, at Homewood, Jan. 27, 11 a.m.; 1 p.m.  
Walnut Grove, at Walnut Grove, Jan. 27, 3:30 p.m.; 7 p.m.  
Lake, at Lawrence, Feb. 3, 11 a.m.; 1 p.m.  
Harperville, at Harperville, Feb. 3, 4 p.m.; 7 p.m.  
Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.  
Capitol Street, Feb. 3, 7:30 p.m.; Feb. 10, 7:30 p.m.  
Mendenhall, at Mendenhall, Feb. 13, 7 p.m.  
Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.  
Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.  
Forest, Feb. 24, 11 a.m.; 2 p.m.  
Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.

B. L. SUTHERLAND, P. E.

### Meridian District—First Round

Porterville, at Porterville, Jan. 13, 11 a.m.; 2 p.m.  
Scooba, at Scooba, Jan. 20, 11 a.m.; 2 p.m.  
Rose Hill, at Homewood, Jan. 26, 11 a.m.; Jan. 27, 11 a.m.  
Vimville, at Bonita, Jan. 27, 4 p.m.; 7:30 p.m.  
Burnside, at Longino, Feb. 2, 11 a.m.; Feb. 3, 11 a.m.  
Union, Feb. 3, 4 p.m.; 7:30 p.m.  
Cleveland, at Mellen, Feb. 9, 11 a.m.; Feb. 10, 11 a.m.  
Newton, Feb. 10, 7:30 p.m.; Feb. 11, 11 a.m.  
DeKalk, Feb. 17, 11 a.m.; 1:30 p.m.  
Quitman, Feb. 17, 7:30 p.m.; Feb. 18, 10 a.m.

JOSEPH A. SMITH, P. E.

### Seashore District—First Round

Brooklyn, Jan. 12, 11 a.m.  
Oloh, at East Columbia, Jan. 13, 11 a.m.  
Purvis, Jan. 13, 7 p.m.  
Carriere, at Carriere, Jan. 20, 11 a.m.  
Picayune, Jan. 20, 7 p.m.  
Escatawpa, at Escatawpa, Jan. 25, 11 a.m.  
Kreole, at Kreole, Jan. 25, 7 p.m.  
Americus, at Pleasant Hill, Jan. 26, 11 a.m.  
Lucedale, Jan. 27, 11 a.m.  
Leakesville, at Leakesville, Jan. 27, 7 p.m.

L. J. POWER, P. E.

### Vicksburg District—First Round

Silver City, Jan. 13, 11 a.m.; 1:30 p.m.  
Louise and Holly Bluff, at Holly Bluff, Jan. 13, 4 p.m.; 7:30 p.m.  
Gloster, at Crosby, Jan. 20, 11 a.m.; 2 p.m.  
Crawford Street, Vicksburg, Jan. 23, 7:30 p.m.  
Hermanville, Jan. 27, 11 a.m.; 2 p.m.  
Port Gibson, Jan. 27, 4 p.m.; 7:30 p.m.  
Natchez, Feb. 3, 11 a.m.; 2 p.m.  
Washington, at Natchez Mission, Feb. 3, 4 p.m.; 7:30 p.m.  
Woodville, Feb. 10, 11 a.m.; 2 p.m.  
Centerville, Feb. 10, 4 p.m.; 7:30 p.m.  
Yazoo City, Feb. 17, 11 a.m.; 2 p.m.  
Eden, at Lintonia, Feb. 17, 3:30 p.m.; 7:30 p.m.  
Anguilla, at Catchings, Feb. 24, 11 a.m.; 2 p.m.  
Rolling Fork and Cary, at Rolling Fork, Feb. 24, 4 p.m.

H. G. HAWKINS, P. E.

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen District—First Round

Salem and Friendship, Jan. 11.  
Toccopola, Jan. 12.  
Randolph, Jan. 13, 11 a.m.  
Pittsboro and Bruce, Jan. 13, 7 p.m.  
Greenwood Springs, at New Hope, Jan. 15, 1:30 p.m.  
Fulton, Jan. 16, 7 p.m.  
Tremont, Jan. 17, forenoon.  
Smithville, at New Bethel, Jan. 17, afternoon.  
Water Valley, First Church, Jan. 20, 11 a.m.  
Paris, Jan. 20, afternoon or night.

W. P. BUHRMAN, P. E.

#### Greenville District—First Round

Greenville, prayer service and Q. C., Jan. 9, p.m.  
Priars Point and Lyon, at Lyon, preaching, Jan. 13, a.m.; Q. C. afternoon.  
Coahoma and Jonestown, at Coahoma, preaching and Q. C., Jan. 13, p.m.  
Shelby, prayer service and Q. C., Jan. 16, p.m.  
Shaw and Litton, at Shaw, preaching, Jan. 20, a.m.; Q. C. afternoon.  
Cleveland, preaching and Q. C., Jan. 20, p.m.  
Tunica, prayer service and Q. C., Jan. 23, p.m.  
Lula and Dundee, at Dundee, preaching, Jan. 27, a.m.; Q. C. afternoon.  
Dubbs, preaching and Q. C., Jan. 27, p.m.  
Merigold and Sherard, at Merigold, prayer service and Q. C., Jan. 30.

J. R. COUNTISS, P. E.



# Christian Advocate

NEW ORLEANS

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Whole No. 4114.



REV. JOHN WESLEY, M. A.

Frontispiece, The Methodist Magazine, Volume 34,  
1811, Dublin



# Wallet of the Week

THE SCOTTISH RITE NEWS BUREAU reports that Mr. E. A. Tucker, who passed away recently at Clearwater, Fla., left by will \$50,000 to the Educational Fund of the Grand Lodge of Louisiana. Also that Col. E. P. Bradley of Lexington, Ky., has provided the Christmas dinner for the Masonic Home of that State for fifteen years, and has given substantially to the Christmas fund in addition. This year his check was for \$1,481.40. The interesting thing about these men is that neither of them is a member of the Masonic Fraternity.

\* \* \*

"A CAMPAIGN OF TERRORISM against teachers in American colleges, universities, schools and even private schools," is a charge which the McCormick-Dickstein Congressional Committee has been asked to investigate. It appears that the complaint grew out of recent happenings in Syracuse and Columbia Universities of New York State. It seems a little difficult to determine whether it is primarily a publicity stunt of the Hearst papers, or the beginning of a nation-wide Fascist campaign against freedom in American education. The request was signed by twenty-one educators, and among them was Dr. Harry Emerson Fosdick, pastor of Riverside Church, and a member of the faculty of Union Theological Seminary.

\* \* \*

FASCISM NEXT? is the caption of a vigorous and outspoken editorial in Zion's Herald for January 2. It quotes the New York Times summary of the survey made by the Methodist Federation for Social Service, to the effect that the New Deal has decreased democracy in government and business by promoting a Fascist-like control of government over business. George Terborgh, former adviser of the Federal Reserve Board, is quoted as saying that the New Deal had actually retarded recovery; and the American Federation of Labor is given as authority for the statement that on October 1, there had been an increase of more than half a million in the number of unemployed, and that by February there would be approximately 22,000,000 persons in that classification. The Social Questions Bulletin is quoted as saying that corporation dividends have soared above those of any pre-depression year except 1929, and that they are three times as great as in 1913. Twenty-six more million dollar incomes were listed in 1933 than in 1932; but there was a shrinkage in the number of incomes in all brackets up to \$25,000. If the facts are correctly stated, these are figures calculated to give pause to the boldest heart.

PRESS REPORTS FORECAST POSSIBLE DEFEAT of the monetary policy of the Administration by an adverse decision of the Supreme Court of the United States. One does not have to be expert on monetary matters to understand that such an eventuality would be a serious matter no less for the country at large than for the present Government. The plea of Attorney General Cummings against a decision that would mean a move toward "chaos," and the question raised concerning the change of contractual obligations by Congress, all have an ominous sound to un instructed ears. Let us hope that there may be such conclusion as shall do justice and at the same time protect the rights and interests of the millions not represented in other contract stipulations than those of patriotic loyalty.

\* \* \*

"IRREDERMABLE HUMAN WRECKAGE" is the graphic term which the Christian Century applies to the list of unemployables presently to be turned back to state governments and local charities for permanent support. This very suggestive classification is made all the more ominous by the vast number of those who form this political and social liability. It is estimated that four million of those now on relief are unemployables and that one out of every thirty of the population of the United States must be accepted as the social wards of the nation and as a permanent responsibility. One wonders if this suggestion may not be a commentary upon the mendicancy created by the program of relief which has been pursued.

\* \* \*

WESLEY'S CHAPEL AND THE TOMB OF MR. WESLEY have come to be shrines of widest interest and veneration. Not long ago Rev. Kugimiya, of the Toyomaka Methodist Church of Japan, paid a visit to these scenes of historic interest; and upon his return, he wrote to a Japanese newspaper: "I was greatly impressed by its simplicity and yet grandeur." He commented upon the difference of the interior of the Chapel from Church of England arrangement. He says: "I was struck by the arrangement of the altar for receiving the Sacrament. I would very much like to have similar arrangements for our churches in Japan. Going into the Chapel I noticed two young men kneeling in prayer. The sight greatly impressed me." He then visited the tomb of Mr. Wesley of which he says: "I was deeply moved at the remembrance of that devoted man. The following Sunday, attending the services, was one of the most memorable of my life."



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JANUARY 17, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE PRESIDENT'S MESSAGE

One of the popular and easy American pastimes is the criticism of public servants and their official pronouncements. It is not the purpose of the editor to indulge that spirit; but the President's Message to Congress is a document in which every citizen of the nation has a vital personal interest; and we discuss it rather from that angle. The Message is too lacking in details to warrant a critical estimate of its full significance. It is a kind of flare of trumpets which will be interpreted by the special messages to follow. Aside from the social theories which have been stated before, there is implied a rather surprising admission that the relief measures of the last two years have not contributed to economic recovery, but have been rather of a disintegrating tendency. The relief is described as "narcotic" and "a subtle destroyer of the human spirit." Of the five million people now on the relief roll, the President proposes to return one and one-half million to state and private agencies for permanent support as unemployables. The remaining three and one-half million "employables" he accepts courageously and optimistically as a national responsibility, and for whom he gives a seven-point program of Federal employment. The chief factors in the scheme are rural housing, rural electrification, reforestation and national highways, through which he hopes to find means of employment until such a time as these may be reabsorbed into private industries. He proposes a wage more substantial than the relief provision, but still not enough to militate against an earnest quest for private employment. If we were asked to name the most impressive declaration in the entire message, we would say that it is, "The morale of the nation has been restored." For how good a reason this may be so, we are not able to say; but we feel absolutely certain that it is true, and that is at least progress. The Message closes with a confession of faith in the primacy and permanence of spiritual values. We would not call it a great document, and it probably lacks a note of certainty, but it has the ring of courage and hope.

### CHURCH NUDISM

Some time ago a popular magazine carried an article on the very suggestive title of "Literary Nudism." The writer of that article makes a timely attack upon the ruthless and shameless disregard of the conventions of thought and speech which had so large a part in the making of our civilization. Much as we believe the attack to be justified by the inane and unwholesome fiction sent out from the presses of mercenary publishers, it is not our purpose to discuss the literary phase of that issue. We are thinking rather of the tendency to break down the appeal of religion and the church by a tone of irreverence and even disrespect. There has arisen an unconfessed belligerence, indicated in the use of offensive figures with a more offensive suggestion, which invites reproach for the church. There is a disposition to drag the church through the back alleys of thought and speech rather than bear it up in faith and prayer. The diluted good grudgingly acknowledged is neutralized by evil suggestion; and a professed benevolence of purpose is defeated by the very opposition and suspicion which is raised. No considerate and devoted parent would strip his child and reveal its deformities to the public gaze. He takes it lovingly and in the secrecy of his sorrow and hope to the threshold of the best scientific and medical help that he knows. Regardless of its fault, the hope of the world is associated with the life of the church. Through its life and evangel the light and appeal of the gospel is known. Shall we not, therefore, emphasize its virtues and support it with our daily intercession? We can lengthen its arm of service and increase the volume of its message of hope.

### FORWARD MARCH!

A certain popular magazine describes a reactionary as "One who keeps his eyes fixed on the glorious past and backs into the future." Whatever fault one may find with this humorous characterization, it at least has the virtue of being descriptive. We are wondering if this humorous sentence might not be

offered as a description of the attitude of many who seek earnestly to be devout, and if there is not an urge toward the monastic in the very meditations through which we seek to make real and personal the presence of God. To be sure, no one can afford to neglect the cultivation of his inner life; but, to use a phrase of the late Dr. J. H. Jowett, there is a "practice of the presence of God" which must be the objective side of our spiritual communion. Mr. Wesley's criticism of the Moravians, to whom he was sincerely devoted for the intense spiritual discipline of their lives, was their deadly inaction. This attitude he called the "spawn of mystic divinity." Mr. Wesley himself was a man of great spiritual intensity; but it never subtracted from his interest and activity for the social and material betterment of the people. Indeed his own quickened spirit constantly urged him onward in the work of sharing his experience with others. Surely the followers of Mr. Wesley today are living in a no less exacting age. We must keep the flame of spiritual fervor and devotion lighted upon the altar of our own hearts; we can not afford to lose interest in our glorious past; but the light of Christian experience is potential and blessed only as it shines ahead. "The field is white unto the harvest" is ever the call of the redeemed heart.

### THE TRAIL OF THE CIRCUIT RIDER

The Trail of the Circuit Rider, now appearing in the Advocate, is a connected story of the origin and history of the Methodist Church. A better understanding of the work can be had, perhaps, by keeping the papers and reading each chapter as a whole. Chapter I is devoted entirely to John Wesley as the founder of the movement. The author expects to publish the work in book form, and he invites criticism of a helpful and constructive type. He can not undertake correspondence, but he would like to know your opinions and the reasons for them, authorities, whether he is able to agree with them or not. The primary purpose is to write history, and if you know facts that he has missed, you are invited to bring them to his attention.

### NOTICE

The editor of the Advocate would like to secure a picture of the General Conference of 1844, held in New York; and of the General Conference of 1866 of the Southern Church, which was held in New Orleans, if such are in existence. Anyone having such a picture, please communicate with the editor, 512 Camp Street, New Orleans.

### MISSISSIPPI CONFERENCE ADJOURNED SESSION

Pursuant to the action of the Mississippi Conference at its recent session in Hattiesburg, the Conference is called to meet in adjourned session in Galloway Memorial Church, Jackson, Miss., at 10 a. m., Thursday, January 31, 1935.

*Hoyt M. D. L.*

### MR. C. O. CHALMERS ILL

Friends of Mr. C. O. Chalmers throughout Mississippi and Louisiana will regret to learn that he is in the hospital following a heart attack on last Saturday. His condition, at the time of our going to press, is reported as unchanged. Friends of the Advocate will remember this faithful and honored servant of the Church in earnest prayer for his recovery.

### AMERICAN AGRICULTURE

Secretary Wallace, of the U. S. Department of Agriculture, according to the Information Service of the Federal Council, in a recent address presented statistics showing that in 1850 sixty-three per cent of the population were engaged in agriculture, agriculturists received only a thirty-five per cent share in the total national income. In 1900 the agricultural population had fallen to thirty-six per cent, with a twenty per cent share in the income. In 1920 a twenty-six per cent agricultural population received fourteen per cent of the income. In 1923 a twenty-three per cent agricultural population shared to the extent of only eight per cent in the national income. Whatever else may be deduced from these figures, they certainly imply that agriculture has never had an equitable share of the national income; and the descending scale of its participation is not calculated to promote the "back to the farm" movement.

### LET METHODISM BE TRUE TO HER HERITAGE

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast the doctrine, spirit, and discipline with which they first set out."

JOHN WESLEY,  
August 6, 1786.





# The Forum



## OUR BONDS AND BENEVOLENCES

By T. W. Holloman,  
Chairman Conference Board of Christian Education

Elsewhere in this issue of the Advocate will be found the minutes of a joint meeting of the Bishop and his Cabinet and the Executive Committee of the Louisiana Conference Board of Christian Education.

I would like to express the hope that every minister of our Conference will read this document, then read it to his congregations and then make it a matter of discussion with his quarterly conference.

The committee representing the bondholders met us in a fair, open-minded and helpful manner. A very great concession has been made. The Conference authorized this bond issue and the interest rate was  $6\frac{1}{2}\%$ . In remitting  $3\frac{1}{2}\%$  interest over the period involved, the bondholders are relieving the Conference of some \$23,000.00 of this obligation.

That every effort should be made to liquidate these bonds is evident when it is known that \$20,000 of the Conference \$60,000 apportionment for Conference work is devoted to the Conference debts. To give impetus to the start made a year ago, we have agreed to pay \$5,000 on the principal this year. To do this, the \$20,000 apportionment must yield more than \$12,000 or 60c on the dollar.

Our Methodist benevolent dollar in Louisiana was worth about 40c last year. Is there any reason why it should not be worth 100c this year and henceforth? The total apportionment for all benevolences, \$100,000, is less than \$2.00 per member; that is less than 4c per week per member. I am convinced that if every preacher and one layman in every church had the matter on his conscience, the benevolences would be paid in full.

Our General Conference has taken the ministry and laity into its confidence. It has put the benevolences on a voluntary basis. It has expressed its faith that the Church will voluntarily assume what is needed for the ongoing program and then will pay it. Have we the devotion to do it?

I could make a much better argument for the payment of the apportionment for other causes, missions, superannuates, etc., but after all, if we are not absolutely honest in our efforts to pay our debts, are we going to make much headway with these other great objectives? All of the \$299,000.00 of these bonds is due.

If we are to succeed, some things are necessary.

1. The Biblical injunction for the strong to help the weak must be practiced. Able churches should increase the suggested apportionments in order to assist the weak. But the apportionments should be submitted by the District Stewards on as equitable a basis as possible, in the beginning, as the law contemplates.

2. Presiding elders, preachers in charge and informed laymen should get to the people more information about our benevolent causes and about our voluntary plan.

3. A thorough canvass of the Church membership must be made. Without this the apportionment will not be subscribed or paid. The law of the Church makes it the duty of every Woman's Missionary Society, every Church school, every Bible class and every other organization to aid the Stewards in doing this and to put the securing and paying of these pledges together with the salary of the minister and the other local church budget items in the very first place in their efforts.

4. Offerings must be paid weekly, or at worst monthly. There is no other way to succeed. I know a church in this Conference which paid its budget expenses monthly last year. On the first of each month, on the order of its Board, a percentage was set aside for its debt, a percentage was set aside and remitted at once for its benevolences, a percentage was set aside and used to pay salaries and other local expenses. It was done by the simple expedient of getting subscribed a budget to cover and of getting the people to pay weekly.

Let's stop the payment of interest at Nashville. Let's pay our benevolences monthly just as we do or should do our preachers. And let's pay our preachers monthly and give them a fair chance to live. Both of these things can be done. With a recognition by both ministers and laymen of the stewardship of income, of time and of energy, it can be done this year, and we can go to Conference and hold up our heads and say a Methodist dollar in Louisiana is worth 100c.

## PASTORS, ATTENTION!

Any pastor knowing of veterans who might be coming to the Base Hospital in Pineville, at any time, if they will let me know and give the name of the one coming, I will give them special attention.

R. F. HARRELL, P. C.

Pineville, La.

## THE JOINT MEETING

A joint meeting of the Bishop and his Cabinet and the Executive Committee of the Louisiana Conference Board of Christian Education was held in the Methodist Church, Shreveport, Louisiana, on January 3, 1935, at 2 p. m.

Present: Bishop Hoyt M. Dobbs, all of the presiding elders, and six of the seven members of said Executive Committee. Bishop Dobbs presided.

The object of the joint session was to give consideration to the Conference Bond Issues and to the resolution of the last Annual Conference, suggesting that steps be taken looking toward the liquidation of this indebtedness.

It was the view of all present that a payment should be made this year on the principal of the obligation, and that if the bondholders would make a concession in the interest rate, such principal payment could be made out of the proceeds of the apportionment on the Conference for these bonds. It was also believed that such action would stimulate the ministers and laymen throughout the Conference to renewed efforts to bring up all accepted Conference apportionments in full, and would make possible a larger effort next year.

The following resolution was unanimously adopted, viz:

The Executive Committee of the Board of Christian Education is authorized to submit to the bankers representing the holders of \$205,000.00 of said bonds (being all of said bonds except \$94,000.00 owned by Centenary College), the following proposition:

If such bondholders will remit the interest in excess of 3% that is now past due and will accept 3% interest for the year 1935, the Church agrees:

1st. To pay such bondholders at once 3% interest from January 1, 1934, to January 1, 1935.

2nd. By February 1, 1935, to pay said bondholders the sum of \$2,500.00 to be applied to principal.

3rd. To pay such bondholders 3% interest for the year 1935, and to pay \$5,000.00 additional on principal by the end of the year 1935.

4th. If the apportionment laid on the Annual Conference for 1935 for the Conference indebtedness brings in a sum in excess of the interest and principal mentioned in No. 3, plus the interest on the Mansfield College mortgage at 3%, and plus the contract interest on outstanding annuity bonds, then such excess will also be paid such bondholders on principal.

5th. To make an earnest effort to make a more substantial payment on principal during 1936, striving to bring such payment to at least \$10,000.00.

Thereupon the members of the Executive Committee were excused and called upon said bankers.

After a conference, they returned and stated that the bankers, speaking through Messrs. Querbes and Harmon, accepted this proposition, but, in doing so, expressed their belief that the Church should arrange for a five-year liquidation of this indebtedness, and to that end they desired that prior to the 1935 Annual Conference session, another meeting should be called by Bishop Dobbs, at which such matter might be discussed and planned.

The report of the said Executive Committee was thereupon adopted and approved by the joint session.

## SOME OBSERVATIONS

By Rev. W. R. Lott

Every Christian needs balance. There are so many daily happenings to throw them off the track. A steadfast belief that God has power to help them and give victory is the best of all possessions. None of us know when we are going to feel a jolt which will test every thing in us! Too, the idea that one is working with the Lord and not for Him, gives added confidence. The Lord is not a task master driving us to our limit, but He is working with us to make possible the victory of right. All too many have seen the Giant and are afraid or they have fallen and are now creeping along afraid to stand again. Multitudes have fallen away from prayer meetings, church attendance, public prayer and regular gifts, all because they did not have a balancing force in times of stress.

\* \* \*

There is a fine distinction between injured pride and hurt feelings. A betrayed confidence really hurts sincere people. To have some one take up a reproach against you and peddle it free bruises the sensitive soul. All people are not alike except in mass; there is infinite variety in persons of different views, inheritance, environment, mental fiber and spiritual life. One may be as tender as a little child and another as tough as an alligator. It behooves us to be careful lest we offend in many ways. On the other hand there is a "Balm in Gilead" for every wounded soul. Injured pride is hard to endure, either seeing it or possessing it. It comes from an imaginary self-importance. "Thinking of himself more highly than he ought to think, thus not being sober." Just here the devil finds multitudes of victims. A person with injured pride is almost a fatal case except a season of repentance be found.

—o—

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!

What heavy burdens from our bosoms take!

What parched grounds refresh as with a shower."



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

meeting. He continued this form of personal supervision of the membership at least to 1787, when he describes it as an "unpleasing work" and says that he still continues the visitation in London, Bristol, Dublin and Cork. The first annual conference convened at the Foundry in London, June 25, 1744, and it was entertained at the home of Lady Huntingdon where John Wesley preached from, "What hath God wrought?" Six clergymen were present: John and Charles Wesley, John Hodges, Henry Piers, John Meriton and Samuel Taylor. The first day, after the Conference had convened, Thomas Richards, Thomas Maxfield, John Bennet and John Downes, lay preachers, were invited and sat with the clergymen, and that seems to be the most that is known of its membership. The discussions of the Conference revolved about their spiritual quest, and the very week that followed we find them purging the society of those who were not living according to the Gospel. With the organization of the annual Conference, the frame work of Methodist organization was practically complete and the church was definitely on the highroad to ecclesiastical independence. For, in the end, the completeness and the self-sufficiency of Methodist polity, not the Deed of Declaration, was responsible for the separation of the Societies from the Church of England.

While Mr. Wesley was adapting his polity to the emergencies that arose, he was not unmindful of the preparation necessary to equip his people for the larger field into which they would certainly come. He, therefore, set himself to the task of developing educational agencies to serve the Methodist people. Kingswood school for the children of the colliers was established in 1739, and in 1748 it was enlarged to include a school for the training of preachers. The regulations prescribed allowed of no relaxation whatever. One writer says that the students were put through a course of learning that would not have disgraced the Sorbonne, and, as a relaxation, they were sometimes permitted to see a corpse. The administration of the school was one of the difficult tasks of Mr. Wesley's life, but there can be no doubt that its influence was a distinct factor in the building of Methodism.

One of the most valuable aids to Mr. Wesley and his work was the printing press. No man ever made greater or more effective use of it as a means for disseminating knowledge than he did. His publishing activities were as remarkable as the man himself. His

own works occupied fourteen large octavo volumes; he published one hundred and seventeen revisions and abridgements of other works; and in collaboration with Charles Wesley, he published forty-seven poetical tracts and volumes. It would not be extravagant to say that the publishing work carried on by Mr. Wesley would have filled the measure of an ordinary life, but with him it appeared to have been almost a recreation.

One of the most remarkable features of the Methodist establishment is the itinerant system of ministerial supply. Like other Wesleyan practices, it was simply a means for meeting the ever increasing need of the work; and it was copied after Mr. Wesley's activity in the field. While the founder of the church lived, he was the absolute director of the army of itinerants; but at his death that power passed by the Deed of Declaration to the Conference and there it remains.

No more beautiful tribute was ever paid to the administrative genius, or to the justness of a great leader than was paid by an eminent lawyer to John Wesley. He said: "The only government, so far as it was a government, that the Methodists recognized, rested in his will, and reposed, and confidently and safely reposed, upon his virtue and piety. He appointed the preachers. In him was vested the property of the Church. He controlled it in everything; and the members who devotedly followed him were too happy to live under the government of such a man." This statement does not mean that there were no dissensions in the ranks of Methodism under Mr. Wesley; but it does mean that when the doings of his life were examined a half-century after his death, the integrity of his heart was unquestioned.

Following the completion of the framework of Methodist government, the societies moved on in ever widening circles and with unabated passion for the salvation of the people. But the success achieved did not secure for Mr. Wesley and his preachers either respect or protection. There was not a corner of Britain where they were free from insults. For the first ten or fifteen years, Mr. Wesley was subjected to every variety of rudeness and indignity, from being hooted at and cried down to that of physical violence. Rowland Hill called him "A venal profligate," "a wicked slanderer," "an apostate miscreant," and "a grey-headed enemy of all righteousness." And Augustus Toplady, the author of "Rock of Ages," was not less violent in his abuse. Gradually, however, Mayors, Magistrates, Judges, and even King George II came to the rescue of the Methodists. King George said in the Council: "I tell you,

while I sit on the throne, no man shall be persecuted for conscience sake."

When mob violence failed to suppress the Wesleyan Revival the clergy, except a few staunch friends of Mr. Wesley, refused him the use of their churches, although he was a fully ordained man whose life was above reproach. When the church at Epworth was denied him he stood on the corner of his father's grave-stone and preached; and when others were refused him he took to the fields and preached to the people by thousands. It is a very simple matter to close a church, but to close the hungry hearts of the people is not so easily done. The Revival swept over England like a prairie fire on the Western plains; and Mr. Wesley, opposed as he was, soon came to have the greatest personal following of any preacher in England, not excepting George Whitefield. The spread of the Methodist movement did not incline the clergy to give up the fight, and it became the consistent practice of nearly all of them to refuse the holy communion to the Methodists. Even Mr. Wesley himself was repelled. In refusing the communion to the Methodists, they denied both the ministry of Mr. Wesley and the experience of the people. But the flame of revival passion burned undiminished despite the unseemly exclusion of Methodist communicants from the altars of the Church.

As a last weapon of offense, the bishops refused to ordain any of Mr. Wesley's preachers. It would be unjust not to recognize the canonical restrictions in episcopal ordinations; but it is not a sufficient apology for the bishops to say that the lay preachers were uneducated. Many of the lower clergy in the Church were paid less than twenty pounds per year, and they were not better educated than their poorest parishioners. It is foolish to bow to the conceits based upon the fiction of a divinely imparted authority when that authority is being misused for the suppression of a manifest work of God. The whole attitude of the Establishment was such as to lose to it the sympathy of the world. High ecclesiastics indulged in anonymous diatribes against the Methodists; and a great historic Church deliberately thrust away its opportunity for the religious leadership of the world. So, hand in hand with Francis of Assisi and Ignatius Loyola, John Wesley marched to fame.

Methodist preaching and practice were less readily accepted by the Presbyterian bred Scotch, and the progress of the Revival encountered a different but no less determined resistance. Nevertheless, Mr. Wesley laid a foundation in Scotland which the changes of the years have not been sufficient to destroy. He spent a part of the last summer of his life in Scotland; one of his last pictures was made in Edinburgh; and he preached in Aberdeen, June 25, 1790, just eight months before his death.

The Irish were more responsive to Wesleyan evan-

gelism than were the Scotch, but resistance was not less positive and certainly not of a more dignified type. The Methodists gained a solid footing among the volatile Irish, and Mr. Wesley was very strongly attached to them. From Ireland came some of the most devout and able leaders of the Wesleyan movement; and from the early days, the people across the channel formed a staunch and dependable factor in the mighty revival which developed its message and power in the middle of the eighteenth century. American Methodists are indebted to Ireland for Philip Embury, Robert Strawbridge, Edward Drumgoole, Richard Boardman and others who were the pioneers in bringing the Revival to this side of the Atlantic.

The property and control of the United Societies were held and directed as the personal business of Mr. Wesley. This policy had distinct values at the beginning; for Methodism had neither legal nor ecclesiastical standing. At an early period, Mr. Wesley developed what he called "Model deeds for chapels," by which he settled each parcel of ground or property upon trustees to hold for the use of "THE CONFERENCE OF THE PEOPLE CALLED METHODISTS." These Deeds stipulated that he should hold the power to make appointments for the chapels as long as he lived, and that power to pass to Charles Wesley and to William Grimshaw in the order named, should they survive him. This was but another device of his for solidifying his work and harmonizing its administration. The peril of the scheme lay in the fact that the deeds provided no permanent succession; and if he should die without making a transfer of his rights, the entire movement would disintegrate.

The danger of this situation became more acute and alarming as Mr. Wesley grew older. It was first brought to the attention of the Conference in connection with a controversy over Birstal chapel, where for some unknown reason the deed provided that after the death of John and Charles Wesley and William Grimshaw, the trustees were to elect their preachers monthly and such preachers were to have the sole occupancy of the chapel. This controversy continued through a period of two years, and it had a very disquieting effect upon the Conference. Mr. Wesley's health brought further alarm in 1783. In March of that year, he was seriously ill at Stroud for four days; and at the Conference in Bristol, beginning July 29, he was stricken again, and for eighteen days he was in a very precarious condition. At this juncture, Dr. Coke secured the opinion of legal counsel regarding the necessity for a succession; and the Conference took action calling upon Mr. Wesley to interpret the phrase: "The Conference of the People Called Methodists," contained in the "Model Deeds," so as to secure a succession for the three hundred and fifty-nine chapels then held under those deeds.

(Continued Next Week)



## Mississippi and Louisiana

Rev. C. A. Northington of Pickens and Goodman charge is much encouraged over the prospect in that field. He says that people are very responsive to his efforts.

Rev. Ivan O. Donaldson is very happy at Montrose, La. He is looking forward to a happy year and a year of service in carrying forward the entire program of the Church.

Dr. V. C. Curtis, presiding elder of the Columbus District, will have the sympathy of friends throughout Mississippi, in the loss of his sister. She died at Cleveland, Miss., on January 5.

The Christmas pageant given by the Morgan City, La., church was a great success, according to an extended account in the Morgan City Review. Rev. David Tarver is the pastor of the congregation.

Rev. R. T. Hollingsworth of Tutwiler charge sends us a schedule for the charge for the year. Preaching services, revivals, the budget and membership statistics are included—everything except, We did it, Bishop.

Rev. E. Nash Broyles is reported to be beginning enthusiastically and effectively at First Church, Columbus, Miss. Dr. Broyles will have a great opportunity in that splendid church—one of the outstanding churches of Mississippi.

The Prairie Methodist Church, according to Rev. W. M. Jones, the pastor, shipped a carload of hay to the Methodist Orphanage for a Christmas present. The reindeers must be fed, and the alfalfa hay of that section is of the best.

Rev. W. F. Roberts, who was recently appointed to Franklin charge, Louisiana Conference, reached his new field on Thursday of last week. This information comes in a letter to the editor just prior to Brother Roberts' leaving Dubach.

Hon. Felder Cook of Denver, Colorado,

spent the holidays with homefolk in Mississippi. His visit was saddened, however, by the recent death of his only single sister, Miss Cora Cook, an accomplished contralto singer of Brooklyn, New York.

Dr. A. M. Serex of Minden, La., says that his Board "warmed up" to the support of the Advocate quite readily, and that its apportionment was adopted enthusiastically. Dr. Serex is doing a splendid work there as he has done in all the fields where he has labored.

Dr. Michael T. Maretta and Miss Agnes Inez Eubanks, of Algiers, were married on January 4, at the parsonage, Rev. W. D. Kleinschmidt officiating. The bride is the daughter of Mr. and Mrs. C. W. Eubanks, both of whom are valued members of the Algiers Methodist Church.

We regret to learn of the continued illness of Mrs. J. R. Countiss. Dr. Countiss reports that she is just now clear of fever and that she is making headway toward recovery. Dr. Countiss says that the preachers of the district are making a serious business of organizing for the work of the year.

Rev. B. C. Taylor reports that his fourth year is beginning in a very fine way and that he expects this to be the best of the four. Miss Mathilde Killingsworth has been employed as a student worker at the Normal College, and that work is being made a primary feature of the work for the year.

Rev. Osmond S. Lewis reports the budgeting of the Advocate at Brookhaven where he is pastor. He also reports the observance of College Day a week in advance of the times designated. The church bulletin for last Sunday carries a very interesting appreciation of the work being done at Millsaps College.

Rev. Jesse F. Watkins, formerly of the North Mississippi Conference, but now of

Melrose, New Mexico, writes the editor that he has gone without the New Orleans Advocate as long as he can stand it. He speaks beautifully of the faces that he misses and of the voices that are hushed since he left Mississippi.

Mrs. B. P. Brooks of Belzoni, Miss., president of the Woman's Missionary Society of North Mississippi, informs the editor of her own illness and of the serious and extended illness of her daughter. We regret that it has been so, but join with their many friends in the prayer that better days may soon arrive for both.

Rev. Albert A. Collins writes that Bernice and Farmerville charge has held its first quarterly conference and that the amount assumed for General and Conference work was in excess of the amount paid last year. But best of all, he announces the arrival on January 4, of a little daughter, Grace Lynette. The Advocate extends congratulations and all good wishes.

At the first quarterly conference, Mantachie charge, North Mississippi Conference, where Rev. L. P. Jumper is in his fifth year, reports showed the charge to be in the best condition of any previous year. The financial report was especially good. A system of church finances has been introduced. This shows that rural churches can have a workable financial plan as well as town churches.

The statistical reports from the North Mississippi Conference show that the following charges paid their apportionments for conference collections in full: Amory, Tupelo, Columbus First Church, Louisville, High Point, Corinth First Church, Iuka Station, New Albany, Ripley, Clarksdale, Cleveland, Tunica, Greenwood First Church, and Como. All praise is due these churches for their determination to carry on the benevolent work of the church in spite of all hindrances.

Charges in North Mississippi Conference where fifty or more members were received are: Tupelo, 260; Salem, 81; Fulton, 54; Greenwood Springs, 54; Columbus First Church, 73; Chester, 51; Louisville, 113; Booneville Circuit, 156; Mantachie, 59; Clarksdale, 86; Greenwood First Church, 109; Winona, 59. The six churches having the largest number of members are: Greenwood, 1,254; Tupelo, 1,190; Columbus First Church, 1,141; Clarksdale, 1,100; Starkville, 920; Corinth First Church, 907.

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## Methodist Women

### MISSISSIPPI CONFERENCE.

By Mrs. H. McMullan

It was our privilege to attend the regular business meeting of the Woman's Missionary Society of McComb Centenary. It was indeed a pleasure to hear the reports of this wide-awake auxiliary, also the announcement that they would be on the honor roll. The theme for the opening devotional was "Stewardship." Our attention being called to the fact that we are to present our bodies a living sacrifice and holy, then the fact that we possess according to the grace that is given us. We were admonished not to be slothful in the business of the Woman's Missionary Society, though we may grow tired in the way let us not grow tired of the way and press forward.

We thought this a very fitting precedence of the installation of the officer for the new year. After singing the Doxology the benediction was given by forming a circle with clasped hands while we numbered and repeated Gal. 6:2. There was 48 present.

Mrs. J. W. Perry in her letter to the auxiliary presidents, says: "A book could be filled with achievements of the past year. A larger one could be written on

the opportunities and the calls for service that await us with the coming of the New Year. A whole world of problems confront us. It is needless for me to recount the perplexing conditions in the world today. You are quite familiar with the distress and suffering everywhere, the wrongs that must be righted, the doubts and fears to be banished, the heart hunger of men and women for some power that will save. The thought of it all brings a feeling of impotence and helplessness, and if undertaken in our strength would bring failure and dismay. But we have the resources of an almighty Father upon which to rely. These resources are waiting for channels through which to be released in a triumphant flood of justice and mercy and good will. May each member of our Woman's Missionary Society respond by saying, "Here am I, use me."

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

So many inquiries have reached us regarding the continued use of the Blessing Boxes for Houma Scholarships, that we think it advisable to make the following statement:

The Woman's Missionary Council at its session in Birmingham passed a resolution asking the auxiliaries to assist in promoting a family missionary project through the use of Blessing Boxes, not as a Missionary Society enterprise, but as a church-wide co-operative effort for missionary education and support.

This word from Mrs. Bourne's folder: "As each member of the family is to participate in the project, the Council felt that it should be promoted by the General Department of the Board of Missions, and we promised to lend ourselves to its promotion with the understanding that the funds gathered should be used for the General Department and not for supporting the work of the Council."

While waiting for plans to be perfected for this church-wide campaign our Louisiana Conference used Blessing Boxes for promoting Houma Scholarships. That we may give our fullest co-operation to this plan of the General Board of Missions, and avoid any confusion that may result from the use of other Blessing Boxes, we ask that you discontinue the use of Blessing Boxes for Houma Scholarships as a Conference project.

Perhaps some emphasis upon "Houma Day Offering will provide a fund equal to that given through the Blessing Boxes.

Your pastor or district secretary will supply the Blessing Boxes, free of charge and with full details of their purpose and use.

MRS. GEORGE SEXTON, JR.,  
President Louisiana Conference

MRS. W. H. MARTIN,  
Vice-president

MRS. W. M. LEDBETTER,  
Conference Secretary.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
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CANAL STREET . . . N. O., LA.

Do you lack PEP.?

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Will rid you of

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and build you up. Used for 65 years for Chills,  
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A General Tonic

50c and \$1.00 At All Druggists

### What Better Background

#### Could a Laxative Have!

Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.

## MOTHERS...watch CHILD'S COLD

COMMON colds often settle in throat and chest where they may become dangerous. Don't take chances—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and goes to the seat of trouble.

It gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—quick and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.





## The Methodist Layman

### THE "NEW PLAN" FOR LAYMEN

There can be little reasonable doubt as to the correctness of the theory implied in the increased responsibility recently placed upon the laymen of our Church. The real business of the ministry is to make itself as unnecessary as possible by helping to make the laity as efficient as possible. There has been in recent years a noticeably growing belief among the more thoughtful members of our connection that the techniques employed by the church should give greater recognition to the potential leadership among church laymen. Part of the response to this growing conviction is seen in the recent adoption of the "new financial plan" of our Church.

Any plan that is "correct in theory" is destined to become "correct in practice" if such a plan is really practiced religiously. It remains to be seen whether or not all of the groups whose co-operation is essential to the successful operation of the "new plan" are religious enough to make a good plan successful. Time and patience will be required for this. Furthermore, it will be necessary for those who pass accurate judgment upon the merits of the plan to take and to keep a rather long-time view of the whole program of the Church. In this connection it should be kept in mind that the statement often heard in church circles, "The most important thing now is for the church to get the money," represents a false and a subtly dangerous view of church finance.

In addition to the respective general and conference agencies which are specifically instructed to give all possible assistance to the promotion of the laymen's work of our Church, the presiding elder, the pastor, the district lay leader and his associates, and the chairman of the local church board of stewards are all

related to the work in such a way that the failure of any one of these practically entails the failure of all of them so far as making the plan of work operate successfully is concerned.

Since the presiding elder has general oversight of the work of his district and since he is specifically charged with the responsibility of giving counsel and leadership to his district board of lay activities, it seems correct to say that there can hardly be a worthwhile district-wide lay movement that does not get its initial momentum from the presiding elder.

It should be needless to say that the pastor's hearty approval of the plan and his earnest co-operation therein are indispensable to even a fairly successful operation of it. Let each pastor first make sure that he has studied his copy of the Church Discipline with sufficient thoroughness to understand the various features of the laymen's work himself and then let him lead in the effort to have all of his really interested stewards and other church officials become familiar with these features.

It should likewise be evident that every lay leader, whether he be district, associate, or charge lay leader, must develop a "district consciousness" if he is to make a worthwhile contribution to the lay work of his district.

If every link in the chain is strong the chain will not break, but will pull the load, which in the case of lay activities should prove to be a load delightful and strengthening to pull.

A. C. MADDOX,

Alexandria District Lay Leader.  
Natchitoches, La.

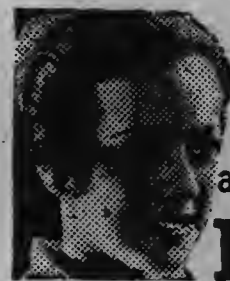
### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: It appears that we have entered upon the present Conference year with a more serious determination, a fuller appreciation of our great opportunities, and a more hopeful attitude toward the affairs of the Church. As officials and leaders we must keep this up. Something more is needed than mere approval of programs or passing resolutions. If we are to participate in redeeming the times and strengthening the power of the Church in the world, there must

be manifest a genuinely prayerful, consistent, studious, and co-operative attitude and habit.

A larger proportion of our membership should be awakened to such a vital interest in the affairs of the Church that they will find pleasure in reading its literature and attendance on those gatherings where its plans and work are discussed. Certainly every member of a board of stewards should appreciate the honor of his position sufficiently to plan attendance on its meetings when possible, and find some satisfaction in consideration of the matters concerning which it has responsibility. Too often inadequate time is given to the study of matters of the most vital importance because of haste to adjourn after the least possible business has been transacted, the reports of committees and the treasurer have been heard and it is learned how far the monthly collections are short.

Where pastors and lay leaders feel and express to the stewards their appreciation of the value of the pamphlet, "The Board of Stewards," by G. L. Morelock, the individual members of the boards will be more likely to give it a careful reading, which will certainly be helpful. Lay leaders have been provided with sufficient number of these pamphlets to supply every steward and other official in the Conference. With each has been supplied "Southern Methodism Serving the World," by J. E. Crawford. We should make an effort to get some fruits from this distribution of valuable literature. "Financial Recovery in the Local Church" is a book that should be studied at this time in every church. It could be read at the board meetings by giving thirty minutes to one chapter or portions of several chapters at each meeting. It requires too much effort, repeated year after year, to induce even a small proportion of our membership to subscribe (Continued on page 15)



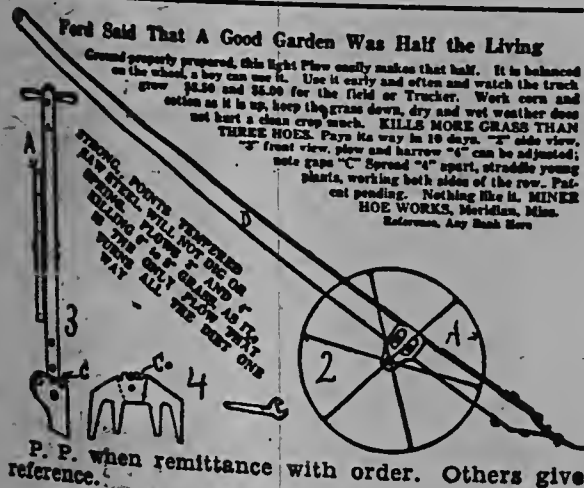
To relieve  
**Eczema**  
**Itching**  
and give skin comfort  
nurses use  
**Resinol**

### ADVICE TO WOMEN



Mrs. Susie Hamilton of 1636 Walnut St., Shreveport, La., said: "I had cramps and pains periodically. I also had frequent headaches. Dr. Pierce's Favorite Prescription helped to rid me of the feminine weakness; in fact, helped me in every way. I also gave it to my two daughters when they were developing and it built them up wonderfully." All druggists.

New size, tablets 50 cts., liquid \$1.00.



## ATTENTION—MISSISSIPPI METHODISTS

At the recent meeting of the presiding elders of the Mississippi Conference, plans were made for the Missionary Institutes and the dates were set for the Education Institutes and for the district conferences. I am giving below a complete schedule of these meetings with the place where each is to be held so far as that could be determined at this time.

It was decided that each district missionary institute would be planned as a combined missionary institute and stewards' institute. All members of the church are invited to these meetings and the following official members are urged to be present: pastors, Church school superintendents, chairmen and members of missionary committees, presidents and members of the Woman's Missionary Society, and all stewards and lay leaders.

The Board of Missions has informed us that Dr. and Mrs. W. B. Lewis will be the guest speakers at these meetings. The chief emphasis at each institute will be upon Missions and Evangelism. We are hoping and expecting a large attendance of our people, and inspiration that will be of great value to all of us.

VICTOR G. CLIFFORD, Secretary.

### SCHEDULE OF MISSIONARY INSTITUTES

- Meridian District at Fifth Street—Jan. 15.
- Jackson District at Galloway Memorial—Jan. 16.
- Vicksburg District at Gibson Memorial—Jan. 17.
- Vicksburg District at Natchez—Jan. 18.
- Brookhaven District at Brookhaven—Jan. 22.
- Hattiesburg District at Main St.—Jan. 23.
- Seashore District at Gulfport—Jan. 24.

### SCHEDULE OF EDUCATIONAL INSTITUTES

- Meridian District at Newton—Feb. 20.
- Jackson District at ————Feb. 22.
- Vicksburg District at Port Gibson—Feb. 26.
- Brookhaven District at Hazlehurst—Feb. 27.
- Hattiesburg District at Ellisville—Feb. 28.
- Seashore District at Biloxi—March 1.

### SCHEDULE OF DISTRICT CONFERENCES

- Seashore District at Kreole—April 23-24.
- Brookhaven District at Magnolia—April 25-26.
- Vicksburg District at Fayette—April 30-May 1.
- Meridian District at ————May 2-3.
- Jackson District at Raleigh—May 7-8.
- Hattiesburg District at Sumrall—May 9-10.

## LIGHT DRINKER DRIVING MENACE

Even the moderate drinker is a menace on the highways, according to Dr. H. Evert Kendig, of the School of Pharmacy of Temple University.

Dr. Kendig offers scientific proof that his contention is right.

"Laboratory experiments show," Dr. Kendig asserts, "that from the time the eye begins to record the object until the impulse is transferred to the brain and thence to the nerves and muscles—such as applying the brakes, or turning an automobile—one-fifth of a second, under normal conditions, has elapsed."

A drink of liquor or beer, according to Dr. Kendig, will increase the lapse of time. "which means the driver, who has had a drink, is much more likely to have an accident than is the non-drinker."

Citing statistics, Dr. Kendig said during the first nine months of 1934 in Pennsylvania, there has been an increase of 93

per cent in automobile accidents in which liquor was a contributing factor.

## How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

## Follow this plan for better CONTROL OF COLDS



### For FEWER Colds VICKS VA-TRO-NOL

At the first warning sneeze, snuffle, or nasal irritation, quick!... apply Vicks Va-tro-nol—just a few drops up each nostril. When used in time, Va-tro-nol helps to prevent many colds, and to throw off colds in their early stages.

Build RESISTANCE to Colds—by following the simple health rules that are also a part of Vicks Plan for Better Control of Colds. It has been clinically tested by physicians—and proved in everyday home use by millions.

(Full details of this unique Plan in each Vicks Package.)



### For SHORTER Colds VICKS VAPORUB

If a cold has already developed, apply Vicks VapoRub over throat and chest at bedtime. Mothers of two generations have learned to depend on its poultice-vapor action to help shorten a cold—and without the risks of "dosing."

**VICKS PLAN FOR BETTER CONTROL OF COLDS**



## Christian Education

### CHURCH SCHOOL LESSON— JANUARY 20

By Dr. J. R. Countiss

#### PETER'S LESSON IN HUMBLE SERVICE

**The Scene**—The upper room was secured and made ready for the use of the Master and his disciples. Supper was prepared, but no menial servant to attend the guests and wash their feet. The disciples waited and disputed which of them should be greatest in the kingdom which they felt sure was about to be inaugurated. For one of them to have engaged in the needed attention to tired, dusty feet would have been, as they saw it, an admission of inferiority, an admission each was too proud to make. They had not learned that the God who rules is the God who serves, nor that his followers are not primarily called to be rulers, officers, orators, nor preachers, but servers—servants.

**The Acted Parable**—When Jesus rose, the disciples probably thought the hour had at last come when he would designate his chief courtiers, inviting some one—Peter, John, or James to sit on his right hand. The moment was tense; the silence oppressive. Imagine their amazement when with towel and basin, he set about that necessary service which they were too proud to perform. Hitherto,

Jesus had shown the goodness and mercy of God by relieving suffering, henceforth, he demonstrated the love and nearness of God by sharing suffering. There be many who are willing to relieve who refuse to share. When he came to Peter, there was protest. "Thou shalt never wash my feet." "I am too humble for that." "If I wash thee not—thou hast no part." Those whom Christ has not served cannot serve Christ. Had the lesson been one of cleansing, Peter was right in asking that it be applied to hands and head. Humility was amply demonstrated by the washing of feet.

**The Parable Explained**—Jesus is our example in lowly service, not in lordly dominion. "If the Master serves" much more the servant! He demonstrated that greatness and humility, Godhood and service are not incompatibles, but co-ordinates, joined together in him, never to be divided. Jesus was not instituting a sacrament to be observed annually among the saints, but setting an example of useful service to be rendered daily to those in need without regard to creed or character—Judas' feet were washed, too! The literal service of foot-washing is necessary only for the sick and helpless. Lowly tasks are fundamental. The abdication of kings and the resignation of bishops might not create a ripple, but a strike by all cooks and washerwomen would work havoc in our living, cause wailing and gnashing of teeth from Dan to Beersheba. "Whatsoever thy hands find to do." The greatest thing for me today is my nearest duty. Humility is not formal, but spontaneous. It is not self-depreciative, but self-forgetful, utterly unconscious. He who boasts of his humility is consumed with pride.

**The Lesson Applied**—Peter learned slowly, but he learned. In his First Epistle, his mind seems to revert to the incident discussed in the lesson, and he exhorts all to gird themselves with humility and to serve one another. Young Christians are not to esteem themselves omniscient, but to defer to those of longer and larger experience. The proud find in God a resistance they cannot overcome; the humble find grace sufficient for all their needs. To desire greatness is a laudable ambition, provided the laudable way of service be followed.

**SALESMEN WANTED:** For one of the oldest and largest Monument Concerns in the South. Leisure or full time. No experience necessary. Write today. Roberts Marble Co., Dept. E, Ball Ground, Ga.

### MISSISSIPPI YOUNG PEOPLE

By Louise Green, Publicity Supt.

#### Date and Place of Young People's Assembly

The executive committee of the Young People's Assembly met at Galloway Memorial Church on Thursday, December 27, with the following present: John C. Chambers, Harry Weems, Heber Layton. Revs. Irl H. Sells and J. B. Cain, with Harvey Newell and William Fulgham as visitors. The time and place for the Assembly was fixed as June 3-7 at Whitworth College. Rev. R. H. Clegg was elected dean by the executive committee. Rev. V. R. Landrum was re-elected dean of men and Mrs. Joseph A. Smith was re-elected dean of women. A special committee was named to carry into effect all necessary plans for the Assembly. Ten courses were selected for each of the two periods, several of them being given for the first time at the coming Assembly.

\* \* \*

#### Regional Conference

Rev. Irl H. Sells, Rev. R. H. Clegg, and Mr. John C. Chambers attended the Regional Conference for Administrators of young people's Summer Assemblies at Memphis, December 28-29. Four such Regional Conferences are being held in the Southern Methodist Church, one at Memphis, one at Fort Worth, Texas, December 31, January 1; one at Lynchburg, Virginia, February 1-2, and the fourth at Atlanta, Ga., February 4-5.

\* \* \*

Rev. J. B. Cain of Yazoo City, attended the meeting of the Associate Council of Young People's Workers in Nashville, December 10-13. Other representatives from this Conference at the Educational Council were as follows: Rev. Irl H. Sells, Council of Executive Secretaries, Mrs. W. H. Watkins, Council of Adult Workers, Mrs. J. L. Carter, Council of Children's Workers, Dr. D. M. Key, Council of College Presidents, also Dr. G. F. Winfield in the same Council, Rev. A. L. Gilmore, Council of Directors of Christian Education.

\* \* \*

#### Check Up

Assembly time is coming—why not check up a little—this is the first of the year—now just where do you stand? Have you sent in your pledge money? Have you organized any new departments? Have you held any institutes? Have you organized any new union? Have you let other districts know what you are doing? Have you done your best in your department? Are you satisfied with the work you have done? Come on let's see just how much we can accomplish! Let's get down to work.

**666** Checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**  
in 30 minutes  
LIQUID - TABLETS  
SALVE - NOSE DROPS

## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sliss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

By Rev. B. M. Hunt

### Meditation

Mark 7:24—He could not be hid.

Jesus was born in an unpretentious manger. But he could not be hid. Shepherds came from the fields. Wise men came from the East.

Jesus drew men like a magnet. When he would lead his disciples apart to rest for awhile, still the multitude found their way to him. He could not be hid.

Jesus died the death of a criminal. Yet the centurion was so impressed by the difference of his spirit to that of the others that he exclaimed, "Surely this is the Son of God." He classified Jesus in a separate category. He could not be hid.

The body of Jesus was buried in a sepulcher. On the third day he arose. He could not be hid.

The world would oftentimes ignore him. But when a Christlike person reveals the Christian attitudes then the world takes note "that he has been with Jesus." He cannot be hid. He is still confirming with signs the work of his disciples.

### Prayer

We are constantly confronted with the amazing Figure of Jesus. He is pre-eminent. We cannot escape His towering personality. We thank Thee for an all-sufficient Savior that emerges even in unexpected places, on unlooked for occasions.

May our light not be hid. May our works be such that men may glorify our Father in heaven. May we so love one another that the world may know we are His disciples. Christ cannot be hid when He rules our lives.

### MY NEW YEAR PRAYER

God of the New Year, grant to me  
An understanding heart,  
A Christlike faith, a courage strong;  
Dear God, help me impart  
The joy Thy love can give.  
Help me to share another's cross,  
Help me to live—  
So close to Thee, dear God,  
That all I do and all I say,  
Each little deed of kindness, may  
Some sorrow lift, some heart make glad  
God of the New Year, grant to me  
A year that may be spent for Thee!

M. H.

Jackson, Miss.

### CALLING THE TUNE

They were giving me "hot rhythm" over the wireless. I did not seize a hatchet and smash the set; I turned a key and found the air filled with the glorious harmonies of Beethoven.

Supposing I had said: "This jazz stuff is so terrible that I can no longer believe in music. They told me that music was a heavenly thing, purifying the soul and uplifting the heart and mind to the contemplation of divine things. Just listen to it. It is a whining of wild beasts, a potent proof that man is but a step removed from the vilest barbarism. I can no longer believe in Beethoven and Bach and Mozart."

It would have been just as reasonable as to say: "I hear and see so much evil in the world that I no longer believe in goodness. I thought there was something divine in man—but see how vilely I have been treated by So-and-So. I can no longer believe in the saints and the prophets and the martyrs and the poets."

We are not indulging in self-deception when we shut out the voices of evil and doubt, and listen, for our souls' uplifting, to the voices of faith and goodness. We are free to "call the tune;" and we are wise to call the tune that assures us of the reality of all beauty and harmony in God's Universe. Because some amongst us cannot sing true, are we to believe that music is dead? There is only one true music. We need not worry about the noises.

JOHN ROADMENDER.

—The Christian World.

### LOUISIANA CONFERENCE CALENDAR

Evangelism in the Church School—January, February and March.

Louisiana Methodist Student Conference—L. S. U., February 8, 9, 10.

Centenary College Work—March 3-10.  
Young People's Anniversary Day—March 10.

Church School Day—April 7.

School for Pastors and Local Church Workers—Centenary College, June 3-8.

North Louisiana Christian Adventure Assembly—June 10-15—(Three other sectional camps for intermediates, dates to be announced later).

Young People's Assembly—June 17-22.  
Childhood and Youth Week—October.

## End Bad Cough Quickly, at One Fourth the Cost

Home-Mixed! No Cooking! Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

**CAPUDINE**  
for  
**ACHES and PAINS**  
due to functional disturbances

**FOR** pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

(Continued from page 11)

for and read our Christian Advocates, local and general, which bring a weekly message of great value as information concerning the Church besides their mental and spiritual culture. Not a Methodist home should be satisfied to be without one or both of these Advocates.

The Committee on Evangelism has a great and sacred field for service, and present opportunities are challenging it to activity. The importance of the Committee on Stewardship will be discussed at another time. The spiritual recovery of the local church will lead to its financial recovery. Along with the local budget the regular benevolences should be our immediate concern, not merely because it is the plan of the Church, but because of a vital faith in the Church and a sense of our related responsibility in its work. We must be prompt and liberal in looking after the claims for all the benevolences.

Emphasis on the voluntary principle as expressed in our adopted plan should not be used by any congregation or quarterly conference as a smoke screen for an attack on the moderate askings of the

### Cardui Relieves

#### Periodic Pains and Nervousness

Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

### Now You Can Wear FALSE TEETH With Real Comfort

PASTEETH, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little PASTEETH on your plates. Get it today at all good drug stores. Small, medium and large sizes.

Church for its benevolences, or as an excuse for decreasing its liberality, but it should rather promote liberality and stimulate a personal recognition of responsibility and privilege.

I am giving you a list of the amounts received by the Conference treasurer on the benevolences for the current year through December 31:

Brookhaven District—Utica, \$6.06.

Hattiesburg District—West Laurel, \$5.

Meridian District—Meridian, Hawkins Memorial, \$18.15; Union, \$105.

Seashore District—Moss Point, \$11.25; Saucier, \$16.

Any amounts sent in but not received by the treasurer before January 1 were not included in the report. Let us hope that many charges will add to this amount before the report for February 1 is prepared.

Yours fraternally,  
J. M. SULLIVAN.

### FROM TUTWILER, MISS.

When a good man dies his works live after him. "If there be any evil let it be interred with his bones." I am not thinking of Caesar so much as I am thinking of the late Mr. Gilmore of Amory, Miss.

I am glad that the good work planned by Mr. Gilmore has been resumed and that W. R. Hammontree is back at his old job. It is my belief that there is no work being done in the Conference that is quite so effective for good as that which is being done by Mr. Hammontree. During my two years' work with him on the Nettleton charge I was led into a deeper appreciation of the educational program of our Church. And also into a fuller appreciation of the art of worship. May the time come when similar work to that being done by Brother Hammontree in Monroe and Itawamba Counties can be done in every county.

Now Brother Editor, a word or two from the Tutwiler charge:

I have learned thus far in the ministry that a charge has personality—that leads me to speak of the genuine high type of personality which is observed in the people here. It is our desire to work hard enough to merit the kind of treatment we are receiving on the Tutwiler charge. "We really like 'em."

Plans have been made for the year's work, as you will see, Mr. Editor, from the enclosed church letter, which had the approval of the presiding elder. I think he is a good man—he impresses me as a man who has religion seasoned with judgment. Thank the Lord that the one does not preclude the other.

Now, Mr. Editor, don't think we have forgotten your very worthy claim upon us. We shall strive to transfer our names from the roll of the "Gonna Do Club" to the roll of the "Have Done Club" and send some subscriptions soon. May the Lord bless you in your great work.

REV. R. T. HOLLINGSWORTH.

## CONSTIPATION Can be Helped!

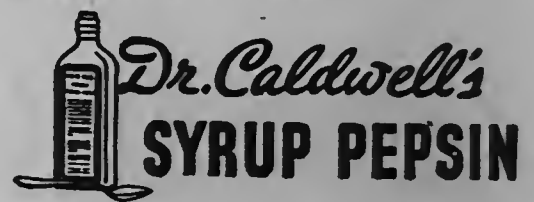
(Use what Doctors do)

Why do the bowels usually move regularly and thoroughly, long after a physician has given you treatment for constipation?

Because the doctor gives a liquid laxative that can always be taken in the right amount. You can gradually reduce the dose. *Reduced dosage is the secret of real and safe relief from constipation.*

Ask your doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help, and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are natural laxatives that form no habit—even in children. Your druggist has it; ask for—



## It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



**National Mutual Church Insurance Company of Chicago**

Has been furnishing protection AT COST continuously since 1900.

**Fire, Lightning, Windstorm and Automobile Insurance for Members.**

No assessments; easy payments; profit to policyholders; legal reserve for protection of policyholders same as stock companies. Parsonages, Homes and Personal Effects of Church Members insured.

No Agents—Deal Direct

**HENRY P. MAGILL, Pres.-Manager**  
407 S. Dearborn St. . . . Chicago, Ill.  
**Rev. J. H. SHUMAKER, Asst. Southern Church Dept.**  
806 Broadway . . . . Nashville, Tenn.

## THE CHILDREN'S DIVISION, LOUISIANA CONFERENCE

By Doris A. Branton

January, 1935, marks the beginning of a new era in the work for children in the Southern Methodist Church. Quoting from the pamphlet, "Missionary Education in the Children's Division;" the action of the General Conference of May, 1934, now makes it possible for every person, every organization, and the two General Boards interested in the missionary education of children to co-operate in a plan which has unlimited possibilities. The plan sets up no new machinery in the church, in the district, or in the Annual Conference. By a slight modification it makes use of existing channels in providing a more effective plan of missionary education for all the children of the Church. This co-operative plan for missionary education takes into account the following:

1. The church school, with the missionary emphasis in the regular sessions.
2. Regular lesson material, with helps for additional sessions, and two World Friendship Units annually for primary and for junior children.
3. Workers elected annually by the Board of Christian Education, and a secretary of children's work elected by the Woman's Missionary Society.
4. Regular monthly missionary offerings, with every opportunity to help children give intelligently and to have a sense of responsibility for helping support missionary enterprises of the Church that are within their understanding.

Every pastor, general superintendent, and superintendent of a children's division should secure a copy of the pamphlet from which this quotation is taken in order that the full details of the plan may be understood. It is the sincere desire of the Woman's Missionary Council and the General Board of Christian Education that the best interests of childhood be kept dominant in all our thinking and planning. In our own Conference I have found Mrs. R. S. Crichlow, who is superintendent of children's work for the Woman's Missionary Conference, eager to do more than her share in unifying our programs for children. We are sure that the spirit of devotion to the task of guiding children in the Christian way of life, will so permeate our work that no difficulty will arise in making whatever adjustments may be necessary to make

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

the co-operative plan the plan of every church in our Conference.

\* \* \*

A new book for mothers and teachers of nursery children called "The Nursery Years" and written by Susan Isaacs has been brought to our attention. This book, though small and inexpensive, is rich in content. It may be had from Whitmore & Smith for the sum of 50 cents.

\* \* \*

Dr. Fosdick's new book, "The Secret of Victorious Living," contains the kind of reading that will make one's soul grow. If you cannot buy it, borrow a copy. Every teacher will find that reading of this kind will give a deeper understanding of life and a better ability to help pupils to know God.

### ATTENTION, LOUISIANA CONFERENCE

To the Pastors and Official Boards in Louisiana.

Will you permit me to say to you: In my judgment, every congregation should

give special attention to our temperance and social service work this year.

We have the old saloon and the new grog shop in cafe and drug store. History will show these rat holes do not cure themselves. You have all the help you need, then please go ahead and start the fight in your field. You need outside help, then get it from any source that appeals to you as being what you need.

But don't wait. We have waited long enough. Will you write me a card or a letter, telling me what you think about the situation? At the same time please state what you intend to do.

On with the battle.

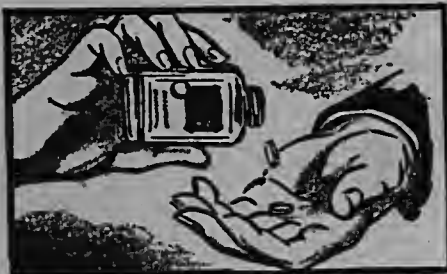
Faithfully yours,

A. W. TURNER.

O teach us, when the mount of prayer we leave,  
Like to the pattern there our lives to weave,  
That this alone Thou dost true service count,  
To fashion all as shown us on the mount.  
—Selected.

## Scientists Find Fast Way to Relieve a Cold

*Ache and Discomfort Eased Almost Instantly Now*



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

### NOTE

#### "DIRECTIONS PICTURES"

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

NOW  
15¢



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 4.

NEW ORLEANS, LA., THURSDAY, JANUARY 24, 1935.

Whole No. 4115.

## *Going On Is a Secret of Victory*

*Bishop Francis J. McConnell, President of the Board of Foreign Missions, made this statement at the close of the annual meeting of the Board:*

*“NO PESSIMISM has appeared in this meeting though the conditions have been hard. We carry away the impression of a great work. We rejoice that the church, while open to some just criticisms, is paying less and less attention to criticism by those who have no right to speak. The victory of foreign missions speaks for itself. It should be remembered that nothing holds the church together for these great undertakings but a voluntary willingness. One critic some time ago stated in my hearing that Methodism had made no contribution to world thought. I answered, ‘But Methodism has given the world something to think about.’ God would prevent us from thinking so much about present great problems unless He knew there was a way through them. I have been impressed by the fact that few missionaries are pessimistic though they work in the hardest fields in the world. The real danger to Christianity is in slowing down. Going on is a secret of victory. It was the late Dr. A. C. McGiffert who said, ‘Vision of God comes from activity.’ We go away from this annual meeting not shouting, but with a solid conviction.”*

*—New York Christian Advocate*





# Wallet of the Week



MISSIONARIES FROM THE COLONY OF GAM-BIA in Africa have been ordered to leave the area on account of a serious epidemic of yellow fever. The order of the British Government affects a considerable population of business people and a few missionaries. The missionaries have been instructed to go to the mission station at Freetown, Sierra Leone, as a temporary asylum; and later it may be found necessary to remove them to England.

\* \* \*

AMELIA EARHART PUTNAM, FAMED AVIATRIX, landed in Oakland, California, at the end of her solo flight from Honolulu. She was in the air on a continuous flight for eighteen hours and sixteen minutes and traveled a distance of 2408 miles. It is described by the press as a death-defying feat, but it was vastly more than that. She added new laurels to the fame of the daring pilots of the air; and her splendid achievement is another step in the conquest of the vast ocean wastes which have yielded slowly but surely to the march of science.

\* \* \*

NINETEEN HUNDRED AND THIRTY-FIVE will be the occasion for the celebration of the centennial of many important and interesting events. Among them the founding of the London City Mission; the disruption of the Wesleyan Church over a lawsuit; the establishment of the first Mission Hospital in Canton; the founding of the New York Herald; and the birth of Marshall Field, Andrew Carnegie, Samuel L. Clemens ("Mark Twain"), Phillips Brooks and Lyman Abbott.

\* \* \*

COMMANDER EVANGELINE BOOTH OF THE SALVATION ARMY has issued a ringing challenge to the whole world. As the head of the Salvation Army legions of the world, she calls for an immediate embarking upon a great Peace Crusade that will drive war from the face of the earth. Surely that is an enterprise worthy of the great Christian leader that she is; and a task worthy of the Christian hosts of all lands. It is not an impossible ideal; but it will certainly require a concert of the Christian forces of the world to bring it to pass.

\* \* \*

PHILADELPHIA'S BIG AUTOMOBILE SHOW, like others of its kind, is primarily a sales promotion enterprise, staged annually by the makers of the cars which have made America famous. A preliminary feature of the show is a prize contest between antique models which are driven under their own power. The end of that wheezing and comical procession is the vast array of stream-lined cars representing the last word in the genius of the auto-

mobile industry. The prize-winner this year was a "Winton Six" of 1908. Back of the humorous sight presented by that procession of impossible looking vehicles is the fact that they were the foundation of the engineering and the aesthetic perfection—the glamour of the big show. In those very cars, their proud possessors rode in state over roads abandoned in character and abandoned in fact.

\* \* \*

THE GOOD NAME OF LOUISIANA and the cause of justice have been made to suffer in the lamentable incident which occurred in the early morning hours of January 11, when Jerome Wilson, a Negro prisoner, was slain in his prison cell by a mob. It appears that the Negro had been sentenced to hang for the murder of an officer; but, on account of irregular procedure in the trial, the Supreme Court remanded the case for a new trial. Neither the certainty of guilt nor the heinousness of a crime should take from any man the right of a proper trial under the law, and the assumption of the prerogatives of the courts, under whatever pretext, is an affront to civilization.

\* \* \*

ERNEST H. JEFFS, AN ENGLISH LAYMAN, pays high tribute to the ministry in his front-page article of the Christian World for December 27, 1934. He says: "Uncheered by the presence of crowded congregations, fully conscious of the apparent running of the tide against Christian observances and institutions, oppressed by the endless small duties and anxieties incident to the Church's institutional life—there is something not far from heroic in the figure of the obscure pastor who, in these conditions, can still plod and keep the passion fresh." This high appraisal of ministerial fidelity should humble every preacher's heart, but in a no less degree it should inspire him to a fuller self-giving.

\* \* \*

THE NATIONALISTIC MOVEMENT IN JAPAN was discussed recently by an observer with "an inside" view. He says that such a spirit of nationalism is abroad in the Island Kingdom, and that it is in a large measure due to rebuffs and exclusion acts of other nations. On account of these, he says Japan feels herself alone in a hostile world. The Japanese feel that their mission is to bring peace, prosperity and culture to the Far East. Touching the oft heralded activities of the militaristic party, he says that they have not had things their own way by any means, and that eighty per cent of the intelligentsia of Japan are opposed to the whole militaristic movement.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JANUARY 24, 1935

C. MILTON CHALMERS, Manager.

## EDITORIAL

### C. O. CHALMERS GRAVELY ILL

The forms of the Advocate have been held open in the hope that some better report might be made of the condition of Brother Chalmer's; but we are profoundly sorry to have to report that he is gravely ill. For a time, he appeared to be making slight gain and hope was entertained for his recovery; but on Sunday his condition grew worse and the hours have but worn with pain his already exhausted body. The physician in attendance holds out no hope for his improvement; and as we go to press we are pained to report his condition as extremely grave. The end of his useful life seems to be a matter of hours, for the skill of the physician has not been able to stem the tide of disease.

### FOUR ANCHORS

In the current issue of *Opportunity*, a Journal of Negro Life, is an article on the Negro Transient, written by an official of the Transient Bureau of the FERA. The migratory movements of that race are studied from four angles: Age, Education, Marital status, and Occupation. The writer says that Relief statistics show that 60 per cent of the migratory Negroes are between the ages of 17 and 30 years; 71 per cent are below the tenth grade in school work, and less than 1 per cent have attended college at all; 66 per cent are "single," "separated," "widowed," or "divorced;" practically all of them are men; and nearly all of them looking for work. These very impressive statistics lead us to remark upon factors which tend to stabilize and establish life, to anchor men to the soil as builders and independent citizens. The facts recited probably apply with some unimportant variations to all races. As we see it, the one outstanding message of these figures is that, culture, a home, a job, and the experience which comes with age do more than all else to establish and satisfy a man. Whatever contributes to the promotion of these interests of mankind, we classify as a priceless blessing. These figures regarding transient Negroes simply picture a cross-section

tion of life, without any reference to a religion or a social philosophy. To this vast army of unanchored Negroes, the lure of the road is a job. To the great unanchored and restless mass of the human race it is a pot of gold at the end of the rainbow. While we look wistfully for the coming of the dawn, we should not forget to cast out the four anchors to prevent a perilous drift toward the rocks.

### RELIGIOUS JOURNALISM

The constantly shifting emphasis and problem of life tend to confuse and to make uncertain the boundaries of the field of religious journalism. But, whatever the variation of the problem, the field is unquestionably determined by the spirit and the aim of the Christianity which it seeks to interpret and apply. It must at all times and in all things seek to set Christianity in its rightful place in the thinking of men and women. It must exert itself to deepen and exalt the conception of God; for, left alone, men tend to adapt themselves to the thinking and the conduct of those about them—to become secular, national, pagan. Upon religious journalism, we think, rests a large share of responsibility for helping to quicken the conscience toward the vital necessity for spiritual growth and progress toward that perfection of the nature which is the crown of all living. Its message will be less direct than that of the pulpit; but it should be charged, none the less, with the fervor, the force, and the spirit of the Gospel. In the effort to meet this obligation to individuals and to the church, there will be a cordial support on the part of those who truly appreciate the task of Christian leadership. It has been truthfully said: "Nothing that the churches may do to serve God and man, nothing that Christian thinkers may put forth to deepen and elevate the churches' thought about God and man, can ever be alien to a Christian newspaper." In the social, cultural and spiritual edification of believers, in promoting the ministry of soul-saving, and in the interpretation and support of administrative measures, the journalism of the church has a positive and a vital place.

### A MISSING LINK

The theory of the evolutionist concerning the missing link between man and his simian ancestors has long been the occasion of controversy between scientists and theologians. Probably no single issue raised by modern science has drawn such a terrific fire from the batteries of the theologians as has the scientific hypothesis which challenges the accuracy of the Genesis account of the origin of man. But there is a disparity between the unchallenged teachings of Jesus and the all too common practices of men, which is not less vital, but has occasioned far less agitation among those who profess to be followers of the Nazarene. To be sure, everyone should be concerned about the foundation of his faith; but he should certainly not be less concerned about building his life according to the specifications of the Divine Architect. There is a link in the chain of God's plan which every person must supply for himself and that link is life—Christian life. We boast of our Christian civilization, but our age has produced a high-powered and remorseless criminality sickening to contemplate. Our educational progress is something of which we are justly proud, but culture has not saved the honor built upon conscience, and the integrity of the race must be supplemented by cash registers and indemnity bonds. Statistics are given showing that in Austria for 1928 one of every four children born was illegitimate and in the United States for 1932, one of every twenty-five was illegitimate. If these figures bear even an approximate relation to truth, then we are faced with a discrepancy between our Christian code of morals and our behavior which should give every right-thinking person pause. We need our theological convictions, but such can not take the place of a Christianity expressed in righteousness, purity and love.

### AN ADDRESS TO THE CHURCH FROM THE COLLEGE OF BISHOPS

One Hundred and fifty years have passed since the Christmas Conference in Lovely Lane Chapel and the organization of American Methodism. They have been eventful decades in the life of the nation and the Church. From a few scattered colonies on the Atlantic seaboard, America has become a compact nation stretching from ocean to ocean. From a little band of young men dedicating themselves by a superb act of faith to the spread of scriptural holiness over these lands and the conversion of a continent, this church has grown into a strong position of commanding leadership in American Protestantism.

It has been a happy experience for us to recall this significant past. In the common gratitude that

stirs our hearts we have been more graciously conscious of our essential unity. The past, made resplendent with glorious and devoted achievements, belongs to every branch of American Methodism. The Sesquicentennial has also given us a new appreciation of the cost in sacrificial toil and heroic devotion paid by our fathers for this faith which comes to us so often unaccompanied by any conflict. Our Methodism has been bought with a price and today we are increasingly aware that this heritage cannot be preserved inviolate without sacrifice upon the part of the sons of the fathers.

This historical emphasis, however, has left with us an even more significant deposit. We are recapturing the spiritual emphasis. This secret of original Methodism has been imperilled by the materialistic drift of our age. Naturalism and humanism tend to undermine the primacy of the spiritual. But today we are being brought back to our ancient altars that we may once more light our torches from flames that burned in hearts that were afire with a holy enthusiasm for God. In these days we have not been building monuments to the dead past; we have been drinking from old springs the life giving waters that shall refresh our souls as we enter new and more difficult battles for God and righteousness.

We enter upon this new day with confidence but also with deep concern. It is an hour of widespread bewilderment. The normal securities of life have been shaken. Everywhere there is a large measure of confusion and uncertainty. Economic prostration has not been accompanied, as is so often lightly believed, by spiritual progress. Our people brought out of the depression largely what they carried into it. What through the years they had sown, that also did they reap. Spiritual preparedness led to personal victories; indifference and selfishness in earlier days only hurried men on to despair and moral bankruptcy.

Never was the church so indispensable to the social order. The failure of trusted institutions and accepted theories of economic and social action has served only to reinforce the claims of the Christian ideal. Our breakdown has had all the marks of moral collapse. In temperance, lust, pride, economic selfishness, racial antagonisms, the superficial pursuit of pleasure have all sapped the moral resources and contributed to the moral flabbiness of our national character. We need above all else a return to God and to the simple elemental Christian virtues.

As members of the Christian church we rejoice to confess in word and deed our faith in the living God; to reassert our confidence in the transforming power of a living experience of Christ and, with the confession of our sins, to declare our unwavering

(Continued on page 6)





# The Forum



## RESOLUTIONS OF APPRECIATION

The Honorable H. H. White has served this church as chairman of its Board of Stewards for more than forty years. During this time the church has grown from a handful of members to a membership of more than thirteen hundred. It has built and paid for its present beautiful house of worship. It has erected its commodious building for Christian education. During these years this church has been in the van of religious and moral movements in this community and has exercised a deep and wide influence for good.

Mr. White has been a faithful and courageous leader. He has never asked any other man to go where he was not willing to lead the way. His leadership has been wise and tolerant. His guiding hand has been firm and sure. This Board and this church have been honored in the fact that through these years he has been one of the leaders of Southern Methodism and has been a Nestor in its councils. In character and in integrity no man has been or is his superior. As a citizen and a servant of the public welfare, he stands second to none. Indeed he is a man sans peur et sans reproche.

Mr. White has asked to be released from the arduous duties of Chairman of this Board and his request has been granted, although with regret and a deep sense of loss. We adopt these resolutions as a simple tribute to his merit.

Be it, therefore, resolved, that this statement be spread upon the minutes of this Board, that copies be furnished to the Church and secular press, and that Mr. White be elected President emeritus of this Board.

W. D. WADLEY,  
J. L. PITTS, Sr.

The above resolution was adopted at a meeting of the Board of Stewards of the First Methodist Episcopal Church, South, at Alexandria, La., held on December 17, 1934.

The following officers of the Board of Stewards were elected for the current year: Chairman, W. D. Wadley; 1st Vice-Chairman, J. L. Pitts, Sr; 2nd Vice-Chairman, J. M. Eicher; Secretary, Charles White; Treasurer, Frank T. Brame.

## RELIGION AND LIFE

Probably the task of all tasks with the majority of us is how we are to take our religion into all the walks and ways of our life and give it something like a reasonable right of way in the things that we do and say and think from day to day. Not that we are always tremendously concerned that this should be done, and set ourselves heroically to the doing of it, but somewhere in the inner recesses of our being there is a rather persistent conviction that it should be done, and a resultant feeling of dissatisfaction that we are not doing it better. The most of us who are committed to being Christians at all have a feeling that we should make a real effort to be somewhat consistent in the matter and live in some such way as to come near to deserving the name we bear. And our intelligence tells us that we cannot do this so long as our religion remains a formal kind of thing, a profession that we make, a mere allegiance to form or custom or habit or philosophy. We know perfectly well that a religion that doesn't influence and direct and guide and inspire the whole of our life is unworthy of us.

It is, in the first place, something of a problem to know just how we are to make our religion thus a real and vital and shaping influence in all our life, but, after all, that is not our greatest problem and difficulty. It will not be an impossible task to discover how we are to do it, if only we have come to the place where we are willing to do it as we discover the way. To set our whole mind and soul and will to the task of living an every-day Christian life makes a demand upon the courage and persistent idealism such as no other task could possibly do.

We can see in several of the incidents recorded in the life of Jesus that He was very anxious to get into the minds of those who were thinking of entering into His discipleship a real conviction that the task they were about to take on themselves was a demanding one. Following Him was to be no sine-cure, no part-time job at all, but one that they could never hope to accomplish save through complete commitment and utter devotion and loyalty. And the reason that it was so was plain enough: discipleship meant complete following, it meant taking religion into all of life.—The New Outlook.

## AN ADDRESS TO THE CHURCH FROM THE COLLEGE OF BISHOPS

(Continued from page 4)

faith in the adequacy of Christ and his way of love to build here upon earth the Kingdom of Heaven. To bring men into personal fellowship with God in Christ; to guide them, especially through the Scriptures, into ways of personal living which conform to Christ's law of life and love; to help them envision a society in which that law shall be the governing principle and finally to encourage and empower them to work for a far more complete realization of such a society on earth—this seems to us to be the task of the Church for today.

In the light of our history and the present moral and religious condition of American society the call upon us today is for an aggressive and unyielding spiritual advance. No difficulty must be allowed to deter us, no marginal necessities shall divert us. We are called today to such a movement of the Spirit in our membership as we have not witnessed in this generation of our Church's life. Such an experience must begin with the leadership of the Church itself. We must repair our own altars first. If we have unconsciously drifted into the exaltation of minor issues, we must get back to center once more. Our preaching must be delivered from the tyranny of the trivial, our energies must not be mortgaged by the material interests of a congregation, our personal devotional life must no longer be sacrificed to the exactions of a heedless time schedule which makes no place for quietude and communion. We need to stop, to look and to listen.

Will the revival of which we have spoken and for which we have prayed ever come? As surely as the laws of the spiritual world operate it will follow when the soil is prepared and the seed is planted. Our people must yearn for a revival, must pray unceasingly; must pay a price in spiritual concern before God can open the windows of heaven upon us. We call upon our people everywhere to major upon this one imperative need of our church life today. With the spirit of expectancy and a great faith that will not be refused let every pastor and every church look to this our first and foremost need. A real revival of religion will solve every other important issue before our church today. We do not insist upon the form it shall take in each congregation. There will be diversities of the Spirit but one desired goal. The outpouring of the Holy Spirit may come through an evangelist, through the urgency of the pastor's own message, through the careful planning and execution of a program of personal evangelism, but let us not quench the Spirit by giving no opportunity for His effectual work upon the hearts of our people. Let our pulpits ring again with the declaration

of a salvation from sin in the saving power of Christ; of the witness of the Spirit with our spirits that we are the children of God; of the possibility of a holy life; of the Kingdom of God on earth as the ultimate and attainable goal of our community life. We must return to God before we can go forward. Methodism is called to action in a day like this with a message of complete personal salvation and social redemption through the transforming power of the grace of Christ freely offered to all men. It is a great gospel; let us not withhold it lest the very stones cry out.

Signed by: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.; Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

Memphis Tenn., Jan. 8, 1935.

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### SOME OBSERVATIONS

Rev. W. R. Lott.

We speak of the advantages of town and city churches. There are advantages in equipment and better interest in some phases of church work, but the country church has the advantage in that more of the children hear the sermons of the pastor. That is something to make us think. The town and city church has more meetings for children for entertainment and the like (that is good in its place); but I am thinking of the benefit to children who hear sermons by men called to God to proclaim the truth. There is a Divine element in preaching and hearing as to responsibility and truth. Parents are robbing their children of their rightful heritage when they fail to see to it that they have a chance to hear and learn to appreciate good helpful sermons on the teaching of the Bible. They love their children and give their bodies every advantage to grow. The whole nation has become alive with the thought of the protection of the child from being down-trodden; that is a by-product of the Christian religion. We must see to it that the children also have this spiritual advantage.

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### MAGAZINE SOLICITORS

Dr. G. F. Winfield, of Whitworth College, calls attention to a young man who is representing himself as preparing for the Methodist ministry, and as having attended Emory and Henry College last year. Dr. Winfield wrote for information concerning the young man, and Dr. Hillman replies that no man of that name was registered there last year, and that no man of that same name has been a student there since his connection with the College.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

It is evident that he hesitated to take the final step which was clearly indicated by his age and physical condition, and upon which the Conference insisted. The time had come, however, when the failure to do so might mean the surrender of the achievements of his life. In addition to the situation in England, the outcome of the Revolution in America made a change of control there an absolute necessity. So, out of all this mass of incident and argument, he was brought to realize the imperativeness of the situation. Accordingly, on February 28, 1784, he executed his "Deed of Declaration" upon which is the endorsement: "The Rev. John Wesley's Declaration and Establishment of the Conference of the People Called Methodists. Enrolled in his Majesty's High Court of Chancery." By this document he transferred the property and control of the Wesleyan Societies to one hundred preachers whom he named, a body since known as the "Legal Hundred." The validity of that deed has been tested again and again in the highest courts of law, and it remains as solid and immovable as the Church to which it relates. The Deed of Declaration created some unrest upon the part of those whose names were not included in the governing body; eight of the preachers withdrew from the connection; the Conference approved Mr. Wesley's recommendation that no preacher's rights and privileges should be abridged because he was not included in the "Legal Hundred;" and soon the readjusted Societies were under way for the realization of the Founder's dream of world conquest for Christ.

The last innovation of Mr. Wesley, he had probably contemplated for a long time. It was a step made necessary in order to obviate the difficulty occasioned by the refusal of the bishops to ordain persons for the care of the Societies. The refusal had the appearance of an attempt to thwart the Revival by a process of ecclesiastical starvation. The great universities were not opened to Dissenters until long after the close of the eighteenth century; in their refusal of ordination, therefore, the Bishops were in line with well established public policy. After long hesitation and meditation, Mr. Wesley decided upon the bold course of providing a ministry of his own ordination. On September 2, 1784, he set apart Dr. Thomas Coke for the work of a Superintendent in America; and, assisted by Dr. Coke and Rev. James Creighton, clergymen of the Church of England, he ordained Richard Whatcoat and Thomas Vasey for the work in America. Afterwards Rev. James Creighton said that Mr. Wesley repented with

tears for his ordination of any of his preachers. That statement was made after Mr. Wesley's death, and it does not seem to be supported by any documentary evidence. Certainly the continuous list of ordinations do not give support to the claim. In 1784 three were ordained for America; in 1785 three for Scotland; in 1786 four were ordained; in 1787 five, in 1788 nine; and in 1789 two were ordained. This made a total of twenty-six persons whom he ordained for work in various fields. There was much criticism of Dr. Coke for assuming the title, "Bishop;" and it has been held that Mr. Wesley never intended such a thing. It is true that Mr. Wesley himself took offense at the action of the American Superintendents in this matter; but, since he authorized and instructed Dr. Coke to consecrate Francis Asbury for the work of a Superintendent and later sought the convening of a Conference to elevate Richard Whatcoat to the same position, the charge is made somewhat doubtful. And when he set apart Alexander Mather for exactly the same relation in England, the defence of Mr. Wesley against his own acts is not quite as strong as it might have been had the facts been otherwise.

The resentment against Mr. Wesley for his invasion of episcopal prerogatives and his overriding the canonical fiction associated with ecclesiastical ordination was probably much intensified by the realization that it was the final step that would complete the break with Anglicanism. In the disappointment over the failure to subjugate the Methodists, they probably thought little of what might be the supreme purpose of all ordinations. The Establishment had so far failed in the holy ends of church existence that a new organization was evolved out of itself, for meeting the spiritual needs of vast multitudes in that decadent age. So, Mr. Wesley approached the end of his journey in a storm of reprobation, different from that in which his public life began and different from that which he had faced throughout his militant career but rooted in the same soil and certainly no less sparing in censure of the man who was destined to live on when his critics had been forgotten. The Founder of Methodism died, Wednesday, March 2, 1791, and the spot where he rests has been the end of a well-beaten pilgrim path for nearly a century and a half.

A summary of the life and labors of the man who bequeathed Methodism to the world would tend to dwarf rather than to reveal his real proportions. But there are some observations which should be made as a kind of silhouette of his character and attitudes. Ty-

erman said of him: "He was a clergyman of the episcopal Church of England with the views of a Dissenter, and acting accordingly, there was, of course, in his future proceedings, much that was incongruous and perplexing." That observation might be considerably expanded without doing violence to truth. He rediscovered the fundamentals of Christianity in an age which was thoroughly skeptical and morally corrupt; and his approach to the task was through a Church more interested in class distinctions and ecclesiastical mechanics than in the salvation of the world. He literally groped his way to the experience which was the inspiration of his life and the power for his evangelistic enterprise—his crown of immortality.

He came forth from a Church of England rectory, a "brand plucked from the burning;" he was educated for the priesthood of the Establishment and ordained by its bishops; he held allegiance to its forms and teachings; but his spirit refused to be bound by its limited outlook, or to be satisfied with less than the world-parish comprehended in the Great Commission. He brought to his task conviction, faith, courage—nothing less could have sustained him in the face of the opposition, mobs, poverty, and the other discouragements which he encountered in the building of the Methodist Church.

An unusual characteristic was the apparent understanding of himself. He seems to have had a clear apprehension of his powers, his tastes and his peculiarities. A factor, no doubt, in the break with Count Zinzendorf and the Moravians was that he felt that the continuance of the relation would mean a disastrous clash of wills; and much the same influence seems to have been responsible for the separation from Whitefield and the Countess of Huntingdon. There was in each instance a doctrinal and philosophical difference; but John Wesley realized that he had a nature incapable of being subordinated to the will of another. It was not a conceit, but an endowment for which he was responsible to the world and to God. Strange as it may seem, that fact in his make-up did not minister to arrogance, but rather contributed to a spirit of humility and forbearance. He was bitterly attacked by Whitefield, but he refused to reply to the aspersions, saying: "You may read Whitefield against Wesley, but you will never read Wesley against Whitefield." This was less a regard for propriety than it was an indication of the self-mastery which made his work effective. His perfect poise came out in many ways: He kept his course against the relentless opposition of the Church from which he held orders; he resisted the perils of Moravian mysticism and the seductive philosophy of William Law; and he did not surrender to the unconstructive and aimless enthusiasm of Herrnhut. Indeed, he took something from them all without losing his footing on that which is vital and true and everywhere he demonstrated the qualities of mind and heart which

gave an infectiousness to his preaching that is still a marvel to men.

Another distinction was his abiding devotion to the field which he first discovered. The ordinary man has a disposition to grow away from the humble beginnings of his life. Methodism had its generative impulse in John Wesley's passion for the souls of the poor; and in the mad rush of his career, he never lost that interest. His chapels were not built with reference to the beauties of architecture, but to suit the tastes and to serve the needs of the humble folk to whom he had been the minister of God unto salvation. One of his most touching and heart-revealing utterances was made in 1785. He said: "I am become, I know not how, an honorable man. The scandal of the cross is ceased." His soul had lived in conflict so long that calm was to him an intimation of spiritual danger, and public favor carried the implication of treason to his holy task.

As an organizer, it will be readily admitted that Mr. Wesley was a consummate master, and the Methodist Church will be accepted as sufficient proof of the claim. The admission is apt, however, to carry an impression which can not be sustained by the facts. As we have pointed out, he was less a genius in originating machinery than in adapting that which was already in use and was well understood. Besides, every innovation he introduced with great caution. His expansion was not that of an adventurer, but rather that of a defender fortifying the priceless treasure of conquest and achievement. He introduced no practice in advance of its necessity. It can not be said that he followed the line of least resistance; but, perhaps, that he moved in the direction of plainest need; and he never found it necessary to reverse his course on any important measure of his polity. Each succeeding change was but the lengthening of the radius with which he drew ever larger circles from a common center. Consequently Methodism, like Jerusalem, is built "compact together."

John Wesley's place as a preacher is not easily defined. The literature through which he is introduced to Methodist itinerants is severely logical and dry. James Laver says, "The University system of Wesley's day has been described as one long debauch of syllogisms." After reading Mr. Wesley's printed sermons, it is easy to believe that such might have been true. But the literary style and impressiveness of his published sermons give little real clue to his power and quality as a preacher. Despite the omnipresent syllogism, he was ruggedly original in an age that was painfully artificial. His personal appearance was neat and plain; and when he preached, even in the open air, he always wore the conventional robes of a Church of England clergyman. In the pulpit, he was natural, calm, graceful and easy; and his bearing was manly; and he spoke with clear voice and in simple, under-

(Continued Next Week)



## Mississippi and Louisiana

The editor has received a brotherly note from Rev. S. A. Seegers, of Rayne, La. Bulletins which were enclosed show a thorough support of the entire program of the Church.

Rev. J. E. Stephens is having great congregations at Oxford, Miss. There were two hundred people present at the night service, Jan. 3, and sixteen persons have been received into the church since Conference.

Mr. J. D. Rumph, of Rayne Memorial Church, had quite a serious heart attack a few days ago. At last account he was responding to the treatment and we trust he may soon be well on the way to complete recovery.

Rev. Elmer C. Gunn writes that the recent visit of Bishop and Mrs. Dobbs was greatly appreciated by his people, and indications are that Bishop Dobbs' splendid services on Sunday will mean much to the church at Lake Charles.

A letter from Rev. W. C. Scott, pastor of First Church, Monroe, La., brings encouragement, but no news of his work. We know from other sources, however, that his work is moving forward with order and aggressiveness.

Mrs. D. F. Burnett, Bay Springs, Miss., sends \$3 to be applied on subscriptions to superannuates of that section. Mrs. Burnett is Publicity Chairman of the Bay Springs Church, and the subscriptions will be placed as she directs.

The fine spirit of Miss Margaret Camp, publicity superintendent of the Young People in Louisiana, is splendidly complemented by her desire to promote the work committed to her care. She begins well and her enthusiasm speaks for itself.

The group meeting for the Greenville District of the North Mississippi Conference, held at Leland, is reported to

have been a very satisfactory gathering. The interest in the organization and pressing of church work in the early part of the year is said to be greater than ever before.

Dr. Dana Dawson is receiving fine co-operation at First Church, Shreveport, La. He and Mrs. Dawson will be honored at a reception given by the church on January 30. A fine indication of the development of the devotional spirit is the wide distribution of "God's Minute," through the appeal of the pastor.

Mrs. W. D. Klemschmidt, of Algiers, La., has the sympathy of many friends throughout Louisiana in the loss of her mother, Mrs. Fred Mackay. She was 83 years old and her home was in Baton Rouge. She was stricken with pneumonia on Monday, January 14, and the end came Thursday following.

Rev. J. S. Henley writes in high praise of the splendid work done by Dr. D. L. Coale, one of our general evangelists. Brother Coale is now at Dadeville, Ala., where he can be reached by those who may need his assistance. Brother Coale's work is highly commended wherever he goes. His home address is 411 N. Flores St., Los Angeles, Calif.

Dr. L. L. Cowen, pastor of Noel Memorial, Shreveport, La., is giving to that church an administration characteristic of the man. Many improvements are being made, a campaign of visitation evangelism is being planned, a full-time church secretary has been employed, a quartet and choir have been provided for, and 83 new members have been added since Conference.

A note from Rev. H. G. Hawkins, presiding elder of the Vicksburg District, says that the State Commission appointed to erect a monument on the site of the Methodist Church in which the

Mississippi state government was organized, has appointed a Program Committee of Natchez and Washington citizens for the unveiling ceremonies. The unveiling will take place some time in the spring, date to be fixed later.

Brother A. M. Mayo, of Lake Charles, La., sends us an account of a banquet given by the official board of First Church, in honor of J. Ed. Eaves, who has been transferred to Albuquerque, New Mexico. In addition to being a steward of the church, Brother Eaves had been secretary of the Church school for fifteen years, was District Lay Leader for several years, and was secretary-treasurer of the Conference Board of Lay Activities.

First Methodist Church, Tupelo, Miss., is putting on a five-course Standard Training School, March 24 to 29. The Church Calendar gives the names of 7 new members received on January 13. Rev. Henry Felgar Brooks is the pastor.

Rev. C. B. White, who is beginning his fifth year at Wisner, La., reports a debt of \$750 on the parsonage paid since Conference, eight members have been received, and all things point to a year of progress.

### THAT "SERIOUS QUESTION"

By Rev. J. A. Wells

I wonder if I shouldn't say, for the glory of God, that there is a church in the Mississippi Conference, under the leadership of the Holy Spirit, that is being recognized for its activities other than finances. I want to say, first, though, that God gets all the glory and credit for what's being done at this church—Glendale, Jackson.

The first week I was here I was confronted with financial circumstances so overwhelming that I saw God must directly undertake, and after a wakeful night, there came to me a most blessed assurance of Divine intervention. From that night on, God, spiritual things, and souls have come first in every movement. In the business offices, in the homes, across the table from the business man, every where I went, I gave my experience of that night, letting all know that I was relying on the same God that Asa did. Listen: "And Asa cried unto the Lord his God, and said, Lord it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord, my God, for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." Oh! how God would bless my soul as I

(Continued on page 16)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

It has indeed been most interesting to hear of the various methods which have been used in presenting our latest mission study book, "Suzuki Looks at Japan," by different auxiliaries throughout the Conference.

The Gleaners Auxiliary of First Church, Shreveport, had an interesting all-day study. About thirty-five drove out to Bolinger Camp and, sitting around an American "hibachi," discussed Suzuki and his problems and had a most helpful day.

Monroe society made a special study of this book in their circle meetings and were fortunate in having Mrs. Ruth Trousdale Miller, of California, who has had a close touch with Japanese life in her state, give helpful talks concerning Japanese people.

The Missionary Society, Gleaners and Young Women's Circles of Alexandria each presented the book in a different way. A devotional from the writings of Kagawa, the Japanese national anthem, and dialogues were used. One society dramatized a chapter, calling it "Around the Hibachi."

Rayne Memorial Church was most fortunate in having as their guests for this study Mr. and Mrs. Sato, the Japanese Consul and his wife, who are living in New Orleans. They were greatly surprised and deeply impressed with the thought that the Christian women of America were studying their country and people. On the week following this auxiliary was entertained at tea in the

Consulate, the imposing New Orleans residence of Mr. and Mrs. Sato.

All of this leads us to believe that interest in mission study is growing by leaps and bounds in the Louisiana Conference. We are indeed realizing as never before that we cannot be intelligent, right-thinking missionary women without being well informed concerning world conditions and world problems.

1574 Jefferson Ave., N. O., La.

### MISSISSIPPI CONFERENCE

Galloway Memorial Church gave a warm greeting to the members of the Executive Committee of the Woman's Missionary Society as they assembled on January 18. Mrs. T. B. Cottrell, Conference President, presided, and Mrs. Gordon Patton, Vice President, conducted the devotional. She announced that we would read the hymn but that indefatigable worker, Mrs. B. F. Lewis, suggested that we sing, and in her own worshipful way led the singing of a prayer hymn which opened the meeting. Plans for 1934 were reviewed and plans for 1935 discussed. There are no changes except in Children's department. Eight per cent of missionary offering taken in church School will go to Woman's Missionary Council. A committee was appointed to prepare programs for zone meetings, and Miss Ormand, Conference Corresponding Secretary, was made chairman of this committee. It was voted to co-operate in a Mission Study course in the Pastors' School at Methodist Assembly Ground, June 17-23. All Mission Study leaders are urged to make plans to attend. Every member of the committee was present except Mrs. Johnson, Seashore District Secretary, who was unavoidably detained.

We of the Mississippi Conference are honored in having with us Dr. and Mrs. W. B. Lewis, our own missionaries to Africa. They spoke at the Missionary Conference, Fifth Street Church, in Meridian, January 15, and their talks were the outstanding features of the Conference. We were impressed by the sincere spirituality back of the program and the talks made by Dr. Lewis in the forenoon made the accomplishments and needs of our work in Africa very real. Mrs. Lewis spoke in the afternoon, and among those of other denominations who came to pay homage to her presence was Bishop Green of the Episcopal Church. He spoke

of his appreciation of her wonderful life and service to God's cause. As Mrs. Lewis told of the five months' trip which brought them to their station and their life there, we realized the faith and sense of humor which had taken her through many trying experiences. Dr. and Mrs. Lewis have spent eleven years in Africa and will return soon to this field.

On Tuesday afternoon, January 15, the Woman's Missionary Society of Bay Springs Church was hostess to the zone meeting with the leader, Mrs. J. W. Abney, presiding. The meeting was opened with prayer, led by Mrs. Abney, and a count of representatives taken. Sylvarena, Montrose and Bay Springs were represented. Louin and Garlandville were absent. Suggestive goals for the year were discussed as: beautification  
(Continued on page 12)

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## The Methodist Layman

### FROM A LAYMAN

Dear Editor: I have been giving some thought to the new plan the church is putting on this year, and I think that if the laity and the ministry would use the Conference organ more freely in asking and answering questions as to the welfare of the home and church, there might be greater interest taken. I have been an active member of the Methodist Church for more than 45 years, and have filled at least five official places. I have seen the Church move under great spiritual power, and I have seen it when there was spiritual coldness. I would like, therefore, to ask some questions.

What effect has the teaching of God's Word to children had upon the home and social life? Isn't it a fact that to make a little rascal one needs only to leave a boy ignorant, or to make a big rascal to educate him and leave his heart and mind empty of God? Is it true that the looseness of family ties and the exchange of homes for social clubs is the fruit of a life empty of God? What is the Church, ministry and laity, most concerned about today? Is it the salvation of the people, or a large membership and a financial budget well met? Is the real emphasis of our Conferences on material or spiritual wealth? Is it not true that money-giving can be so stressed as to make it sin-consoling instead of soul-saving? Can a church member live a life of practical rebellion

against God and yet be accepted of God; and does not the church encourage such belief by placing inconsistent people in the leadership of the church? Isn't there danger that the church may have a form of godliness while denying the power of it? Is the ministry in danger of seeking the favor of the flock more than its salvation? Is church worship ever more holy than the people who offer it; and can worship be true which is self-indulgent rather than a submission to God? Is there not a need for a fear of sin and a seeking of the new birth, if we are to be soul-savers? If we are to go forward, we must keep the spiritual wrinkles out.

R. C. PURCELL.

### CHURCH-GOING

Mr. Editor: In your paper of the 3rd instant you refer to the fact that Sunday school children as a rule do not attend preaching services, intimating that what they get from their teachers does not furnish an equivalent to the sermons they might hear from the pulpit.

Seeing nothing more upon the subject in the last issue, I feel constrained to offer a few thoughts, as it seems to me it is a matter of such grave importance as to justify a united effort to change the custom similar to our being put forth to restore prohibition to our suffering country. Few people realize the importance of forming good rather than bad habits during youth.

Soon after the Civil War, when I was seven years of age, my hard working father started me to doing regular field work six days in the week, with no time for fishing Saturday evenings. Whether that suited me or not I had to keep it up until the habit of work was formed, which remains till this good day.

About the same time my pious mother took me to church with her and encouraged me to read the Bible so that habits were formed to be kept up till now, and I am very grateful for them all.

Is there not some connection between the small congregations at the Sunday night services and prayer meetings now and the fact that two or three decades ago children were allowed to return home from Sunday school instead of staying for the preaching of the gospel?

Even if all Sunday school teachers were Christians and fully consecrated to their task of leading their pupils to Christ it would be much better for them

to stay to church for the sake of forming the church-going habit, though we know that most sermons are much better than the average teacher's instructions.

However, it is a sad fact that many Sunday school teachers are incapable of leading others to Christ because they do not know Him themselves. I have listened to a number of Bible class teachers deliver lectures to large classes in such a way as one could not tell whether they are Christians or not. In fact, they give so much time and attention to the geography and history of the lesson and so little to the vital truths concerning Christ and His salvation that one is inclined to think that he is not prepared to introduce strangers to his Lord so that about all the spiritual benefit the class derives from the service is from the songs and prayers offered.

Won't you, Mr. Editor, or some one else undertake to do this subject justice?

"A LONGTIME READER."

### ADDITIONAL DONATIONS TO THE LEWIS HOSPITAL FUND

Lyon Church, \$12.43; Gunnison church, \$10.65; Merigott church, \$7; Rev. W. M. Williams, \$5; Gaines Chapel, Corinth charge, \$6; Tchula Sunday school, \$10; Mrs. H. M. Lowe, Lexington, \$2; Miss Mary E. Cook, R. N., Tupelo, \$5; Mrs. W. B. Taylor, Como, \$10; New Hope church, Blue Mountain charge, \$2.60; Abbeville charge, \$10.25; Houston church, \$10; Rienzi church, \$6.25; Durant church, \$9.13; Water Valley, Main Street church, \$2.50. Total, \$108.81. Previously acknowledged, \$658.64. Present total, \$767.45.

R. G. MOORE,

Leland, Miss.

Treasurer.

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## EUNICE CHARGE

Dear Editor: Just a word saying that Eunice church received us in the good old fashioned way. I do not see how people could give anybody a more cordial welcoming than these good people gave us.

We have just moved in this week, and Tuesday night forty or more people of the church came, to our surprise, making us a visit for our acquaintance, each family leaving a small token as an appreciation of our coming to serve them in their ecclesiastical needs.

The church surely put the parsonage in fine shape for our moving in. They painted and papered the house throughout, and put in some new furnishings. Also installed gas for a better heating system. And we are most thankful to them for all this and say God's richest blessings be upon them.

T. JEFFERSON HOLLADAY.

Eunice, La.

## QUALIFICATIONS OF A GOOD STEWARD

By. R. H. Nelson, Shreveport District Lay Leader.

It is becoming increasingly evident that church leaders and Christians in general, need to re-study the fundamentals involved in the carrying out and financing of the new Church program. In the past a disproportionate amount of time and energy has been devoted to the struggle to raise money. In fact, many stewards yet feel that their sole function on the board is to assist in "raising the assessments."

However, a new day has dawned in

the conception of the work of the stewards, a new standard of giving is being set up, whereby we are no longer "assessed" but are asked for voluntary contributions to the work of the Church. Every Christian will find the true expression of his religion in giving, giving in an intelligent, systematic and proportionate manner.

The Christian program in this day of complexity of modern conditions demands, as never before, not only the liberal giving of money, but also the consecration, loyalty and business ability of the laymen, and their intelligent appreciation of all the factors involved in the spread of Christ's Kingdom.

Men have been made stewards in some churches in the past with no other qualification for stewardship other than being able to make substantial contributions to the finances. This resulted in many such stewards becoming increasingly conscious, even embarrassed over the fact that they were not, and could not be, cited as examples of life and activity in their congregation, knowing that they should exert an influence for good in the entire program of the church and the community as well.

We, as members of the boards of stewards, need to study and even repeat as a creed the qualifications for stewards as set forth in our Discipline: "Let the stewards be persons of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the Church." In this light, then, we may state that the steward of desired qualifications will be henceforth a man of genuine Christian character in all places and relations of life, both business and social; will have both natural and acquired qualities of leadership; a devout spirit of brotherhood and co-operation, faith, vision, courage, energy, loyalty to the pastor, the church and its program and willingness to give of his time to study the program of the church and of the tasks at hand.

A church with its board of stewards all living up to these standards of serving as examples, not only in liberal, systematic and proportionate giving of money, but also of time, talent, influence and business ability could hardly fail in carrying out any program, however difficult, it might undertake. Our supreme need is proper education of what is expected of us under the new program of the Church.

A better informed laity, better understanding of the true value, place, and function of the church, will lead to better financial support, but, better still,

will lead to an ever increasing growth of the spiritual life of the church.

May we as laymen pray, both publicly and privately, that the Holy Spirit may throughout this new year keep each member alive to his responsibility to his fellow man, his Church and to his God.

Shreveport, La.

## MISSISSIPPI CONFERENCE

(Continued from page 10)

of church grounds, organization of circles in churches where there are no societies and seeking an every woman in the church membership.

The Blessing Box plan was explained by Brother Jones of Montrose. An invitation for the April meeting was accepted from Louin. A splendid program on prayer was given by Montrose. "Has Every One a Right to Pray?"—Brother Jones. He presented a very touching poem with Mrs. Abney softly playing "Sweet Hour of Prayer." His explanation of prayer as practicing the presence of God was very inspirational, showing that prayer is not a right but a privilege and surely every one can practice the presence of God. "Story of a Prayer Hymn," "I Love to Steal Awhile Away," Mrs. E. E. Carlton. "Recognition of God as Father," Mrs. L. D. McLaurin. She very pointedly showed that we have to recognize Him as our Father and not my Father. "Are We to Pray for Temporal Blessings," Mrs. W. H. Lightsey. The program was concluded with the Lord's Prayer, after which Brother Thompson led in a special prayer for the sick of our town.

## CHEST COLDS

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## Christian Education

### CHURCH SCHOOL LESSON— JANUARY 27

By Dr. J. R. Countiss.

#### DENYING THE CHRIST

Sparks—"Offended"—caused to stumble—fall the test. Shepherdless sheep—always a tragedy. "Raised up"—a promise so soon forgotten. "Thou shalt deny"—forewarned. "Not I"—cocksureness. "Before the cock crowing"—daybreak will tell the story. "Vehemently"—Peter-like, and like all positive, aggressive characters. "If I must die, I will not deny"—probably true, had he kept close to Jesus. "Nazarene"—with the hiss of scorn. "Warmed himself"—cold fire! "I know him not"—one lie, two lies, three! So easy. "Curse"—a practice excused by the rabbis so long as the name of God was not used. "The cock crew"—stirred Peter's memory and waked his conscience. "He wept"—he saw the Master; he saw himself, and his tears so mixed with the elements within him that henceforth he deserved his name—the rock.

**Peter's Denial**—Peter had courage. He trusted in self and sword. He was ready at a moment's notice to cleave heads. If some one had only started a fight! If only the Master would fight! But he had bidden the sword sheathed. Peter was disappointed, nonplussed. Non-resistance was beyond him. The atmosphere was tense, thick with scorn and opposition. The company was not conducive to loyal-

ty nor piety. In a swift skirmish, Peter would have been the hero. He lacked the patience and perseverance for a campaign. Here he was, probably unarmed, with a teasing maid and jeering soldiers, facing a subtle ecclesiasticism and honestly desiring to follow a submissive Master. Submissive, of all attitudes! He simply could not understand till he saw a face and felt a look. Then he understood—and wept.

**Our Denial**—yours and mine. If this lesson is taught next Sunday there will be X-ray pictures of nearly two million Southern Methodist hearts, and strong men will weep. Poor Peter is but a type. Of course, few have put into words his bitter denial and open repudiation, but many have enacted in conduct what they would not have dared fashion in speech. Too many of us comfortably and complacently "stand among sinners" (Ps. 1:1), and congratulate ourselves that we "stand well," that we are not obtrusive, obnoxious Christians, who must needs declare their stand and standards on all occasions. We need not "cast our pearls before swine," but we do need to "confess Him before men." Who has not avowed by silence what he would not for the greatest price declare in speech? Peter merely denied; he did not betray. Do not some of our unspoken denials come perilously near to betrayals? Let us today look briefly at Peter and long at ourselves. If he is to be stoned, who would not slink away rather than hurl a missile? Remember the mote and the beam. Twenty centuries have brought us light and privilege. Wherein are we justified in judging this humble fisherman who was trying to follow One whom he did not yet understand, but for whom he finally paid the forfeit of his life? Who with preachers and good women votes dry and with convivial company drinks wet? Not Peter. Who preaches purity of speech at day school and church school, and talks smut in the market place? Who keeps silence while the cause of righteousness is attacked? Who delights to draw dividends with a profit-mad world of economic injustice? Who would like to make millions out of war that he might endow a college, or establish a foundation? Who sits in an exclusive social circle, open to the rich in purse and prominent in position, but closed to the poor and obscure, regardless of wealth of personality and character? Who denounces the petty thief

while stuffing his treasury with the proceeds of worthless bonds sold to the gullible? "Art thou one of His disciples?"

**Leftovers**—Tight places test character. Old habits cling long. The strongest is not safe far from Jesus. Peter followed afar, but he followed. Where were the others? May the Father help us to know when to keep silent and when to cry aloud; when to be discreet and when to be daring.

Greenville, Miss.

### LOUISIANA YOUNG PEOPLE

Flash News of the Council and Union Presidents' Meeting Held in Alexandria, January 5, 6.

Thirty officers were present. . . . Wonderful works were heard through reports from District Directors, Associate Directors and Union Presidents. . . . Young Peoples' Assembly, with Rev. J. H. Bowdon as dean, is to be held at Centenary College, Shreveport, June 17-22. . . . This year one assembly and two or possibly three camps will be held over the state for the Intermediates. . . . Observance of Young Peoples' Day, March 10, and Church School Day, April 7, was stressed. . . . Announcement of the Methodist Students Conference, to be held Feb. 8-9-10 at L. S. U., was made. . . . Miss Elizabeth Brown, General Board Representative, addressed the group several times, giving both constructive thought and inspiring devotionals. . . . News of this meeting is yours for the asking. Write your District Director, Associate Director, Union President for further information.

Sincerely,  
MARGARET CAMP,  
State Publicity Supt.

### Lady Felt Stronger and Not So Restless After She Took Cardui

"Before I took Cardui," writes Mrs. G. W. Akin, of Somerset, Ky., "I would be weak and nervous and could not rest at night. My back would ache so much. As soon as I began taking Cardui, I would rest better and feel so much stronger, and my back would stop hurting. I highly recommend Cardui to other ladies." . . . Thousands of women testify that Cardui relieved their pains at menstruation time, and that by continued use of it for a reasonable length of time, their strength has been renewed and general health improved. Of course, if Cardui does not benefit YOU, consult a physician. Sold at drug stores.

**666** Checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**  
in 30 minutes  
LIQUID - TABLETS  
SALVE - NOSE DROPS

### Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sliss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Genesis 28:19—He called the name of that place Bethel.

Bethel means "the house of God."

Jacob was resting out in the rocky, barren wastes. But the soul need not be fettered by unpretentious surroundings. Men of plenty have found God; men in penury have also discovered Him. We may find Him in humble cottages as easily as in stately mansions.

We need many Bethels. Our life today is packed with a full measure of problems; many encounter great trials; all face temptations, for there are many forms of evil. Sorrows come to one and

all. Unless there are counteracting influences, the weeds will choke out the good seed.

But do we fully realize that we largely make our own Bethels? How can God reveal Himself to those who have eyes that see not, and ears that hear not? If we approach God with humble and contrite hearts, the Lord will dwell with us.

#### Prayer

We realize that "every flaming bush is afire with God" when we come with worshipful hearts.

Men and women in every walk of life are engaged in the supreme quest of life, and the glorious adventure of living with God. May our attitude of expectancy so quicken our spiritual perception that we may discern Thy nearness always. May our homes become Bethels. May our social relationships be sanctified by a Divine Friend. May our occupations become opportunities to work for the Kingdom of God. We offer our prayer in Jesus' name.

Jackson, Miss.

## "MOIST-THROAT" METHOD stopped cough in 1 DAY



"My cough was so bad," writes Marjorie Sheerin, Brooklyn, "I called a doctor. He said to take Pertussin. Next morning my cough was gone!"

*Extract of a famous Medicinal-Herb relieves Coughs Quicker*

**YOUR THROAT** and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries, becomes infected. Sticky mucus collects. You feel a tickling in your throat . . . you cough!

To stimulate those glands to pour out their natural moisture, use PERTUSSIN. Just a spoonful or two increase the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief!

Safe even for babies. Tastes good. Get a bottle at your drug-gist's—now!

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD.  
THEN COUGHING STARTS!



● DOCTORS have prescribed Pertussin for over 30 years because it is so safe and effective.

## PERTUSSIN

*Tastes good, acts quickly and safely*



## A SERIOUS ANSWER TO A SERIOUS QUESTION

By Rev. W. H. Saunders

In today's issue of the New Orleans Christian Advocate, Dr. B. F. Jones asks the above question, and the qualifying word, "Serious," gives added force to the query and refers to a leading layman in a leading church of our Conference.

In the last few issues of the Nashville Christian Advocate the question is asked by a leading minister of our Church, "Can we have a revival?"

At least these two questions indicate the direction of thought on the part of some of our leaders.

Jesus Christ came to seek and to save the lost, the church was founded and given

Surely the failure, if it is a failure, is not on God's side of the question. the commission to go into all the world and preach the gospel to every creature.

God is as willing now as He was at the time the command was given; the need for a revival was never greater than it is now, the church was never as well equipped on the human side as it is now, and surely the means of grace at the disposal of the Church were never more abundant and as free as the air we breathe. Why, where is the trouble?

If one attempts to give answer to the question it will not be a new or novel one.

Some one said, "we have been majoring in the minor," and that may be true. "Seek ye first the Kingdom," put the kingdom first, in your thoughts, in your prayers, and be sure and serve the kingdom's highest interests.

It's not leaders we need as much as we need servants. Servants from the top to the bottom.

There is a vast difference in seeking the kingdom of God and seeking positions and places that carry with them the largest social privileges, ease, comforts of this old world.

Take the situation as it is and ask yourself what places are the most attractive and considered the best and most sought after.

Now I am not singling out one branch of the church or any one section of the country. Nor am I just including the other fellow, but as one of our great bishops said a few years since, "It's me, O Lord, standing in need of prayer!"

In fact, I am the least, "not worthy to be called an apostle." Go if you will to the conventions, conferences, assemblies and give strict attention to the amount of time given to measures for raising money.

I am perfectly sensible of the fact that Jesus said much about money and gave it a high place in the economy of the Kingdom, but he did not predicate the success of the Kingdom on money.

No one should try to ignore the power of money, but to make it supreme, "the acid test," is the mistake.

Love to God and love to man is the acid test. The new commandment, the eleventh commandment, is that you love one another. This is our badge, and by this "shall men know that ye are my disciples, if ye love one another."

During the last several months, and especially before the last General Conference, we heard much about "Back to Calvary, back to the sermon on the mount, back to Pentecost." The direction indicated is wrong. It should be up to Calvary, up to Pentecost, etc. We need to look upward and not backward.

I have been looking through many reviews lately, and of the new books coming from the press—books of sermons—and in but one book have I seen a single sermon preached on the Golden Rule. This book is by Dr. B. H. Bruner, "Great Questions of the Last Week." He refers in this address to remarks made by Dr. Jefferson, the famous, and for a long time the greatest preacher in New York. Dr. Jefferson says: "I have recently looked through two hundred volumes of modern

(Continued on page 16)



## In Memoriam

### RESOLUTIONS RESPECTING MRS. SALLIE McKEY

Whereas, it has pleased God in His wisdom to call this lovable Christian woman to the beyond, and her spirit is at rest in Heaven; and,

Whereas, as a Missionary Society, we mourn her departure, but bow to the will of Him who doeth all things well; now therefore,

Be it resolved, that our society does feel a great loss in the departure of this beloved member, who has met and worked with us for many long years, always striving to serve the cause of God; and be it further

Resolved, That we cherish her memory, and that a copy of these resolutions be spread on our minutes, and a copy sent the bereaved family.

Be it resolved further, that by these we extend to the grieved loved ones our deepest sympathy and say, "Look to God for comfort," who promises never to forget his own.

MRS. JOHN LEACH,  
Social Service Relations Secretary.

### RESOLUTIONS OF THE BOARD OF STEWARDS AND BOARD OF CHRISTIAN EDUCATION, M. E. CHURCH, SOUTH, JONESBORO, LA., JAN. 3, 1935.

At our last meeting in an official capacity, as a matter of form, the pastor presided till the election of a chairman. All knew, of course, that S. J. Hammon would be the unanimous choice of the body, but as an order of procedure, Bro. Hammon was elected and occupied the chair.

We took forward steps and faced the future with happy hearts and high hopes for the work of the new Conference year, as he reassumed or assumed the duties of chairman.

Since the adjournment of that happy meeting, we have been called upon to mourn in a way the Jonesboro Methodist church has never known. The angel of death has visited our body and taken away our highly appreciated, fully trusted, and dearly beloved chairman, and the suddenness of it, together with the realization that his place can never be filled, has made grief and tears our portion.

God, who is too good to hurt beyond His power to heal, and too wise to err, has permitted this providence to come upon us; therefore be it resolved by the Board of stewards and the Board of Christian Education:

First, That we give thanks to Him for the life and consecration and worthy example of Brother Hammon.

Second, We bow our hearts in sorrow, but in submission to His holy and Divine will.

Third, We will follow his advice in death as we did in life; we will not be discouraged nor doubt the Father's love and care for His Church, but we will bravely carry on in the face of loss.

Fourth, We come before Him for guidance in the selection of his successor, and we will accept it as our lot to serve as chairman and members, and we pledge each other our sympathy, our co-operation and our prayers, as we carry on the work of God committed to our hands. We will strive to emulate his example and his virtues and be as faithful as we think he would have us be, and thereby erect the greatest memorial to his memory.

Fifth, That we spread a copy of these resolutions upon our minutes, that we send a copy to The Jackson Independent, and to the New Orleans Christian Advocate for publication, and a copy to his family, assuring them of our prayers and sympathy in this hour of grief, assuring them that their loss is our loss also.

Signed by Nineteen Signatures.

### EYES TIRED?

Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.  
DICKEY DRUG CO., BRISTOL, VA.

### HOSIERY

6 Pairs Ladies Chardonize Hose Prepaid \$1.00. Guaranteed. New bargain circulars now ready. Write L. S. Sales Company, Asheboro, N. C.

### A TRIBUTE TO MRS. B. F. WHITE

Our Heavenly Father called to his eternal home, December 13, 1934, one of his loving and most faithful servants in the person of Mrs. B. F. White, wife of the late Rev. B. F. White. Her absence from our midst will always cause sadness, yet we bow in humble submission to His holy will, knowing that He doeth all things well. She was ready to join those whom she loved.

Every phase of the Church received her cordial interest and support. Not only did she love her Church but she exemplified her profession by her life. Her beautiful Christian life was a benediction to humanity, a blessing to the community in which she lived, and an inspiration to all who knew her. We feel that our lives have been enriched by her sincere consecration and that we will live on a higher plane because of our associations with her.

We miss her. No longer can we see her face or hear her voice, but the memory of her life is forever stamped upon the canvass of our memories.

FRIENDS,  
Pioneer Methodist Church.

## Doctors Know!

... and they use  
**liquid laxatives**

You'd use a liquid, too, if you knew how much better it makes you feel.

A liquid laxative can always be taken in the right amount. You can gradually reduce the dose. *Reduced dosage is the secret of real and safe relief from constipation.*

Just ask your own doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help—and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without aid.

People who have experienced this comfort, never return to any form of help that can't be regulated! The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are *natural* laxatives that form no habit. It relieves a condition of biliousness or sluggishness without upset.

To relieve your occasional upsets safely and comfortably, try Syrup Pepsin. The druggist has it.



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SYRUP PEPSIN**

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SUPERIOR MULTIGRAPHING  
409-410 New Masonic Temple



**PARKER'S  
HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.



**Chafing and  
Itching Rash**  
easily soothed by the  
bland medication of  
**Resinol**

## SERIOUS ANSWER TO A SERIOUS QUESTION

(Continued from page 14)

sermons and found only one sermon on the new commandment, and that preacher has been dead seventy years."

Theologians have not been interested in this commandment. The Christian scholars most revered have not taken time to explore the meaning of it. The theologians have busied themselves with the historic creeds, and the historic creeds knew nothing about the new commandment.

The congregations of the land have never been trained to recite Sunday after Sunday, "I believe in the new commandment; I believe in loving my Christian fellows, even as Christ loved me."

We must change the word, Credo, to Amo.

With this mind that was in Jesus Christ, the mind of the Good Samaritan, fewer than one hundred and twenty men and women started on the mission given them by the Founder of the Church, and blasted the walls of the Roman Empire, lived in the catacombs, and tore to shreds the most towering system of pagan religion the world knows anything about.

Along this line the argument could be extended indefinitely, but I must stop, because I know the good editor knows a good thing when he sees it, and the waste basket may be the place for this.

Purvis, Miss.

## THAT "SERIOUS QUESTION"

(Continued from page 9)

made this prayer mine in the work of Glendale.

The spiritual tide began to rise, God touched the hearts of men in the business world, hungry souls came to the church services; they began to find their way to the altar, "by little and little." God enabled us to move on and adjust financial matters, and after about six months a young man was converted, who is doing more with the Intermediates of our church than I've ever seen done with this age before. He talks of his experience and others were brought closer to the Lord. Later an outstanding man of the community was converted from a life of awful sin. His business takes him all over Jackson and he is telling the "good news" wherever he goes. The last Sunday before Annual Conference, another real "booze-fighter" was converted and he asked to assist in paying for the church, and he's telling others about his wonderful "find." More people are praying for the spiritual and financial salvation of the church than I have ever seen anywhere in my life, and there is a gen-

eral appreciation of the spiritual and soul-saving activities of this church. To God be all the glory!

At our Christmas pageant, one of the shepherds, a man who has been a member of the church for years, though seldom attended, as he bowed at the cradle representing the cradle that the baby Jesus lay in, gave his heart to God and how happy he seems to be since that night! He is asking for something to do for the Lord and the Church in appreciation of what God has done for him! The God of Jacob is with us and the spiritual tide is rolling on. Oh! that God will so direct, bless, and uphold that at the next Annual Conference Glendale will be recognized for its spiritual and soul-saving activities and that its finances may be coming God's way. And may I ask, seriously and sincerely, that you pray for me; for the officials of the church; and for Glendale in general, that Asa's God will gloriously save us spiritually, educationally, and financially? It will be highly appreciated, for "Prayer Changes Things!"

Jackson, Miss.

## QUARTERLY CONFERENCES

LOUISIANA CONFERENCE  
New Orleans District—First Round  
(In part)

Rayne Memorial, preaching Jan. 20, a.m.; Q. C.  
Feb. 5, p.m.  
Felicity-Chalmette, Q. C. Jan. 23, p.m.  
W. L. DUREN, P. E.

## A TONIC AND BUILDER



Mrs. N. M. Etheridge of 1317 E. 10th St., Little Rock, Ark., said: "I can recommend Dr. Pierce's Golden Medical Discovery highly as a system builder. It gives me a fine appetite and drives away that tired feeling."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists.

Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

**A Laxative** Constipation makes a child **Easy to give** feel badly enough. It is **CHILDREN** no longer necessary to add to the little one's discomfort by giving a bad-tasting laxative if you have a bottle of **SYRUP OF BLACK-DRAUGHT** in the house. Children like it. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. 50c at drug stores.

## Now Relieve Your Cold "Quick as You Caught It"



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

### For Amazingly Fast Results Remember Directions in These Simple Pictures

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

NOW  
15¢



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 5.

NEW ORLEANS, LA., THURSDAY, JANUARY 31, 1935.

Whole No. 4116.

## My Church And I

*I THOUGHT my Church was narrow; that in her Service I was denied the joy of life. I thought that other folk more fully entered into Time's rich gain and found great happiness that I know not of. But then I stopped to think! Not Narrow was My Church, but my own Selfish heart craved things of fleshly ease. It was Not My Church; It was I!*

*I thought My Church lacked Sociability; that folk Came and Went and no one seemed to Care in either case. I thought that Other Places offered so much more Joy to Strangers. But then I stopped to Think! There was No Unsociability about My Church; it came to Me that I had hurried Home, without a Thought of the Strange Face. It was Not My Church; It Was I!*

*I thought My Church was Dead. I Wept at that Grave, thought that she no longer faced a Moving Generation with a vital Message. My face was wet with Weeping! If we could have a Preacher come to raise the dead to life and fill my Church, how gracious that would be! But I was startled as I stopped to Think that I was Weeping all alone and for Myself! I found that I had never lost the grave-clothes and the napkin still did tightly bind my lips; that no Word to lift the Lost had ever issued from my Heart. I found that I Was Dead! It was Not My Church; It Was I!—Rev. G. A. Lichlieter, in the Expositor Magazine.*





# Wallet of the Week



THE BRITISH WEEKLY suggests that the much used phrase, "state of mind," from which the world is supposed to be suffering, may be just our "fumbling" way of describing what our fathers would have called bluntly, "the Devil." At any rate, the facts and conditions faced by a large part of the population of the world are vastly more substantial than a "state of mind." No matter what the cause may be, hunger, cold and want are not things of the imagination.

\* \* \*

THE TIMES-PICAYUNE, NEIGHBOR ACROSS THE STREET from the Advocate, begins the ninety-ninth year of its history, having been founded in 1837. It has absorbed various other papers and has had a history no less honorable than its years have been long. We hope that, as it rounds out its century of progress and achievement, it may find its field of service widened and that it may enter upon its second century with a full sense of its responsibility to the Crescent City and to the Southland.

\* \* \*

GOVERNOR B. M. MILLER, in his last message to the Legislature of Alabama, delivered himself in statesman-like manner upon the great issues before the people of that state. According to the Alabama Christian Advocate, he made an earnest and courageous appeal for the retention of the prohibition laws now on the statute books, and charged that the Near Beer Bill had been a smoke-screen for blind tigers and a colossal failure as a producer of revenue. Dr. Lazenby, the editor of the Advocate, paid the retiring executive the high tribute of saying that not once had he compromised with wrong, and that Alabamians had reason to thank God for such a Governor.

\* \* \*

THE HEAVIEST SNOW STORM OF THE CENTURY visited New Orleans the past week. Ordinarily snow would be a commonplace event; but in New Orleans there are grown men and women who never saw a snow storm until the past week. The cold occasioned much suffering and brought heavy loss in the bursting of water pipes and in the destruction of extensive vegetable crops in this section. The semi-tropical vegetation which adds so much to the individuality of the city has suffered great damage. Poinsettias, oleanders, rubber plants and the like are dead, and the flowers that were already in bloom are in sad plight.

COLDWATER RIVER IN MISSISSIPPI is on a rampage again, and reports are to the effect that hundreds are homeless and many are marooned, some on housetops and some in trees; and in many instances there is great suffering from cold and lack of food. There is no more treacherous and uncontrollable river in that section, on account of its quick response to freshets and its narrow channel and low banks. The Red Cross is giving immediate relief, but the great loss sustained by those who have been driven from their homes will probably mean a need greater than temporary agencies can give.

\* \* \*

THE OXFORD GROUP MOVEMENT is creating quite an impression in Norway, according to the English press. It has excellent press support and is said to be having the widest hearing of any religious movement of recent years. The movement has also had enthusiastic hearing in Ireland. The Group Movement emphasizes "the witness in the heart," some claim to the exclusion of the witness of the Word. A writer says that the charge is in reality a revival of the controversy raised against Wesley and the revival of the eighteenth century; but he claims that the Word furnishes a background for the interpretation of the experience, "the witness in the heart," which is a necessary factor of Christian guidance. That was unquestionably the position of Mr. Wesley.

\* \* \*

THE AMERICAN BUSINESS MEN'S FOUNDATION recently said some straight things about the "developments of repeal and the steadily growing economic and social menace of the traffic" in beverage alcohol. Two paragraphs follow:

"The most serious development of the liquor problem in recent months has been the plainly evident plan of the makers, distributors and apologists for re-legalized beverage alcohol, to cover the trail of increasing disorder, traffic accidents, crime and tragedy due to liquor, with smooth camouflage and suppression of actual developments.

"The complete breakdown and ignoring of every promise made by the supporters of repeal, during the first year just ended, and the disbanding and dissolution of their organizations, despite their advertised purpose to promote 'temperance' and aid in reducing liquor consumption, has created a critical situation in the progress of social reform."



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JANUARY 31, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### SENTIMENT vs. COMMONSENSE

There are many people who appear to be perfectly content with a mere opinion, even when it relates to things which are vital in life. They seem to make little effort to justify their opinions; nor do they seem much concerned as to the impact of their thought upon others. Such persons may not achieve fame, but they can certainly swell the ranks of trouble makers. In some cases, immature and unsound opinions are served with a witchery of fine speech and noble sentiments; mere commonplaces of thought are clothed with the majesty of gospel authority; and utterly untenable theories are made to appear so plausible as to deceive the very elect. Not long ago we heard a plea for the denizens of social vice and shame, on the ground that it is not Christian to thrust out those soiled characters without some scheme for their rehabilitation. The plea against their ejection sounds well enough so long as we think of them only as human figures. But what about the domestic tragedies incubated in those dens of shame? What about the propagation of diseases which wreck lives and pollute the blood of the race? What about the debasing effect of such characters upon social life and popular literature? Certainly we would not close the door of hope to any Magdalen on earth; but neither can we consent to even an emotional toleration for her wretched trade. Did you ever hear a plea for allowing a leper full liberty until some plan might be worked out for restoring his economic and social status? Oh, you say, he is a bearer of deadly infection and life must be protected! So is the courtesan, and we do not want tragedy in broken doses. It is not tenderness for the denizens of vice and shame that should absorb our thought; but the protection of our homes and the defence of our young people against social disqualification and wretchedness. We mean no discourtesy when we say that, here we need fewer specialists in charity and a greater exhibition of sober and righteous thought. Vice and crime need to be dealt with as the malignancies that they are; and as diseases of the moral and social life which lie at the very foundation of

civilization. The divine recovery act of Calvary opened a door of hope for all and it is perpetually open. The church dare not offer social expedients instead.

### A GOOD MINISTER OF CHRIST

One of the most thoughtful and appreciative deliverances that we have read in a long while, was an address by Joseph W. Turner, a laymen, of Duluth, Minn. It was an address upon the ministry. The speaker paid beautiful tribute to the minister at the altar of the church: "How endearing and how unique is the feeling that we have toward the one through whom, in youth, baptismal vows are made, who brings us through the open portals of the church, who seals the sacred covenants of each to other by man and maiden as new homes are founded, who dedicates to God in turn the children of that union, and who comes to bring the consolations of the gospel in that hour when dark and stubborn death impends."

From the beautiful description of an almost accidental relation, he turned to speak of the personal qualities which enter into the making of a ministry. Wisdom, oratory, polish, orthodoxy and ecclesiastical, he declared, enhance a ministry and add to its popularity; but that many deficiencies in these things would be endured, if a minister has love, sympathy, the Spirit of God and lives a holy life. He valued the ministry not for its use of historic formulas nor for its obsession for novelty; but as the messenger of God, the final touch of whose message came through prayer—communion with God. The address then concluded with a plea for a ministry that meets the issues of life as the prophet of God; without compromising or swerving from the line in deference to any man; but delivering his message as the mandate of God to his own soul. These are the thoughts of a layman, but one would go far without finding the equal of this address as an appraisal of true ministerial character. It has the ring of spiritual appreciation and understanding.

**MR. CHAS. O. CHALMERS BETTER**

Despite every indication of a week ago, the condition of Mr. Chalmers is decidedly improved. This news will bring great joy to his many friends throughout our territory. This does not mean that he is on the way to immediate recovery, for he is still seriously ill; but the very fact of his reaction from his desperate condition a week ago brings great encouragement to his family and others. His friends will continue to make intercession for his recovery.

**REV. L. M. BURTON TRANSLATED**

Report of the death of Rev. M. L. Burton at Gulfport, Miss., January 17, did not reach us until almost the hour of going to press. We learn that the funeral was held at Gulfport Friday and interment was at Hazlehurst on Saturday, January 19. We extend our sympathy to the bereaved family, and we sincerely regret that a fuller and more accurate account has not reached us; for we esteemed Brother Burton as a friend and as a capable and conscientious minister of the church.

**BY WAY OF EXPLANATION**

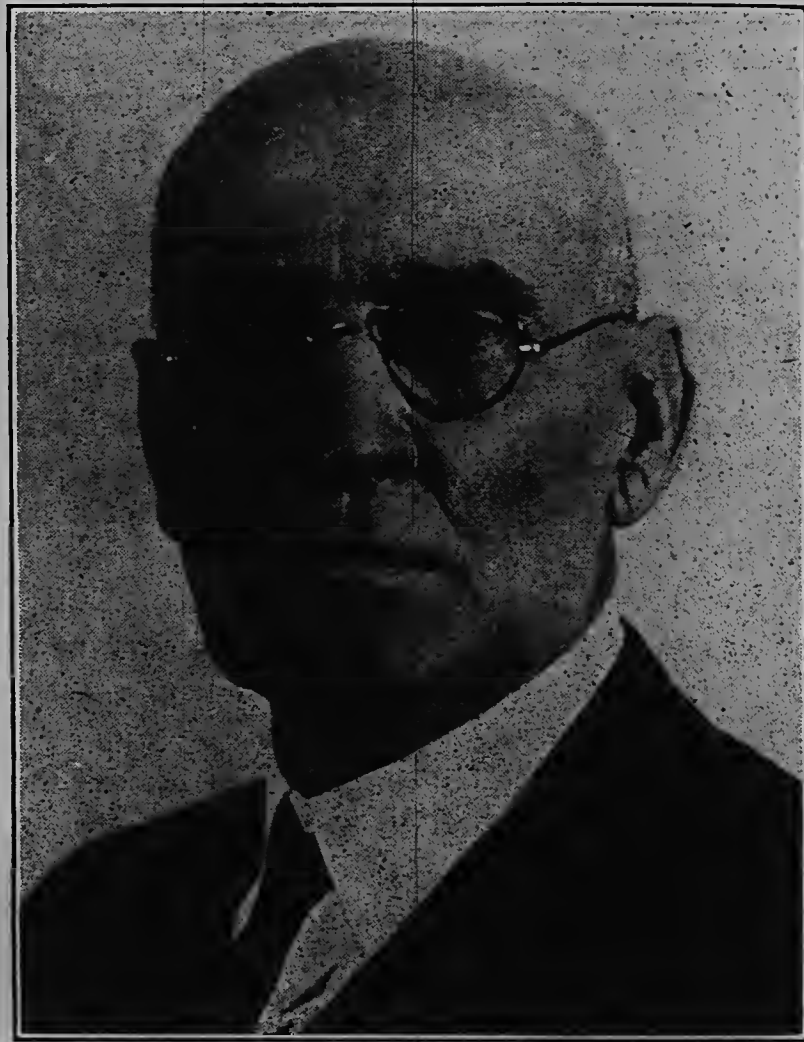
The editor and the business manager regret the errors which occurred in the make-up of last week's issue of the Advocate; but they were occasioned by incidents beyond our control. One of the linotype men was sick at home and the business manager was at the bedside of his father who was desperately ill. So the entire responsibility fell upon the editor and one linotype man, and we did the best we could. We will try to do better next time.

**ARSON?**

The news dispatches for Sunday, January 20, carry the story of the burning of the home of Rev. W. O. Largen, a Methodist minister of Shelbyville, Tenn. The implication seems to be that it was another chapter in the crime which destroyed the court house and records of that town a few weeks before. The dispatches report threatening letters received by the pastor; but no direct connection of any party with the fire. We sincerely hope that no incendiarism was responsible for the catastrophe; but if the fire was of criminal origin, no community or state can afford to treat it with indifference. Such an act of violence is more than a matter of local concern, and to temporize with such outbursts is to invite moral chaos. The officers of the law are entitled to the support of all good citizens in the effort to place the blame for this crime, if crime it be.

**MEMORIAL MERCY HOME**

By action of the three Conferences in Mississippi and Louisiana, the second Sunday in February was designated as Memorial Home Day. It is expected that every Methodist church in these Conferences will give a faithful representation of the work being done in that Home, and then take an offering for



REV. J. G. SNELLING  
Superintendent of Memorial Mercy Home

its maintenance. Some may feel inclined to postpone it for a more convenient time, but that would only mean a congestion later and would tend to defeat the simultaneous movement on behalf of this worthy Institution. On account of the nature of it, the work being done in this Home can not be appraised at its real value. After nine years of personal knowledge of the work, the editor of the Advocate commends, without reserve, both the Home and Dr. Snelling; and he urges that no church shall fail to present this work and to be represented by its contribution whether it be great or small. A statement on behalf of the Home will be found elsewhere in this issue of the Advocate.

**DEATH OF MRS. A. W. TURNER**

As we go to press, we receive a telegram from Rev. A. W. Turner, as follows: "Mrs. A. W. Turner of Shreveport, La., died at eleven-thirty p.m. Sunday, January 27." Both were faithful servants of the church, and Brother Turner's sorrow is our sorrow.





# The Forum



## "THE QUALITY OF MERCY"

The Church in its corporate life is the body of Christ. In its inner life and spirit it is the conscience of society and of the world. In its work it is and ever has been an organization for the rendering of helpful kindnesses to individuals and to groups of individuals whose needs have appealed to the hearts of men and women.

It has institutionalized its affections and sympathies and thereby strengthened the influence of its individual members and lengthened the arms of its service to all those in need. Through these ways and means it has succeeded in guiding both the State and society in their duties to vast multitudes of unhappy and unfortunate men and women, and has enjoyed the satisfaction of seeing the state and national governments, in a number of instances, take over the tasks, first assumed by the Church, and later placed upon the whole people. This has been true in the realm of education, in the fields of hospitalization, and in the care of the delinquent and the dependent both young and old. The Church has been glad to lead in such matters and to function as the body of Christ animated by His spirit and purpose until the citizenship has become aware of its collective obligations to those who have been bruised or broken on the wheel of life.

Pursuant to this consistent aim and work of the people of God, the three Conferences of Louisiana and Mississippi have for more than fifteen years maintained the Memorial Mercy Home in the city of New Orleans where one of the unique social services of our generations has been carried on through the voluntary contributions of many and through the sacrificial toil of a little company of men and women who have given their labors in scientific and Christian spirit and manner to the end that the doors of hope might be opened for some who otherwise would have been cast out and trodden under the feet of a thoughtless and sometimes unforgiving world.

We own there a splendid piece of property on Washington Avenue and after these fifteen years have succeeded in drawing the attention of an increasingly large number of people to the character of service rendered, and in saving to society hundreds of human beings most of whom have lived to bless and serve those whom they touch, and most of whom have become living witnesses to the saving grace and power of the Gospel of the Lord Jesus Christ.

While this work is not limited to denominational lines, it has yet been done by and in the name of the Methodist Episcopal Church, South, and through the modest contributions of congregations and individuals who have discerned the significance of its unusual character.

The three Conferences have officially affirmed their purpose to continue their support of this institution, and as their servant and their chairman I write these lines to call attention to the action of the Conferences and to state that this worthy work rightly has claim upon us for increased remembrance and support.

Dr. and Mrs. John G. Snelling and their co-laborers among Physicians, Nurses, Teachers, and others, both lay and clerical, are doing a work which most highly commends itself to all who know the facts, and are lifting loads through their daily sacrifices which would otherwise crush the lives of many. In this work of mercy they represent the Church of the living God, and we need to make practical and substantial response to the appeals which come to us through them in behalf of the tragic lives thrust upon their hands and entrusted to their care.

With the co-operation of presiding elders and pastors and people the Home may continue to be supported without burdening our budgets or taxing our congregations. The Sunday asked for is one which will yield large voluntary returns and will not come between any other cause and congregation. We draw very nigh unto God Himself when we relieve the sufferings and distress of those less fortunate than ourselves.

*W. W. Holmes*

Shreveport, La.

## MEMORIAL MERCY HOME DAY

By Rev. W. W. Holmes, D.D.

Dr. J. G. Snelling, Superintendent of the Memorial Mercy Home at 815 Washington Ave., New Orleans, gave a full report of the splendid work being done in this Home to our Annual Conferences which met in November. His report was received with applause by preachers and laymen, and a resolution was enthusiastically adopted setting aside the second Sun-

day in February to be observed in interest of the Home and for the taking of an offering in all of our churches in Louisiana and Mississippi. In charges other than stations, preachers were asked to take the collections as near the second Sunday as possible. Whether in stations or circuits, all of our churches, through the pastors and laymen present at the Annual Conferences, agreed to take the offering and remit to Dr. Snelling not later than March 1.

I do not believe there is a more truly Christian work done anywhere than is done in the Memorial Mercy Home. We did not found this Home nor begin the work. It had its beginning in the hearts of some noble Christian women who, in the spirit of Jesus, wanted to say to the unfortunate fallen girl: "Go and sin no more." Surely it must have been in the plan of God when these good women came to our church in 1918 and said: "This is the work of the church and the church, as such, should own this Home and direct its policies. We want to give it to you outright." This gift the church accepted as a gracious privilege and yet as a grave responsibility. The Home is now under the care of the two Mississippi and the Louisiana Conferences of the Methodist Episcopal Church, South, and is jointly operated by them.

It is a home with a wholesome Christian influence where young girls, the pathetic victims of misplaced confidence, and disobedience, may find a place to repent of their sins and have another chance to live a good life. It is very heartening and gratifying that so many of these girls, in fact the majority of them, go out from the home to fill useful occupations, and, better still, to grace the Christian home as "wife and mother." More than twelve hundred girls have been given another chance through the ministries of the Home. More than twelve hundred babies have been rocked in a cradle of sympathy and welcome, and have been placed in good homes—or have gone out from the Home with their own mothers, into whose hearts a new hope had dawned. Certainly the little innocent babies are not responsible for the condition into which they are born. They are not "illegitimates." Their parents should bear this stigma and not the babies. And even the sin of the parents may be more a sin of society in which we all share a responsibility. What a haven the Memorial Mercy Home has been for babies born out of wedlock, and for unfortunate girls led astray from virtue, and for the parents of these girls whose hearts were pierced with a "sorrow greater than death."

Dr. and Mrs. Snelling make this a real home—a Christian home. Girls of all creeds are taken, but none are asked to change their church relations. All are urged to accept Christ as Saviour and live the Christian life. The girls are appreciative and re-

sponsive. To many it means a new life indeed—a new life of Christian ideals and Christian service.

### Home Greatly In Need

We care for about one hundred mothers and their babies every year. The cost is from \$175 to \$200 to see each mother and her baby through completely. The receipts have not been sufficient to meet these expenses. The most rigid economy is practiced. No such home anywhere is conducted on a more economical basis. Somebody is paying the bills, and that somebody is Dr. Snelling. It is not fair to him and Mrs. Snelling that they should be called on for so great a sacrifice. The Home does not belong to them any more than it belongs to any other Methodist in Louisiana or Mississippi. If we would share in this Christlike work how better can we do it than by helping to meet the expenses of operation?

### The Need Can Be Met

I honestly believe if all our preachers throughout the three Conferences keep faith with Dr. Snelling in the resolutions adopted and the promise made "to present the Home and take an offering on the second Sunday in February, or as near thereto as possible" that our church folks will give a liberal and willing response and that the offering will be sufficient to enable the Home to continue its good work. The heart that would not respond to the needs of an orphan child is void of sympathy. How much more urgent and distressing are the needs of these little babies and their shame-faced and broken-hearted mothers at the Memorial Mercy Home at 815 Washington Avenue in New Orleans?

Don't forget them on second Sunday in February.

### EMORY CONDUCTS EXPERIMENT

An experiment in service to the church at large will be conducted during the next five months by the Candler School of Theology of Emory University, it was recently announced by Dean Franklin N. Parker.

On demand from the church, four professors of the theology school faculty will be granted leave of absence from their regular work for five weeks at a time to go out in the church and co-operate with the General Board of Christian Education in holding Preachers' Institutes, Bible Conferences, or Standard Training Schools, usually on a district basis.

These professors are: Dr. W. T. Watkins, professor of church history; Dr. Lavens M. Thomas, professor of religious education; Hugh H. Harris, professor of sociology; and Dr. H. B. Trimble, professor of homiletics.

The professors will wish to give popular lectures, teach classes, and meet with ministers and other Christian workers. No credit will be given for Bible Conference work, but regular credit will be offered for Standard Training School work.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

standable language. He presented the fundamental doctrines of salvation in argumentative style, and with clearness and force, he applied them to the fundamental needs of the soul. He preached the law to the careless, the love of God to the sinful, and the demands of righteousness to everybody. His sermons were not dry essays—they were made vivid and living by a personality a-thrill with a great experience of salvation. His preaching was always a personal testimony and he moved great multitudes, not by tricks of the pulpit or the genius of the preacher, but by the might of the Spirit. Whitefield was an impassioned orator and was popularly ranked as a great preacher; and Charles Wesley's discourses were suffused with the emotions of his poet-soul; but neither of them was comparable to John Wesley in moving an audience or molding the lives of men. He preached an average of eight hundred sermons annually for more than fifty years. He was a keen observer of his audiences, and his discourses were in no small degree responses to the interest of his congregations. His vast store of knowledge and the wide variety of his interests gave him entree to all classes and conditions of men; and he was by every token a prophet of divine realities. "Great is the mystery of godliness," said St. Paul, and another said with striking felicity and aptness of thought, "Great is the mystery of preaching."

Few men ever lived who had such genius for work. For fifty years, he covered England, Ireland, Scotland and Wales with a thoroughness and a regularity that is the wonder of the world. All the while he was revising works for publication; publishing his own works and the hymns of his brother, Charles; writing controversial letters; carrying on a voluminous correspondence with a great variety of people; and compiling biographical sketches of all his preachers. Much of all this material is uninteresting today, but it is nevertheless, a monument to the industry and the patience of John Wesley.

In a conversation with John Pool, George Whitefield paid high tribute to the foresight and generalship of Mr. Wesley. Whitefield, the most popular and magnetic preacher of his day, asked Pool if he were still a Wesleyan. In response to his affirmative answer, he said: "John, thou art in thy right place: my brother Wesley acted wisely. The souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand."

There has developed in recent years a morbid interest in Mr. Wesley's relation to women; not all of it, we think, a credit to the historical fidelity of the authors. However, one thing can be said with confidence: No exaggeration of details has robbed his relations of honor and of a deep undercurrent of spiritual purpose. He fought his own heart for the sake of his work, and he never acquired an understanding of feminine character. In an ill-advised moment he married; it was an utterly uncongenial union, and its only compensation was the liberation of Mr. Wesley for the work to which God had manifestly set him apart.

John Calvin was a great theologian and by the iron of his logic he built formidable defences for the doctrine of the sovereignty of God. John Wesley was a man with the passion and fervor of a great experience of salvation and he founded a Church which has preached the love of God to the ends of the earth. Inscribed upon the coat of arms of the family into which he was born was the Scripture phrase, "God is love," and those words were prophetic of the life that was destined to lend a deathless fame to that heraldic symbol. In Aldersgate Street, he experienced the transforming power of the Spirit of God and he says, "I felt my heart strangely warmed." Into that simple and artless phrase was gathered the power and the inspiration that was destined to affect the ecclesiastical history of the whole world for centuries to come. He followed the gleam of his great experience; his soul was cramped by the mechanical regimentation of his passion; and he startled the Church with a declaration of ecclesiastical liberty, "The world is my parish." And in the glorious ecstasies of his death, his good-bye to the world was a bugle-blast of spiritual triumph, "The best of all is God is with us."

He was one of the most highly esteemed men in all England and, in many respects, the best loved man of his day. In the course of the years, he received recognition in West Minster Abbey, that national shrine of English heroes; but better far, he lives and reigns in the affections of a great international Church. When his heart ceased to beat and there was no more heave of his bosom, sorrowing and grief-stricken friends stood about his couch and lifted their voices in a valedictory hymn. It was the spontaneous tribute of their aching hearts to the most militant, self-sacrificing, and effective evangel since the days of St. Paul. And in that hymn they sobbed out their devotion of one of the most apostolic men of all history.

## Chapter II

## THE EXPANDING HORIZON

American history seems to fall into two distinct segments. We think of colonial America as the period in which the New World was being stocked with European importations; and of national America as completely divorced from contact with the Old World. There has not been a period since our fathers invaded the primal simplicity of the savage Indian when we were free from European entanglements, nor a time when American life was destitute of originality. The processes of American development, while they have been distinct in character, have always been influenced by the life and problem of the older civilizations. The colonial impulse was not due to the glamour and romance of the New World so much, perhaps, as to the drab reality of the persecution and terror which afflicted the old. Those complicating factors are reflected in every phase of our history and development; and to speak of transporting a movement to us is apt to be somewhat misleading. It does not follow that a great social and religious enterprise is permanently typed in every detail by the land of its origin, nor that in the land of its adoption it may not receive direction and form as original as the mold in which it was first cast.

The introduction of Methodism into the Colonies is a story as thrilling and as full of human interest and invention as that of the rise of the great Revival in England under the immediate leadership and direction of Mr. Wesley. While it is simple enough to locate the points of beginning, it is throughout an intricate and involved record. We can only give here an interpretation of the movement as a whole; and students desiring more detailed information are referred to the sources. *A Short History of the Methodists in the United States of America*, by Lee; *Lost Chapters Recovered from the Early History of American Methodism*, by Wakeley; and *The Rise of Methodism in America*, by Lednum are among the oldest and the most detailed records of the period. The last two give opposing views of the "priority" controversy between New York and Maryland, or between Embury and Strawbridge. The controversy is probably of less real importance to the history of Methodism than to the supporters of rival locations and favorite sons—a support more ardent now than it was one hundred and seventy years ago.

The incident of the visit of the Wesleys to Georgia is not properly a part of the history of American Methodism; and the ministry of Whitefield, on account of his complete separation from Mr. Wesley, was an independent and collateral movement. When Methodism was planted in America there was already a well established cultural life—a projection of eighteenth century England, modified by the primitive conditions and

necessities of the New World. It was by no means a uniform culture; for the process of assimilating the various elements of the population into a distinct American type was far from being complete. This statement is true also of the religious stratification of the country—New England was Calvinistic in faith, Pennsylvania was Quaker, and Virginia was Church of England. The introduction of Methodism, however, did not depend so much upon a hospitable theological atmosphere, as upon finding a place where spiritual want or ecclesiastical dissatisfaction created a need for its peculiar message. The enthusiasms and the emotional excesses of the Methodists were not so disturbing to the American pioneer as to the more staid and sedate Englishman; but its rigorous exactions as to personal conduct were not more acceptable to the dissolute and licentious colonist than to his brother in sin across the ocean. So the problem in the transference of the Wesleyan movement to the New World was not that of finding tolerance for it, but of creating a hunger for the holiness of life and the purity of spirit which were the goal and emphasis of its message.

Before we begin the study of the actual details of the story, we must devote some attention to a few incidental questions. A surprising fact is that the introduction of Methodism should have been so long deferred. One can scarcely conceive of a great religious movement stirring all England and raising a commotion among all classes and churches; and, yet, remaining unknown in America for approximately twenty-seven years. But such was the case. It would seem that some acquaintance with it must have been had through the Church of England, of which Mr. Wesley was a clergyman. The answer is that the Establishment never accepted the Revival and it would certainly not be disposed to propagate it. But why was it not brought over as an incident of trade? At least some who came as tradesmen would retain their religious allegiance in the New World. But it must be remembered that the converts of Mr. Wesley were neither men of travel nor of trade; they were in the main small tradesmen; artisans, miners, weavers and commercially unimportant folk. The day of Methodism's invasion of commerce and culture had not arrived. Again, it seems that it might have drifted in with the normal flow of emigration. But the flow of English emigrants ceased before the beginning of the Wesleyan Revival in England—America had lost its charm for the English adventurer. There was, therefore, no natural outlet and no sufficient means or incentive for the immediate and direct propagation of the movement.

A second element of surprise is the voluntary and sporadic character of its ultimate coming. England's reputation as a colonizer would lead one to feel that the transplanting of Methodism should have been more definitely planned; and that such an important event

(Continued Next Week)



## Mississippi and Louisiana

Rev. W. E. Akin, of Athens Circuit, Louisiana Conference, send us an appreciated note. He assures us of his interest in and support of the Advocate.

Rev. A. A. Collins, pastor of Bernice charge, sends us a word of cheer from his work. We trust that all his aspirations for the charge may be realized.

Dr. Henry T. Carley says that the "extension" of a district is made up by the "intension" of a charge. He gives a good report of Ruston and Ruston people.

We thank Rev. D. B. Boddie for an encouraging word. The reports from Lake Providence indicate a very happy and helpful relation for both pastor and people.

Mr. C. C. Windham, lay leader of the Lena charge, Mississippi Conference, says that Rev. E. W. Ulmer is held in highest esteem by his people and a good year is expected.

Rev. W. N. Dodds, of North Mississippi, a good friend of the editor, has the Advocate sent to his daughter and to his father-in-law. That is a testimonial worth while.

Rev. S. J. McLean writes that he is putting on a campaign to pay off the church debt at Gibsland, and that he hopes after that is done to be able to do some other things.

The meeting of the Ministerial Association of the Aberdeen District, Amory, Miss., has been changed to February 12, on account of conflicting meetings on the date previously fixed.

Rev. Ira Flowers, of Covington, La., has gone to a clinic in Oklahoma City with his baby. The child has a very bad case of eczema, and that hospital seems to offer the only hope for relief.

Dr. W. P. Buhrman, presiding elder, announces four institutes for the pastors and church officers of Aberdeen District,

as follows: Amory, Feb. 5.; Houston, Feb. 6; Pontotoc, Feb. 7; Water Valley, Feb. 8.

Mr. B. D. Talley, a layman from Bogalusa, called at the office, Friday. We are sorry to have missed him. We appreciate the call and we hope that he will give us another chance when he is in town again.

Rev. J. R. Countiss writes that three of his preachers, W. W. Jones, W. C. Galceran, Jr., and C. W. Avery, have been ill with flu, and that nearly every home in that section has been afflicted with it.

Rev. W. F. Roberts, newly appointed pastor of Franklin charge, reports that he is on the field and has been given a gracious reception. He looks forward to a happy and a fruitful ministry in Franklin.

A note from Rev. L. W. Cain, Winnsboro, La., assures us of his interest in and appreciation of the Advocate. He says that the debt on the church building is a great hindrance to his work, in that delightful charge.

Iuka Methodist Church, according to Rev. S. E. Ashmore, the pastor, is in the midst of a building program on the "pay as you go" plan. The church is meeting its budget regularly while it carries forward the building enterprise.

An appreciated letter from Mrs. T. H. Porter, Senatobia, Miss., speaks in very complimentary terms of Rev. A. C. McCorkle and his wife, who came to Senatobia by appointment of the last Conference. Thank you, sister Porter.

The January meeting of the Ministerial Association of Columbus District met in Starkville on the 15th. Rev. T. E. Gregory and Rev. S. H. Caffey were the speakers on the program and Rev. W. B. Baker conducted the round-table discussion.

In the sudden death of Judge J. E. Rey-

nolds, a resident of Shreveport and a brother-in-law of Bishop Dobbs, the Methodist Church has lost a faithful member and the state a good citizen. His death occurred on January 17, and his body was interred in Arcadia.

Rev. R. G. Moore calls attention to the omission of Leland Church from the list of charges receiving 50 or more new members last year. Leland received 85, and has received 12 since Conference. The Woman's Missionary Society with 55 members raised \$1,405.

Mrs. William Hill Jordan announces the marriage of her daughter Ottice, to Mr. Alva E. Swanson, at Vicksburg, Miss., on December 22. The bride is the daughter of the late Rev. W. H. Jordan of the Louisiana Conference. The Advocate extends congratulations and good wishes.

The Preachers' Meeting of the Greenwood District will meet at Drew, Miss., on the evening of January 31 and continue through the following day. The program includes Spiritual Life, Evangelism, Christian Education, Church Finances, and closes with a consecration service.

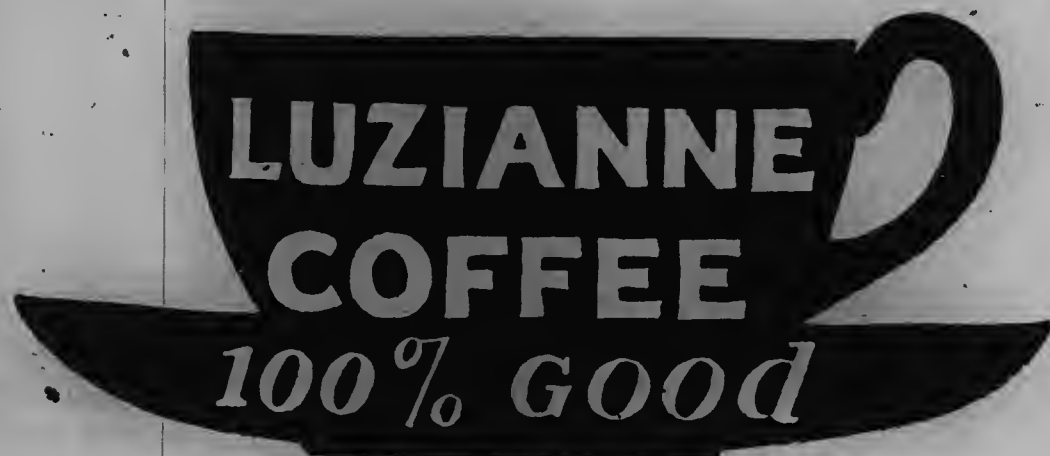
Mr. R. H. Nelson, lay leader of the Shreveport District, asks us to make announcement of the District-wide Efficiency Institute to be held at First Church, Shreveport, February 3 and 4. Brother Nelson says that the lay leaders are visiting all boards, and with good effect.

Bishop Hoyt M. Dobbs has accepted invitations to preach at First Church and at St. Mark's, New Orleans, on Sunday, March 10. He will preach in the morning at First Church, will visit Epworth at the beginning of the evening service, and will then go to St. Mark's for the evening service.

Rev. Guy M. Hicks, Mansfield, La., will deliver the address on Evangelism at both the Missionary Institutes for the New Orleans District. The first will be at Morgan City on the morning of February 10, and the other at Rayne Memorial Church, New Orleans, that evening. Dr. and Mrs. W. B. Lewis, missionaries to the Congo, will be present and speak at both meetings.

Rev. F. M. Casey sends news of the Institute on Evangelism for the southern group of the Vicksburg District. The meeting was held in Jefferson St. Church, Natchez, and seven of the eight preachers were present with their wives. Dr. and Mrs. Lewis, of the Congo Mission, were the speakers. W. D. Hawkins, Conference Missionary Secretary, was present also. The meeting was both inspiring and helpful.

(Continued on page 14)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Mrs. George Sexton, Jr., president of the Louisiana Conference was privileged to attend two most interesting meetings early in January of which she writes as follows:

"Attending the meeting of the Association of Southern Women for the Prevention of Lynching in Atlanta, Ga., with the privilege of sitting in the following day on the meeting of the Interracial Committee constituted an interesting experience for your president. They were remarkable meetings in many respects, serving to bring together leaders of many denominations and of both colors for a frank discussion of race relationships. As a Methodist, I came away more proud than ever of the work we have been doing and the progress we could report. Our women have been left free to pioneer, hence we've carried on kindred work for years. Other denominations are rapidly joining, but so far Methodists have shown the greatest interest and have signed the anti-lynching pledge in largest numbers.

"The reports were encouraging in that there were 50% fewer lynchings in 1934 than the year previous, also that 55 lynchings had been prevented. The work of the Association is solely educational. As a first step, it set about showing that the vast majority of these mob murders were not to 'protect Southern womanhood' as only one out of five concerned that charge. The Association is now

studying underlying conditions and causes for these outbreaks.

"The whole group was invited to Tuskegee Institute, where we heard Dr. Carver tell of his experiments with peanut oil in treating infantile paralysis. The school has an able faculty which seems to be carrying on in the spirit of Booker T. Washington, 'We shall prosper in proportion as we learn to dignify and glorify labor and put brains and skill into the common occupations of life.'"

### ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The twenty-fifth annual meeting of the Woman's Missionary Council will be held in Centenary Methodist Episcopal Church, South, St. Louis, Missouri, March 12-18, 1935.

Standing committees will meet Tuesday, March 12. An educational conference, the sessions committees, and the executive committee will meet Wednesday, March 13. The first session of the Council meeting will be held Thursday, beginning at nine a. m.

Among the speakers who will direct our worship and bring inspirational messages are Dr. Thomas Elsa Jones, and Mrs. B. W. Lipscomb, who will have charge of the daily worship periods at 10 a. m. and 3 p. m.; Dr. H. C. Tucker of Brazil, Missionaries and Deaconesses; Bishop Edwin H. Hughes who will deliver the annual sermon Sunday morning; Bishop John M. Moore who will consecrate the candidates Sunday evening. Bishop Moore, Miss Lena Phillips, and Mrs. J. W. Mills will be special speakers on Saturday, Anniversary Day.

The program for this day giving fitting emphasis to the twenty-fifth anniversary of the Woman's Missionary Council, which held its first session in St. John's Church, St. Louis, in 1911—will begin with the celebration of the Holy Communion in the morning, and close with an anniversary dinner in the evening.

Mrs. E. P. Wetterau, President of Centenary Auxiliary, 2820 Henrietta Avenue, St. Louis, is official hostess for the meeting, and Mrs. H. F. Clinger, 323 Clara Avenue, will receive reservations for the Anniversary dinner. Mrs. S. E. Williams, 4233 Shenandoah Avenue, St. Louis, is General chairman; Mrs. Samuel D. Nichols, 7210 South Bristol Drive, St. Louis,

chairman of Homes. The Jefferson Hotel will be hotel headquarters.

Concerning Railway rates: In the Southwestern Division and other territories from which attendance is expected, (except the Southeastern Division), reduced rates on the straight certificate plan have been granted, provided certificates show the purchase of one-way first-class tickets on authorized dates of sale from points from which the fare is 75c or more; and provided 100 persons are recorded who have traveled by rail and met conditions specified by the railroad authorities. Certificates will be issued on request. Return ticket will be limited to thirty days from date of sale of original ticket.

Railroads in the Southeastern Division have in effect daily, reduced round trip fares on a basis of 2c per mile in each direction, bearing limit of fifteen days in addition to date of sale. These will be honored in pullman cars. The Southeastern roads have in effect also, one-way coach fares on the basis of 11-2c per mile, and round trip tickets may be purchased for double that basis with a thirty day limit.

Round trip tickets of all classes including clergy tickets, if the tickets are from points which the one-way fare is \$2.00 or more, will be counted in arriving at the minimum attendance by rail of 100.

Certificates and return portions of round trip tickets should be presented promptly to the secretary in charge of certificates, to be properly registered. Return portions of round trip tickets will be returned at once to owners when registered. Certificates must be endorsed by Secretary of the Council and validated by the railroad agent on the proper date.

Selling dates for tickets with certificates from Louisiana and Natchez, Miss., will be March 8-17 inclusive. Validation dates, March 12 to 16, and 18. Final honoring date March 21.

Publicity agents are requested to take note of these dates, and to urge all who are to attend the meeting, to travel by rail and to purchase tickets to St. Louis on the proper selling dates.

The number of tickets purchased should as nearly as practicable, reflect the actual attendance, thus may we prove our appreciation of the courtesy of the Railroads.

A large attendance by rail will be a qualification for rates another year.

MRS. J. W. PERRY, President.  
MRS. F. S. PARKER, Secretary.

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## FROM CRAWFORD STREET, VICKSBURG

Crawford Street Church, Vicksburg, Miss., is "forgetting the things that are behind, and reaching forth unto the things that are before, and pressing toward the mark of the high calling of God in Christ Jesus."

When the pastor and his family arrived at the parsonage, November 23, they found a warm welcome and a warm dinner awaiting them. A committee of elect ladies had the parsonage comfortably heated, splendidly lighted, and attractively furnished. The greetings they extended to the incoming pastor were soon augmented and strengthened by others, both men and women. These greetings continue and glow with increasing warmth.

The attendance on the church services has been quite satisfactory. At times the church is filled to capacity. The communion services are especially beautiful and largely attended.

The two most impressive services held yet were the service held in the morning of the third Sabbath of the new Conference year, when the stewards and their helpers were introduced to the congregation, and the members, betokened by a good old-fashioned Methodist handshake their support to these officials, and the White Christmas service held December 23, when a truckload of groceries and other valuables were placed on the altar for our wards in the Mississippi Orphanage, which gifts were conveyed to the Orphanage by that Prince in Israel, Mr. A. J. Martin.

The stewards, together with some of the other men who are interested, have worked out a plan by which the interest on the debt on the church is being taken care of in a very satisfactory manner without the necessity of "drives," and "campaigns," and sleepless nights, and "sole-croton canvasses." And the Floral Club (all honor to their courage, heroism, faith and church loyalty), a subsidiary organization of the church, fashioned, and functioning somewhat after the order of the old time Ladies Aid, have very graciously agreed to retire a thousand dollar bond this year, and they have almost money enough in the treasury at the present time to redeem their promise.

All the machinery of the church seems to be well-adjusted and operating smoothly and efficiently, and the prospect pleases.

We are looking forward with much interest and fond anticipations to January 27, when Bishop H. M. Dobbs is to preach for us.

T. J. O'NEIL, Pastor.

## GREENWOOD DISTRICT NOTES

By Rev. H. M. McCormack, Jr.

**Preachers Meet.** Many preachers expressed themselves as believing that the last meeting of the District Pastors' Association was the most successful in recent years. Place of meeting: Moorhead. Time: January 8. Theme: "Spiritual Life."

• • •

Rev. J. T. McCafferty used as a devotional topic "Spiritual Life and the Wayside Ministry." He gave a most inspiring talk. This was followed by a number in song by the district trio, Cunningham, Beasley and Hollingsworth.

• • •

Dr. A. T. McIlwain, our popular and capable presiding elder, spoke briefly and to the point on "The Needs and Resources of the District." Dr. McIlwain is inviting the pastors of the district for a day-and-a-half's retreat. They are to be the guests of himself, Dr. S. A. Brown, pastor of First Church, Drew, Miss., and First Church, Drew. The retreat is to be held at Drew. We are looking forward to a new and wholesome experience in "pastorology."

• • •

A soul-stirring sermon by Dr. W. J. Dawson, First Church, Itta Bena, Miss., came at the 11 o'clock hour. Dr. Dawson, a recent transfer from the Mississippi Conference, used as his subject "Evangelism and Spiritual Life."

The Woman's Missionary Society of the local church served a delicious lunch at the noon hour.

The afternoon session was the occasion of a series of interesting addresses on different phases of the general theme. These addresses were made by Revs. J. M. Bradley, First Church, Greenwood; W. M. Campbell, Ruleville and Doddsville; R. T. Hollingsworth, Tutwiler, and A. J. Henry, Sunflower. Dr. Claude A. Parks, First Church, Indianola, was a visitor from the Greenville District.

An Honored Deltan. Practically the en-

tire ministry of Brother W. M. Campbell has been spent in the Mississippi Delta, and most of it in Sunflower County. There was never a more universally popular and esteemed minister, of any denomination, in the Delta than Brother Campbell. He came to the Delta when it was "wild and woolly," and since the occasion when he displayed two "forty-fives" in the pulpit, and thereby enforced order in a place where rowdys previously had broken up services and driven out several other preachers, he has had the respect of every Deltan. Those days are over, but still we have a Campbell with the courage of a lion and the tenderness of a lamb—a man of God and a soldier of the Cross.

**Prospects.** The presiding elder reports the most encouraging prospects of any year of his experience in the eldership. At last the Delta seems to be on the verge of another phenomenal "come-back." The dawn of another fall will see a new spirit in this section. The coming of "good times" will bring a renewed hope that will doubtless prove to be conducive to spiritual as well as material progress.

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**FOR** pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

## POETICAL THOUGHTS

By Mrs. George S. Brown

I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth.

## RAINBOWS

Of the numberless wonders of Nature,  
Of the powers sent down from most high,  
There is one above all  
That my heart doth enthrall,  
'Tis the rainbow embracing the sky.

God placed it there in the Heavens,  
As a promise to people of old;  
There's a color to speak  
For each day of the week,  
And a promise it still does unfold.

When the hours have been cloudy and lonely,  
And you can't find a trace of the sun,  
It's bleak and it's dreary,  
You're tired and weary,  
And long for the day to be done.

Then Iris prepares for her journey,  
And donning her gay-colored train,  
She tinges the sky,  
And troubles pass by,  
For rainbows come after the rain.

Oh, ye who are worn and discouraged,  
Your souls buried deep in the sod,  
Oh look you, I pray,  
At the end of each day  
For rainbows, the promise of God.

—Florence Brown Luehrmann.

Have you ever noticed that when one sees a rainbow in the sky, he invariably calls attention to it and people will run out in their yards and on their porches to see it? Not that the sight is unusual, for rainbows come often, but we never tire of looking at them. Perhaps they do not always remind us of God's promise that He would never again destroy the world by floods; but coming after the rains as they do, they nevertheless hold a promise.

The day may have been dark and dreary; we may have been sad and discouraged; troubles may have flocked about us; bad news may have come to us; there may be illness and even death, but when we see the rainbow we take courage and feel that beyond the clouds the sun is still shining. It brings hope and cheer and trust and faith.

What we would do without the precious promise of God, we can not even think, and it is sweet to remember that one of

the very first of these promises came with so wonderful a vision as the rainbow. We would not appreciate the joys of life if we did not know some sorrow. We would not know how to sympathize with those who need our help and companionship. It is said that the sweetest songs are sung by those who have known sorrow. If life were all a bed of roses we would never develop strong characters.

Aren't you glad that God has given color to so many of the things He has made? The flowers, the trees, the grass, gay plumage of birds, sunsets and sunrise—such a world of beauty, and in the rainbow we find the seven colors, one for each day of the week, so that every day we may find comfort and assurance that He who made the promises will keep them and that we can count on rainbows after the rain.

## ABBEVILLE, MISS., CHARGE

Dear Editor: The new pastor of the Abbeville charge wishes to report a splendid start for the new year. The people here have extended to the pastor and his wife every possible courtesy. They have showered us several times with articles of food, and have co-operated with us in all the undertakings we have promoted. During the Thanksgiving season they sent material greetings to our orphanage in a liberal manner, and

have given \$10.25 to the Lewis Memorial Hospital fund.

We have had our first quarterly conference. The assessments for general work were made considerably higher than our charge paid last year, and the conference graciously voted their pastor a raise in his salary.

We wish for the Advocate its most successful year. May God's grace bless your efforts in sending the printed Message of God into the many homes that are influenced by our paper.

Best wishes,

MARTELL H. TWICHELL, Pastor.

Quicker Relief  
From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

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At the first sneeze or nasal irritation, quick!—a few drops of Vicks Va-tro-nol. Its timely use helps to prevent many colds, and to throw off colds in their early stages.

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**VICKS PLAN FOR BETTER CONTROL OF COLDS**



## Christian Education

### CHURCH SCHOOL LESSON FOR FEBRUARY 3

By Dr. J. R. Countiss

#### PETER'S RESTORATION

Not much time need be taken with the scene and circumstance of this appearance of Jesus by the sea of Galilee. Peter and six others were back at their old trade of fishing, whether with the intent of permanency, we know not. Certainly they were still confused and uncertain how to go about their task. Most of all, Peter was uncertain of his standing with the Lord, no more confident of his leadership among the disciples. He had sinned; he had repented; he had received a special message from the risen Jesus to meet him in Galilee; he had hurried to the empty tomb; he had seen the Master, both alone and with others, but no formal healing had been made of the chasm he had hewn between himself and his Lord. This was the chief object of Jesus' visit as they closed a night of fruitless toil and saw him standing by a fire on the shore in a twilight that was to brighten into day, as a recent twilight had deepened into night. As ever, Jesus came to his own and crowned failure with success. Let us not dwell on the draft of fishes, as men have, in their thinking, degraded the Missionary Epic of the Old Testament into a great fish story, but rather come at once to the heart of the lesson.

Dealing with offenders is always a delicate and difficult task. Jesus here gives us a worthy and luminous example. Peter had made a public denial. Would Jesus expose and humiliate him by exacting a public confession and apology? Such procedure is urged by some individuals and cults, resulting in more harm than good. Instead of a triple confession of denial, Jesus drew from Peter a triple declaration of love and loyalty. His restoration was complete. Never again was he to doubt, much less deny. He was now prepared to proclaim the Messiah he had been first to confess, to live the gospel he preached. He saw and understood.

There is no forgiveness like the forgiveness of God. He ignores, overlooks, no smallest wrong. He is ready to forgive the greatest sin, and all sinners even Judas had he, like Peter, come to repentance and reform instead of remorse and despair. Men overlook and ignore far more than they forgive. The one is positive, the other negative. To forgive is to recognize and uphold standards; to ignore is to destroy them. To forgive is often the most effective reprimand. How could that nameless girl of the street ever return to her old life after Jesus said: "Neither do I condemn thee; go and sin no more?" The word "sin" was sufficient condemnation. To overlook leaves the offender where he was, perhaps confirms him in wrongdoing, and brings no credit to the one who ignores the wrong. To forgive ennobles the innocent and is love's sovereign remedy for evil. Forgiveness is more than forgetting, or not carrying malice—none should stoop to that!—It should find perpetual place in the heart, even when unasked or undesired. It is at its best when sought and given, and reaches its perfection when there is restitution and restoration of trust and confidence. Good can come of evil. The efficient workman guarantees that the iron will never "break at the weld." Peter was not publicly rebuked nor humiliated. He was already penitent and humble. The public need never know the details of personal sin, the storm and stress of family life, nor the breach of friendly relations. We talk too much. It is enough that the Master "knoweth all things," and knows that his penitent disciples love him and mean to be true, even when "carried whither they would not." Peter was restored. Again, he heard the early

message: "follow me." Henceforth he was to "feed the lambs and tend the sheep." Henceforth, he was to love the Master more than business or pleasure, more than place or power. Whether he was greatest of all, or loved more than others, was no longer to him a matter of the slightest concern. Peter was restored, and right nobly did he justify the patience, forbearance and forgiveness of his Lord.

Greenville, Miss.

### LOUISIANA YOUNG PEOPLE

Dear Young People: Have you seen that most fascinating movie starring "Epworth Highroad," produced by White-more & Smith and General Board? Rev. W. H. Wallace, Jr., "Brother Bill" to you, pastor of First Church, New Orleans, is featuring it. If you haven't seen it and the Assembly Pictures, you must. Plan to have it at your next district or union meeting. For detail information write "Brother Bill," 1108 St. Charles Avenue, New Orleans, or your "State Chatterer," Margaret Camp, Haynesville, La.

Sincerely,

MARGARET CAMP.

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Old and Rare Books. Our current price list sent for 25c. P. O. Box 507, N. O. La.

### ARE YOU MISERABLE?



Mrs. T. S. Jeter of 207 Hood St., West Monroe, La., said: "I was thin and was quite weak. I used to have awful headaches too; also fainting spells. Dr. Pierce's Favorite Prescription helped to build me up so that I felt better in every way. I regained my normal weight, too."

New size, tablets 50 cts., liquid \$1.00. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

#### How Cardui Benefits

##### Middle Life Troubles;

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"I was in a weak and run-down condition, passing through the change of life," writes Mrs. Nannie Bunnell, of Waco, Texas. "My appetite was poor and I was restless at night. One day, I decided to try Cardui. After my first bottle, I felt better and stronger. I continued taking it until I had taken six bottles, after which I felt well on the road to recovery." . . . During the change of life, a woman should be strengthened against the major changes that are taking place. Take Cardui. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

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Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sliss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Psalm 90:12: So teach us to number our days that we may apply our hearts unto wisdom.

This is a very familiar passage to us all. For years the members of Methodist young people's organizations have repeated it every Sunday in unison. "It gives a light to every age; it gives, but borrows none."

1. The Teacher is God. He is eternal. He has lived all the days. "From everlasting to everlasting, Thou art God." He certainly can instruct us in the value of time.

2. The pupils. We are His pupils. How brief our three score years and ten. There are numerous reminders of earth's transiency in the shifting circumstances

of our surroundings. But in our frailty we can lay hold of God's strength.

3. "To number our days" is the lesson. Time is God's gift. To be worthy of the great redemption we must redeem the time.

There is an unending series of sequences. Time is a part of eternity. So eternal issues flow out of our conduct now.

"Count that day lost whose low descending sun  
Finds from thy hands no worthy action done."

And the days must bring inner growth if there is to be visible fruit.

4. "That we may apply our hearts unto wisdom" is the objective. "The fear of the Lord is the beginning of wisdom." To know God and His will is the lofty purpose. "If any man seek wisdom let him ask of God, who giveth to all men liberally and upbraideth not."

### Prayer

Thy thoughts are so much higher than our thoughts. Thy ways are so much higher than our ways. We yearn to learn thy truth. We want to grow in the likeness of Thy dear Son. Help us to be holy as He is holy.

Christ spake with authority. He taught the words of eternal life. He died that we might live. Our prayer is offered in the name of our Saviour.

### MISSISSIPPI AND LOUISIANA

(Continued from page 9)

An appreciated note from Rev. F. N. Sweeney of Franklinton encloses \$1.00 contributed by Mrs. C. C. Simmons for sending the Advocate to superannuate preachers. Others who have recently contributed to this cause include Mrs. Josephine Gann, Lena, Miss.; Rev. J. H. Stafford, New Orleans; Mrs. D. T. Burnett, Bay Springs, Miss.

First Church, New Orleans, gave its annual "kick-off" banquet on the evening of January 23, with 225 persons present. Mr. Fred Howell, chairman of the board of stewards, was toastmaster; and Mr. W. H. Black of Carrollton Avenue Church, the principal speaker, was introduced by Mr. C. F. Niebergall. The music was furnished by Mr. and Mrs. Dykers and Mr. Cooksey assisted by the choir. The pastor, Rev. W. H. Wallace, Jr., pro-

posed a program of 125 new members by Easter; the raising of \$2,008 for benevolences and \$2,000 on the church debt. The entire program as outlined was underwritten by the various organizations of the church.

### MISSISSIPPI CONFERENCE JOURNAL—A CORRECTION

It is a matter of very great regret that someone connected with the statistical tables reversed the figures in the report on District Work from Main Street Church, Hattiesburg; the figures were correctly given in the report by the pastor. Apportioned \$212.00. Paid \$535.00. These figures were reversed in the Journal, without warrant, but of course with the best of motives, as the statistical secretary who made the change must have thought it a thing incredible for a church to pay more than twice its apportionment for District Work, especially such handsome figures as these.

The report from Crystal Springs should read \$190.00 paid on General and Conference Work, instead of \$90.00, but the fault lies in the manner of making the report, and not with the secretaries. The footing of table number three of the amount apportioned the presiding elder of the Brookhaven District should read \$4,202.00 instead of \$5,282.00. We are ashamed of every error found in the Journal, and promise that it will be better when the editors, the secretaries and the printers become more nearly perfect.

Faithfully,

W. B. JONES, Secretary.

**Do you lack PEP.?**

Are you all in, tired and run down?

**WINTERSMITH'S  
TONIC**

Will rid you of

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and build you up. Used for 65 years for Chills, Fever, Malaria and

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Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out the pain and congestion. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



### When Your Cough Hangs On, Mix This at Home

**Saves Good Money! No Cooking!**

If you want the best cough remedy that money can buy, mix it at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and gives you four times as much cough medicine for your money—a real family supply. Keeps perfectly, and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.



## In Memoriam

### REV. C. C. WIER

Whereas, in the providence of our all-wise Heavenly Father, He has seen fit to call to His heavenly home our beloved brother, the Rev. C. C. Weir, who died in the city of New Orleans at the Touro Infirmary, December 19, 1934; therefore, be it resolved:

First. The board of Directors of the Louisiana Methodist Orphanage, in its regular session, January 15, 1935, of which Board he was a most faithful and helpful member, hereby express their high appreciation of his sterling Christian character, his tender and sympathetic disposition, his humanitarian spirit, his generous and unselfish consideration of his fellowman and his enthusiastic devotion to every cause or enterprise that was for the betterment of human life and living.

Second. That we greatly esteemed and valued his membership on this Board and considered his fellowship, counsel and interest in the meetings of

this Board and in the welfare of the Orphanage, of the highest order; that we deeply deplore his absence from our meetings and the loss we have sustained in his death.

Third. That we recognize Brother Weir as the originator of the Orphanage movement in the Methodist Church in Louisiana, and through his toil, sacrifice and devotion this great Home for orphan children had its beginning, and that to him and to his memory the Methodist people of Louisiana and the hundreds of children who thereby receive their opportunities for life, owe a debt of lasting gratitude.

Fourth. That we express to his bereaved widow, and to his foster son, and to the sorrowing relatives our heartfelt sympathy.

Fifth. That a copy of these resolutions be spread on the pages of the Orphanage register, a copy be sent to the widow, and a copy be furnished the New Orleans Christian Advocate for publication.

BRISCOE CARTER,  
JAS. H. MAYS,  
ROBT. W. VAUGHAN.

### A. D. CARPENTER, SR.

On the evening of December 16, 1934, the spirit of one of Louisiana's most beloved brothers went home to God in the passing of Mr. A. D. Carpenter, Sr., veteran of the War Between the States, who was one of the oldest residents of Ascension, at the age of 96 years, 8 months and 12 days. He is survived by three daughters, five sons, fifty-three grandchildren and 101 great-grandchildren.

Brother Carpenter had been a member of the Methodist church for sixty-six years. He loved the Church and never lost interest in the Church and his ministry. He was patient and kind at all times, never thinking of self but always of others. May God comfort and bless those relatives who have been left for a while.

One who loved him,  
MRS. WALTER CARPENTER.

### BELCHER AND GILLIAM

When my friend, Brother W. R. Harvell, was my presiding elder, he told me of one of his preachers making this remark: "Brother Harvell, for several years I have not gone to a charge where I did not soon find what's called 'a situ-

ation.' I had grown tired of 'situations'; so, when I was read out to this place, I said, 'Thank God for a place without a situation.' I've been here three months now, and I declare it the worst situation I've ever met!"

Such had so uniformly been my experience that I had decided that our Conference had nothing but "situations." However, I think I usually make a pretty accurate appraisal of a field fairly promptly—and I've found a pastorate without a "situation." My predecessors have been splendid men, and they've had splendid material to work with. Belcher and Gilliam know how to welcome a preacher and his family. We have an excellent parsonage. The Advocate has a good circulation, (and we mean to increase it). The stewards are on the job; they take care of all the finances, leaving the pastor free to work at his real task. The missionary societies are alive and efficient. Church Schools and young people's work are up to date. An unusual feature is an interdenominational mid-week school of religion, of eleven teachers, meeting at 3:15 p. m., every Wednesday. They compelled me to take Brother Flowers' place as dean of this school.

The most pleasing feature—excepting the fact that there is much evidence of spiritual life—is the beautiful harmony among the churches. Methodists, Baptists and Presbyterians are all well organized, and have a fine spirit of co-operation. Dr. Early is most affectionately remembered; and Brother Ira W. Flowers did a magnificent piece of work, inspiring the people and perfecting the organization. We seem to have begun well, and are anticipating a glorious year.

ARTHUR M. SHAW, Pastor.

Belcher, La.

## It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



**National Mutual Church Insurance Company of Chicago**

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### ... use a spoon

It isn't what brand of laxative you take that's so important—it's the form. A liquid laxative can be taken in any required amount. If only a little is needed, you need never take a bit too much.

Doctors favor the easily measured liquid laxatives. Instead of any form that does not encourage variation from the fixed dose. A fixed dose may be an overdose for you—or your child.

Always remember this one thing about constipation: the secret of any real relief is reduced dosage.

Give the bowels only as much help as may be needed, and less help as the need grows less. You will find Dr. Caldwell's Syrup Pepsin an excellent aid in regulating the bowels. It contains senna and cascara (natural laxatives) and it will clear-up any bilious, sluggish condition without upset. Delightful taste, and pleasant action. Your druggist has it.

**Dr. Caldwell's SYRUP PEPSIN**

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Alexandria District—First Round

Rochelle, Feb. 3, 11 a.m., 2 p.m.  
 Winnfield, Feb. 3, night.  
 Pleasant Hill, at Pleasant Hill, Feb. 10, 11 a.m.; 2:30 p.m.  
 Lecompte, Feb. 12, night.  
 Pineville, Feb. 13, night.  
 Jena, Feb. 17, 11 a.m.; 2 p.m.  
 Ferriday, Feb. 17, night.  
 Alexandria, \_\_\_\_\_  
 Alco \_\_\_\_\_  
 Marksville, at Marksville, Feb. 24, 11 a.m.; 2 p.m.  
 Boyce, Feb. 24, night

BRISCOE CARTER, P. E.

## Baton Rouge Dist.—First Round

Lottie, at New Roads, Feb. 3, 11 a.m.  
 First Church, at Baton Rouge, Feb. 3, 7:45 p.m.  
 Natalbany, at Natalbany, Feb. 10, 11 a.m.  
 Ponchatoula, Feb. 10, 7:30 p.m.  
 Plaquemine, Feb. 17, 11 a.m.  
 Baker, at Baker, Feb. 24, 11 a.m.  
 Springfield, at Maurepas, Feb. 24.

K. W. DODSON, P. E.

## Monroe Dist.—First Round

District Preachers' Conference, at the District parsonage, Jan. 31.  
 Gilbert, at Gilbert, Feb. 3, a.m.; Q. C., 2 p.m.  
 Mangham, at Mangham, preaching Feb. 3, p.m.  
 Columbia, Feb. 10, a.m.; Hebert, 2:30 p.m.; Columbia, Q. C., 4 p.m.  
 Gordon Avenue, Feb. 10, p.m.; Q. C. after preaching.  
 District Missionary Rally at First Church, Monroe; inspirational addresses by Dr. and Mrs. W. B. Lewis, returned missionaries from Africa, and by Dr. Guy M. Hicks, Feb. 15.  
 Bonita, at Bonita, Feb. 17, a.m.; Q. C., 2 p.m.  
 District Young People's Christian Culture Institute, First Church, Monroe, Feb. 22, 23, 24.  
 Sterlington and Marion, at Sterlington, Feb. 24, a.m.; Q. C., 2 p.m.

H. L. JOHNS, P. E.

## First Round—Baton District

Haughton, at Haughton, Feb. 3, a.m.  
 Minden, Feb. 3, p.m.  
 Sibley, at Brushwood, Feb. 10, a.m.  
 Ringold, at Ringold, Feb. 10, p.m.  
 Bienville and Bienville Ct., at Bienville, Feb. 17.  
 Gibsland, at Gibsland, Feb. 24, a.m.  
 Homer, Feb. 24, p.m.  
 Eros, at Eros, Mar. 3, a.m.  
 Lapine, at Lapine, Mar. 2, (Saturday).

LOUIS HOFFPAUIR, P. E.

## Shreveport District—First Round

Coushatta, Feb. 3, preaching 11 a.m.; Q. C. Feb. 7, 7:30 p.m.  
 Park Avenue, Feb. 3, preaching 7:30 p.m.; Q. C. after preaching service.  
 Plain Dealing, at Plain Dealing, Feb. 10, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Belcher and Gilliam, at Gilliam, Feb. 17, preaching 11 a.m.; Q. C. 2:30 p.m.

## A Laxative That

## Does Lasting Good

Nature's own herbs in their natural state (without chemical change) are selected and put together to make Theford's Black-Draught—the purely vegetable laxative which so many prefer because of the refreshing relief it brings and because it is not expensive. Theford's Black-Draught is a finely ground, dry medicine, to be taken as needed for constipation and many bad feelings caused by faulty elimination. It does not upset the bowels, but, taken properly, assists in regulating elimination—in a natural, easy way. Sold in 25-cent packages.

Oil City, Feb. 24, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Mooringsport, Feb. 24, preaching 7:30 p.m.; Q. C. after preaching service.  
 Greenwood, at Greenwood, March 3, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Hall Summit, at Hall Summit, March 10, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Grand Cane, at Stonewall, March 17, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Vivian, March 24, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Pelican, at Mitchell, March 31, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Ida and Hosston, at Ida, April 7, preaching 11 a.m.; Q. C. 2:30 p.m.

GEO. S. SEXTON, P. E.

## New Orleans District—First Round

Morgan City, at Morgan City, Feb. 3, a.m.  
 McDonoghville, Q. C. Feb. 6, p.m.  
 Houma and French Mission, at Houma, Feb. 10, a.m.  
 Franklin, Feb. 10, p.m.  
 First Church, Q. C. Feb. 13, p.m.; preaching Feb. 17, a.m.  
 Algiers, Feb. 17, pm  
 Parker Memorial, Q. C. Feb. 20, p.m.; preaching Feb. 24, p.m.  
 Slidell, Feb. 24, a.m.

W. L. DUREN, P. E.

## MISSISSIPPI CONFERENCE

## Brookhaven District—First Round

Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.  
 Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.  
 Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.  
 Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.  
 Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

## Hattiesburg Dist.—First Round

Sumrall, at Sumrall, Feb. 3, 11 a.m. and 2 p.m.  
 Taylorsville, at Mize, Feb. 6, 11 a.m. and 2 p.m.  
 Eucutta, at Eucutta, Feb. 10, 11 a.m. and 2 p.m.  
 Laurel, at Kingston, Feb. 10, 7 p.m.  
 Matherville, at Poplar Springs, Feb. 17, 11 a.m. and 2 p.m.  
 Shubuta, at Shubuta, Feb. 17, 7 p.m.  
 Waynesboro Circuit, at Big Rock, Feb. 23, 11 a.m. and 2 p.m.  
 Bucatunna, at Bucatunna, Feb. 24, 11 a.m. and 2 p.m.  
 Waynesboro, at Waynesboro, Feb. 24, 7 p.m.

VICTOR G. CLIFFORD, P. E.

## Jackson District—First Round

Harperville, at Harperville, Feb. 3, 4 p.m.; 7 p.m.  
 Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.  
 Capitol Street, Feb. 8, 7:30 p.m.; Feb. 10, 7:30 p.m.  
 Mendenhall, at Mendenhall, Feb. 13, 7 p.m.  
 Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.  
 Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.  
 Forest, Feb. 24, 11 a.m.; 2 p.m.  
 Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.

B. L. SUTHERLAND, P. E.

## Meridian District—First Round

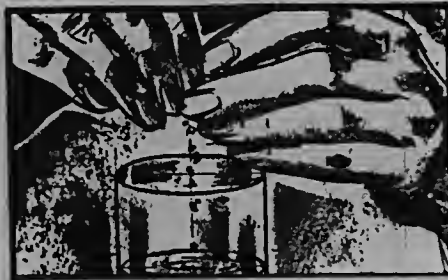
Burnside, at Longino, Feb. 2, 11 a.m.; Feb. 3, 11 a.m.  
 Union, Feb. 3, 4 p.m.; 7:30 p.m.  
 Cleveland, at Mellen, Feb. 9, 11 a.m.; Feb. 10, 11 a.m.  
 Newton, Feb. 10, 7:30 p.m.; Feb. 11, 11 a.m.  
 DeKalk, Feb. 17, 11 a.m.; 1:30 p.m.  
 Quitman, Feb. 17, 7:30 p.m.; Feb. 18, 10 a.m.

JOSEPH A. SMITH, P. E.

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3. If you have a cold, take 2 BAYER Aspirin Tablets. Drink full glass of water. Repeat if necessary, following directions in package.

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 6.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 7, 1935.

Whole No. 4117.

## *The Teacher*

*THE TEACHER* is a prophet. He lays the foundations of tomorrow. The teacher is an artist. He works with the precious clay of unfolding personality. The teacher is a friend. His heart responds to the faith and devotion of his students. The teacher is a citizen. He is selected and licensed for the improvement of society. The teacher is an interpreter. Out of his maturer and wider life he seeks to guide the young. The teacher is a builder. He works with the higher and finer values of civilization. The teacher is a culture-bearer. He leads the way toward worthier tastes, saner attitudes, more gracious manners, higher intelligence. The teacher is a planner. He sees the young lives before him as a part of a great system which shall grow stronger in the light of truth. The teacher is a pioneer. He is always attempting the impossible and winning out. The teacher is a reformer. He seeks to remove the handicaps that weaken and destroy life. The teacher is a believer. He has abiding faith in the improvability of the race.—Joy Elmer Morgan, in *Journal NEA*.





# Wallet of the Week



THE LAYMAN'S NUMBER OF THE NEW OUT-LOOK, Canada, reflects great credit upon the management of the paper, and also upon the laymen of the United Church of Canada. The material was furnished largely by the laymen of the Dominion. The front cover page has a significant and impressive reproduction of a familiar painting of the Rich Young Man, and below are the words of Matthew, "... for he had great possessions." Every article of the issue makes worthy and substantial contribution to the literature and work of the Church.

\* \* \*

TRAFFIC ACCIDENTS IN ENGLAND, as in America, have contributed to every variety of problem, especially for the hospitals. A new law has just gone into effect which taxes motorists involved in an accident \$3.00 for the service of a doctor and twelve cents a mile for ambulance service. Another new law indicates the slowness of England's social progress. It provides that boys and girls under eighteen must not be worked over 52 hours a week and must not be worked after midnight. Another provision is that they must not be worked over five hours without at least a twenty-minute rest period.

\* \* \*

THE RATE OF INFANT MORTALITY in the continental United States, according to statistics gathered by the Federal Council of Churches, shows decided progress in the prevention and cure of diseases of children, in spite of the privations imposed by the lean years through which we have passed. The number of infant deaths per thousand of live births was reduced more than one-third in the period from 1919 to 1933. The Council bulletin suggests, however, that the reduction may be in the nature of an off-set in a more favored class against a less favored class; and that there may not have been a consistent reduction of infant mortality, or at least a less reduction than is indicated by the total for all groups.

\* \* \*

ONE OF THE MOST IMPRESSIVE TRIBUTES to the program of national recovery, which is being carried forward by President Roosevelt, is to be found in the effort to adopt its outstanding features into the national policy of England, France and Canada. The Prime Minister of England claims credit for some of the newer features of it for England; and Hon. Lloyd George, the war-time Premier, is advocating the adoption of a program embodying the main features of our National Recovery Act. The same is true of Canada, and to some extent in

France. At the least, the achievements of the Administration in the United States has impressed the political leadership of these great countries; and that is to the credit of the man who dared to revolutionize our public policy in an effort to find a way out of national distress.

\* \* \*

"LIQUIDATING" OPPOSITION is the term which the Christian Century, of Chicago, employs to indicate the disposition which communistic Russia makes of its opponents. The assassination of Kirov was made the excuse for the institution of a reign of terror in which 117 persons were ruthlessly put to death without even the semblance of a public trial, and others were sentenced to terms of exile ranging from four to ten years. Apparently the whole bloody performance was merely a method for consolidating the influence and power of the most autocratic government in the world. In Russia religion is an outlaw and there is little reason for surprise at oppression and bloodshed.

\* \* \*

THE CRUSADE AGAINST WAR is vastly more than either the effort of anti-war propagandists in the churches, or the resistance of a group of "Conscientious objectors" in general. The movement has great support among the educators of the world. An outstanding educator, speaking in London recently, said: "It is quite right that there should be a lot of adventure and bloodshed and the like in boys' books, but they are mostly based on the glory of war and the killing of foreigners—plenty of foreigners, big, furious and frightfully cunning foreigners with all the odds in their favor. . . . If this madness spreads, obviously Europe is ruined, and it is very important that we should notice that it shows signs of spreading. A friend of mine in an important university in the east of Europe, when asked what sort of training his students received, said simply: 'My students are trained to be mad dogs.'"

\* \* \*

THE NUMBER OF TRAFFIC DEATHS in New Orleans for the first thirty-four days of 1935, has reached the alarming total of 13. This is approximately a 60 per cent increase over 1934 and even a larger increase over 1933. At this rate the traffic deaths for 1935 will reach a total of 138. The cause for this alarming increase does not have to be stated. It is only too evident to those who drive on the streets.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, FEBRUARY 7, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### BANKRUPT!

It is sometimes said that there is neither inventiveness nor progress in the ways of selfishness and sin—that worldliness travels in a circle. It would be difficult to think of pleasures more elaborate and luxurious than those which were characteristic of Babylon many centuries ago. One who imagines that there is anything novel about the coarse and the brutal types of amusement so popular today, is lacking in a knowledge of history. In the days of Nero, in Rome, coarse and sensuous pleasures reached a peak of popularity; and there is nothing so self-indulgent in our day as to be accounted novel, a stranger to history. The pleasures of the world are rooted in an age-old soil, no matter by what name they may be rechristened; and selfishness has made no new discoveries since Jesus laid bare the futility and the emptiness of the devices of the sinful heart of man. The thrill of discovery and the inspiration of progress is a contribution of the spiritual adventurer; the man who goes forth in response to the call of the Master and brings back daily the treasures of the abundant life. All else is but the oft-threshed straw of behaviour types as old as the race. The person who says, there is no new thing under the sun, is one who sees with the eye and understanding of a worldling. The sons and daughters of God are always on the march, but sin is a bankrupt in all that makes up life at its best.

### FAITH AND PROPAGANDA

There was probably never a time when more was being said and written about religion than now. But when one sifts the wide variety of discussion the volume and value of the good grain is not always in proportion to the literature produced. Not long ago a speaker said that in Russia religion is so completely outlawed that not even the songs are permitted unless they seem to attack the capitalistic system; in Germany it had been stripped of the supernatural; in Italy it had been compromised; in Japan it had been made the instrument of the State; and in England it concerned itself with sect and with the phil-

osophical rather than the practical aspects of life. That diagnosis may not be entirely correct; but there is at least reason for believing that the ground is being cut from under practical and vital religion. One who knows the heart-throb of American life can not escape the feeling that we are in great danger of reducing our public worship to a mere forum for propagandist appeals. Half of an editor's mail is made up of carefully prepared "Releases," many of them vitally related to our social life; and half of a pastor's mail has a different approach, but is in reality of the same kind—a plea for some cause or for the observance of a Day. We would not discredit any worthy cause; but we do not believe that the preacher should be a stage manager for a show not of his own production. There are great interests to which the pulpit should occasionally lend itself, because they are vitally related to its chief task. But after all, the church has one mission and one great task—to get the people saved from their sins and to help them to lead helpful and holy lives. And that is a task great enough to occupy its energy of mind and heart. It is central and vital and the force of its effort can not be dissipated without doing incalculable harm to the kingdom of God.

### THE TOTALITARIAN STATE

"The Totalitarian State" is a name representing the ideal of government held by the Nazis, according to a publication of "Friends of Europe," which we take to be a peace organization, with offices in London. We gather from this publication that the Nazi state is intended to be a common denominator of the thought, the impulses and the action of the German people—a mean between the oligarchic or the aristocratic ideal and an unbridled individualism. In the promotion of this system, the boys from 10 to 18 are enlisted as Hitler Youth, and under a challenging appeal to "joyfully sacrifice his own small self" for one great aim. We can not express an opinion as to Nazi achievement or fidelity under this scheme of national regimentation; but we can easily believe that such an ambitious reversal of the his-

toric ideals and practices of a great people would not be accepted except at the end of a bitter contest and the utter defeat of those who from time immemorial have been the directors in an entirely different system. On the other hand, there would be ground for an equally violent controversy with a pronounced liberalism of any type. Such a state, one would think, could not be maintained except under constant strain and tension, and Germany is, perhaps, the only great nation that could hope to carry through a "condensed materialized moral idealism." As we see it, the scheme is Utopian and its execution must presuppose a social and political integrity which does not exist; and which no nation could hope to maintain over a long period of time, even if it might be developed. And there is this other alarming feature: should such a huge and perfectly integrated machine be deflected from the moral perpendicular, it would be difficult to imagine anything more dangerous in its possibilities for civilization. We can not but feel that the idea has in it the possibilities of the repetition of 1914.

#### H. OTIS WHITE

In 1898 the writer met Otis White at Millsaps College. He was the son of Rev. M. L. White, now a superannuate member of the Mississippi Conference, and he graduated in the class of 1901. He was probably the most brilliant student in Millsaps College at that time, and the same was true of him both as a student of journalism at Vanderbilt University and as a law student at the University of Mississippi. He practiced law for a time in Hattiesburg, Miss., but, by every instinct of his soul, he belonged to the school room, and to that vocation he returned. During the trouble with Mexico and later in the World War he was with the Y. M. C. A. in army work. At the time of his unexpected death, he was engaged in school work in Los Angeles and made his home in San Gabriel. His widow and one son are left to mourn his going, and his body was laid to rest in San Gabriel, California, the home of his adoption, until the day when the true brilliance of his soul shall be revealed and made perfect in the Father's house.

#### ADJOURNED SESSION OF THE MISSISSIPPI CONFERENCE

An adjourned session of the Mississippi Conference convened in Galloway Memorial Church, Jackson, at 10 A. M., January 31. There was a good representation of the preachers and some of the laymen. Every department of the work was gone over both in statements of the presiding elders and on

behalf of the Conference Boards. At the conclusion of the business session, Bishop Dobbs was introduced by Dr. Decell, the pastor of Galloway Memorial Church; and he brought a strong and helpful message, using the words of Naboth regarding the heritage of his fathers, I Kings 21:3, for a text. Lunch was served by the church and in the afternoon some board and committee meetings were held. The preachers then returned to their fields, feeling that the day had been worth-while in every way.

## Contributed Editorial

### THE COLDWATER FLOOD

By J. H. Johnson

The floods which spread suddenly and unexpectedly over the Coldwater basin in Tate, Panola, and Quitman Counties has been the worst ever experienced in this section. No one was prepared for it and hundreds of people found themselves marooned before they realized the danger of the situation. The situation became serious on January 22, when calls for help went out from various points. Rescue parties were organized and hundreds were taken from attics and housetops and other places and carried in motor boats to places of safety. The area covered by the flood was about twenty-five miles long and twelve or fifteen miles wide. The water at Sledge was about three feet deep in the houses, but Hinchcliff was probably the worst sufferer in the list of towns inundated. The entire population of the Coldwater basin were driven out, and some hundreds of people were taken out and placed in hastily improvised refugee camps. The rescue of those marooned was greatly handicapped by the ice which was about two inches thick. Eight or ten Negroes died from cold and exposure; and many of them suffered from lack of clothing, food and fuel; but no epidemic of typhoid fever or flu has developed as yet. There has been a great loss in personal belongings, household effects, and considerable loss of livestock. The citizens of neighboring towns and communities have rendered every assistance possible; the Red Cross; doctors and nurses have been constantly at work to make the refugees comfortable and prevent the outbreak of an epidemic. The temporary situation is fairly well in hand; but the return and rehabilitation of the many who have lost all their belongings and have been reduced to a condition of absolute want will not be the task of a day, nor will it be the responsibility of those alone who have stood by so nobly during the period of emergency and peril.

Clarksdale, Miss.





# The Forum



## REPLY TO DR. EMBREE

On the whole, I think President Snaveley's "reply" covers adequately most of the points in the Embree speech to which a typical church college president, such as I am, would take exception. The speech was delivered, I understand, in the academic free-masonry of a gathering of southerners to whom Dr. Embree pays the compliment of assuming that they are not only scholars and gentlemen and connoisseurs of good liquor, but also equipped with a sense of humor. He therefore adopts, in places, a negligé campus diction that is fairly intelligible to readers of newspaper controversy. At any rate such homely journalese as "hoosegow," "doing very nicely (thank you)" "you come right down to cases," "pillars of the community," "sounding brass and tinkling cymbal," and the appeal to "Webster" should not be above the intellectual level of that collegiate yokelry that is, really, so discouraging.

If Dr. Embree will allow me the freedom, which he assumes, of making my own interpretation of the symbols in this quaint southern aphorism I will agree that the ideal college graduate is a scholar, a gentleman and a judge of good whiskey. My provisos would be as follows:

(1) The perfect scholarly attitude will be tolerant of those who, as Socrates might say, are in need not of scorn but of instruction. A scholarship that does not evaluate without contempt the intelligence of the unlearned and the mental ferment of religious faith is a bit lacking in completeness of data. In order to dramatize the formidable forces of obscurantism the speaker probably overstates the intellectual inertia of the average American and the illiberality of present day organized religion. The average American, even the Southerner, has, after all, average intelligence. He accepts immediately and wholeheartedly the pragmatic outcomes of scholarly research such as the radio, the telephone, the innumerable scientific gadgets that are changing our manner of life. Even the most reactionary leaders of organized religion give this unequivocal (if unconscious) endorsement to the unfolding of truth through the laboratory sciences. In areas of knowledge and theory where data is less precise and measurable, where even techniques are yet to be perfected, and where results are less definitive, such as economics, sociology, education, theology, one can

scarcely impeach the intelligence of the layman and the churchman because of an attitude of suspended judgment. There is still a minority of the closed mind who reject a pronouncement because it comes from Harvard or the Yale Divinity School, or from Knox, or Birmingham Southern College; but for my part, I would just as soon find evidence of the dumbness of the great American populace in a certain pathetic trust in scientific findings in every field where they are stated with an air of finality. The newspapers may jest at the "brain trust" but the boys way up at the forks of the creek are still voting for F. D. R. and the creative scholars who framed the New Deal. Ex cathedra utterances of a materialistic philosophy from the seats of higher learning have been accepted with the same naive credulity by millions of our contemporaries, men who have abandoned without a single intellectual struggle that simple faith in the divine that alone gives joyous meaning to the confused pattern of knowledge. It is sheer cruelty for a great scholar to confirm the unthinking prejudice against religion of the masses by jibes at the "witch-burning" church of three hundred years ago or the devout lynchers of some remote congregation last year. If Dr. Embree believed that such allusions in the remotest degree represent the intellectual impact of organized religion in America today, I should have to impeach the accuracy of his scholarship in that particular field. Beyond a doubt his data from Dr. Moton's accurate compilations will demonstrate that good whiskey has been the cause of more lynchings than all the prayer meetings since Pentecost.

(2) Dr. Embree's gentleman has one noble quality, he is honest. He achieves this from hard and continuous practice in intellectual integrity. He is also influenced by members of the faculty who are themselves gentlemen. So far, good. This word, gentleman, may conveniently sum up those character and personality developments which are the secondary objectives of the college. But the marks of a gentleman that ought to characterize the college man, would include besides honesty and courtesy, some spiritual awareness, a sense of mission under God and obligation to his generation, the fundamental joy of reconciliation with his universe, a tolerant and benevolent fellowship with his contemporaries, and, please God, a heart warming allegiance to that perfect Gentleman, the Lord Christ. It is strange that one who dares portray so sensitively and tender-

ly this Son of Man, for whom the church, with all its imperfections and human perversions, has existed should so completely ignore and despise the educative influences of the church's impassioned evangel, her art, her thought, the high and solemn ritual, the cathedral music, the aspiring architecture, a whole segment of human culture that, with all its defects, constitutes the major impact on men's lives of this gentleman for the last two thousand years!

(3) Besides character and scholarship, the college years should contribute something (if not much) to the fine art of living; the art of intercourse, the niceties of menu, the pleasures of relaxation, the consolations, perhaps, of an innocent vice, "to talk with all manner of men and to smoke a cigar upon occasion." These are, however, minor proficiencies of the educated man, the pleasant trivia of life's interludes. They are mainly achieved, if ever, from the society and habits of the home and home town. The college should make one, indeed, a very good judge of such titillations, a very good judge of whiskey. The well educated will have a quick and lively apprehension of the glow, the wit, the fantasy of wine-inspired revellers from Anacreon, Omar, and Horace to the cocktail hour. He will also judge whiskey by its fatal fascination for the brightest and most subtle spirits, by Poe and Burns and Byron. He will appraise the momentary and delusive phantom of delight and the social miseries entailed. He will chart the record of the blood-concreted highways. Marshalling all the data, he will make his decision in magnanimous mood, "if meat make my brother to offend." He will be a judge of good whiskey on its merits and will pass sentence: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not WISE."

An eight-year-old said to me, philosophically, on the day the Eighteenth Amendment was repealed, "Well, they haven't passed a law yet that you have to drink it." But they have, sonny. This law is

more cold and cruel and heartless than all dictatorships. It is the law of social convention. It is posted in all drug store windows, written on all menu cards, illuminated on bill boards, proclaimed over the radio in your nursery. It is the law. It is being assiduously codified by maitres d'hotel and restaurateurs, by collectors of internal revenue and high government officials, by bonsuivants, by great scholars and by the smiling, gracious, genial occupant of the White House. It is the law of America. I can only hope that somehow your college education will bring you a sense of values that will make you a judge of good whiskey, and the gentlemanly courage to stand

for something and take the consequences.

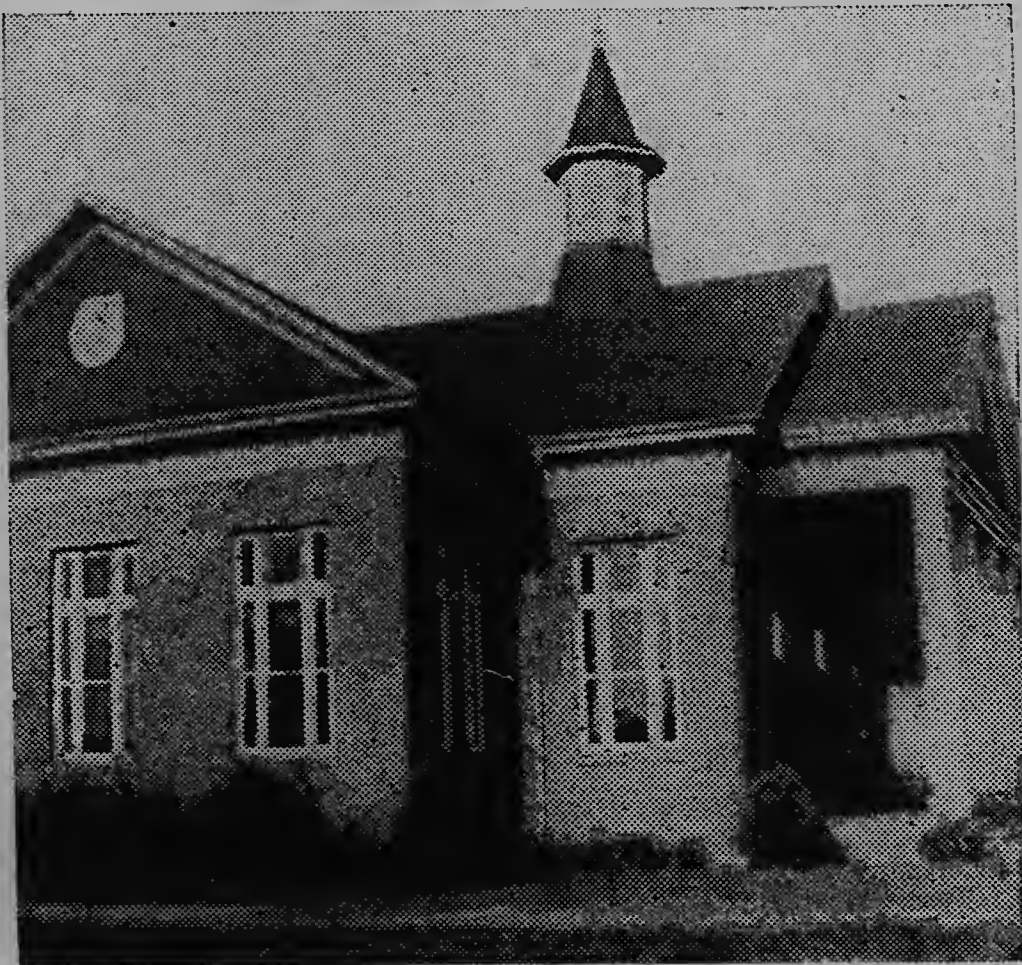
### SOME OBSERVATIONS

By Rev. W. R. Lott

Writing letters to people is a means of abundant interest. The post office is a place of real human drama. There we get in touch with the outside world. Doubtless in the life of a few the coming of the postman is burdensome but to the many it is a ray of hopeful light. A good letter is worth all it costs and so much more. Love letters bring brightness to the eyes and cause a thrill to the heart. Even just the size of the familiar envelope with the hand-

writing so expressive may make a day into a song. It is also true that many have been deeply hurt when they have received a letter carrying a sting, a threat, a curse or an accusation. A message of that character is "turning God's glory into shame." In some after years when such a message is re-read the writer will think surely some ghostly mind must have dictated that to me. But what a joy when in some quiet moment we chance to read again some message we have written or received expressing encouragement and confidence!

We can make America literate in any one year we want to do it. The man of seventy learns as fast as the boy of ten.—L. R. Alderman.



THE METHODIST CHURCH, PLAIN DEALING, LA.,  
Will be Dedicated by Bishop Hoyt M. Dobbs on  
February 10. Rev. P. B. McCullen is the Pastor



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

should not have been left to chance agencies. But Methodism was not taken so seriously then as now; and England and the eighteenth century were not controlled by any religious enthusiasms, especially the rigorous and inconvenient exactions of the Wesleyan Revival. So it came about that the message of Mr. Wesley reached America through the ministry of men who had been practically expatriated from their homeland; and the movement was set up more to meet the religious needs of the people than because of the abiding loyalties of those who promoted it. And the composition of the early American societies was, perhaps, even more interdenominational in character than was the case with the English societies.

Finally, it seems that there could scarcely have been found a more inopportune and inauspicious time for the rise of Methodism in America than the period at which it was introduced. The movement was of British origin, and when it was introduced into America the Colonies were already in sharp controversy with the mother Country. The "Molasses Act" of 1733 had been practically set aside by the Americans, and smuggling was practiced without shame or apology. In 1764 the "Sugar Act" was passed reducing the duty by one-half, in order to placate the colonists without surrendering the principle involved. Warships were sent to the American coast to enforce the act, and the officers were given power to collect the duties. In addition to this, prosecutions for smuggling were taken from colonial courts and placed in Admiralty courts. This determined move upon the part of Great Britain in 1764 was followed by the passage of the "Stamp Act" in 1765. And at the very moment of the organization of the first societies in America, the "Sons of Liberty," from Massachusetts to Georgia, were preaching defiance and stirring the passions of the people against England.

In the beginning, two names head what we shall treat as contemporaneous columns of advance. They were Philip Embury and Robert Strawbridge, the one of John Street, New York, and the other of Sam's Creek, Maryland. Embury, although a local preacher before he left Ireland, seems to have made no use of his ministerial commission for about six years. The urge to his evangelistic activity came from Barbara Heck, a woman who deserves to be ranked among the saints of the Methodist Church, both as the inspirer of Embury, and for her faith and sound judgment in the counsels for the promotion of the enterprise. Philip

Embury and a group of his friends and neighbors, including Barbara Heck, came from County Limberick, Ireland, and settled in New York in 1760. They were descended from German Palatines who had been driven from their homes fifty years before, by the armies of Louis XIV, in that age-long struggle to make the Rhine an international border. Those refugees were settled upon a large estate in Ireland, and there Philip Embury was born about 1730. According to his own statement, he was converted December 25, 1752. Mr. Wesley made him a local preacher, and he preached for a number of years before leaving Ireland. But, as has been stated, he did not exercise his ministerial commission in America for some years. The evidence is clear that he and his family became members of Trinity Lutheran Church in New York; he was a school teacher under the direction of its pastor; and his children were baptized there. When he was reproached by Barbara Heck for not doing something to stem the tide of wickedness in their locality, he offered excuses; but he later yielded and began holding services in his own house. This appears to have been about 1766. Later a room was rented near the barracks in Augustus Street; then the "Rigging Loft," a larger place in Williams Street, was secured; and finally Wesley Chapel in John Street was built. The site of the new chapel was first leased from Mary Barclay, widow and one of the executors of the will of Dr. Barclay, second rector of Trinity Episcopal Church in New York. The rental stipulated was a "peppercorn," a term used to indicate a nominal consideration. The deed to the property was executed on November 2, 1770. The building was forty-two by sixty feet, was constructed of ballast stone, and was finished in light blue plaster. Embury, who was a carpenter, assisted in the construction of the building; and made the pulpit himself. He preached the dedication sermon on October 30, 1768. Soon after the arrival of Mr. Wesley's missionaries, Embury moved to Camden, Washington County, New York, where he died in 1775. He was evidently a good man but with no claim to greatness; and his fame is due in considerable part to his place as one of the founders of American Methodism.

The man who shares with Embury the fame of a founder is Robert Strawbridge. He was an entirely different character from Embury; he was more aggressive and he probably had a larger personal following; but with no more substantial claim to greatness. He was born in County Leitrim, Ireland, where he was converted and served as a local preacher under Mr.

Wesley. There is a tradition that he was ordained by Rev. Benedict Swope, a minister of the German Reformed Church; but no proof of this fact has been found. Asbury says that at the first Conference in 1773, an exception in favor of Strawbridge was made, regarding the administering of the ordinances, but it was under such restrictions as to give it the appearance of a concession rather than the recognition of a right. Strawbridge was a man of courage and conviction, and his pronounced opinion brought persecution upon him even before he left Ireland; and in America he was independent and intractable even to the point of being unmanageable. He settled on Sam's Creek in Maryland; built a cabin for his family; and he immediately turned this forest lodge into a preaching place where he proclaimed the message of the Wesleyan Revival. Later he built the famous log meeting-house about a half-mile from his home; and from that uncompleted and rustic center, Methodism spread throughout all the region. The time of the beginning of Strawbridge's ministry is variously estimated from 1762 to 1767. He appears to have been a preacher whose popularity was largely personal, a man of pleasing voice, an excellent singer, and an affable and congenial friend. His name appears in the Minutes for 1773 and 1775 only. He would not be subject to Mr. Wesley's representatives, but he continued to preach in an irregular way, and during the Revolution he assumed pastoral care of some of the societies which he had originally organized. He lived on Sam's Creek for about sixteen years and then moved to a farm in which his friend, Captain Charles Ridgely, had given him a life estate. He died in 1781 and his funeral sermon was preached by Rev. Richard Owen, his son in the gospel, and the man who knew him best.

There may be some doubt as to whether Embury or Strawbridge is entitled to priority in the establishment of American Methodism; but there can be little question as to which one of the contenders was the more effective in reaching the people. The influence of Strawbridge covered a wider field and yielded a richer return than did the ministry of any other of the irregular evangelists of that day. Methodism in his field gained immediate predominance which was maintained for many years. The first native preacher was won under his ministry, and he stamped the movement in that section with the independence and self-confidence of his own personality and ideals.

Robert Strawbridge had as his ablest lieutenant Robert Williams, whose name will be a credit to the Church as long as it endures. He was an English local preacher who came over with the permission of Mr. Wesley, but without an official missionary commission. He sold his horse to pay his debts, and his passage was paid by a Mr. Ashton, a friend and fellow passenger. He arrived in New York in advance of the first missionaries sent over by Mr. Wesley; and after spending

about a month in New York, he went to Maryland where he became associated with Strawbridge. He was a business man as well as a preacher and he was distinguished for his energy and enterprise. He published and sold some of Mr. Wesley's books, but the Conference forbade his continuance without permission from Mr. Wesley. He brought William Watters, the first American itinerant, into the connection; and he won Jesse Lee, the Apostle of New England, to Christ. It is sometimes said that he was the first American Methodist to print a book, the first preacher to marry, the first to locate and the first to die. He established the connection with Devereaux Jarratt in Virginia; and, all in all, Methodism in Virginia and Carolina owes as much to Robert Williams as to any other of the pioneer preachers.

Another of the irregulars who labored in the field with Strawbridge was John King, who reached Philadelphia about the same time that Robert Williams landed in New York. King applied to Pilmoor for a license to preach, but it was not granted at first, and he began preaching without a license. Neither Mr. Wesley nor Asbury seem to have appreciated him; and he was made famous by the advice of Mr. Wesley: "Scream no more at the peril of your soul." He received an appointment at the first Conference held in America, but he located in 1776 and he appears to have died soon after. He introduced Methodism into Baltimore where he preached standing upon a blacksmith's block.

Still another lieutenant of Strawbridge was Richard Owen to whom reference has been made already. He does not appear to have been a man of prepossessing gifts, but was a good man and a faithful worker. His name appears in the Minutes first in 1775 and his last appointment was Fairfax, Virginia, in 1786. He died at Leesburg, Virginia, in September of that year.

It is quite probable that the most valuable and influential accession to the movement as a whole was Captain Thomas Webb, a British soldier who brought to the infant cause the devotion of his soul, the prestige of his position, and the support of his means. He came unheralded into the little room near the barracks, about February 1767; and the brilliant scarlet of his military uniform filled the little band of worshippers with wonder and awe. He does not seem to have stood high in the esteem of Charles Wesley who characterized him as an: "inexperienced, honest, zealous, loving enthusiast;" but his position in the army, his zeal for Methodism, his liberality, and his acquaintance with Mr. Wesley combined to give him a place not possible to any other of that day. He was one of the most effective evangelists in America, the largest contributor to the building fund for Wesley Chapel, and in a little time he came to be the real leader of the movement. He carried the Wesleyan message to New Jersey, and

(Continued Next Week)



## Mississippi and Louisiana

Rev. R. V. Fulton of Choudrant charge says that his board voted to include the Advocate in its budget for 1935. Thank you, Brother Fulton, and blessings upon you and yours.

Mr. C. V. Hathorn reports the placing of the Advocate in the budget of the Columbia church, and adds his personal good wishes for the Advocate, all of which we duly appreciate.

First Church, Monroe, La., is making a staunch contribution to our debt paying campaign. We greatly appreciate this loyalty, and we appreciate no less the fine people who make up this Church.

Rev. Jno. F. Foster writes of the death of Mrs. Dr. Fred Frater, who was a daughter of Rev. R. J. Harp of sainted memory in Louisiana. Mrs. Frater resided in Shreveport at the time of her death.

In a note to the office, Miss Mattie C. Brown of Belcher, La., says that the Advocate has been in her home since it began publication. The editor makes acknowledgement of her generous words of appreciation.

Dr. George Stoves, pastor of First Church, Memphis, will assist the pastor, Dr. Henry Felgar Brooks, in a ten-day revival at Tupelo, beginning April 1, according to the calendar received in the Advocate office.

Mrs. C. W. Camp, Haynesville, La., sends us a report of the celebration of the wedding anniversary of her grandparents, Mr. and Mrs. I. T. Roach; and she graciously adds, "Our church paper gets better all the time."

Rev. J. M. Alford, in a business note to the manager, gives evidence of his interest in the Advocate, assures us that he means to keep up that interest, and con-

cludes with commendation of the paper. Thank you, Brother Alford.

Dr. Wm. F. Quillian was elected president of the Denominational Boards of Education, which met in Atlanta, Ga., a few days ago. This wider recognition is but an extension of the feeling which prevails in his own church.

Rev. H. N. Brown was an appreciated caller at the Advocate office one day last week. He came by particularly to inquire about Mr. C. O. Chalmers, and he lingered long enough to speak an encouraging word regarding the Advocate.

Rev. H. L. Johns, presiding elder of the Monroe District, held an inspirational conference with the pastors of his district, at the district parsonage, January 31. Attached to the agenda was a statement of repairs made and needed at the parsonage.

Rev. W. Angle Smith, recently transferred from First Church, Shreveport, to our Representative Church in Washington, was the speaker at the Lyric temperance meeting in Baltimore recently. His address was well received and is spoken of with highest praise.

Rev. J. S. Maxey, who is serving for the fifth year Mathiston and Maben charge, North Mississippi Conference, has placed the Advocate in the home of every member of the Board of Stewards in his charge. He says that he is expecting the best year that he has had on the charge.

We have an encouraging note from Rev. N. J. Golding regarding the outlook at New Albany, his new field. He plans to meet every expectation with reference to the Advocate, and we feel sure that he will do the same thing in carrying out the entire program of the church in his charge.

### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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#### WRITE

J. H. SHUMAKER, General Secretary

#### HOME OFFICE:

Association Building, 808 Broadway,  
Nashville, Tennessee

A card from Rev. L. W. Sloan, of the Anti-Saloon League of Louisiana, informs us that Rev. L. T. Hastings, pastor of First Baptist Church, Monroe, La., has accepted the presidency of the League for the state. Dr. Hastings is well and favorably known in Louisiana, and will do good work.

Mr. W. B. Relly, of the Wm. B. Relly Coffee Company and a valued member of Rayne Memorial Church, is leaving for an extended tour early in February. His tour will include the Holy Land and we do not know anyone to whom this trip would mean more. He will be accompanied by his wife.

The editor wishes to say on behalf of Mr. Chalmers, the business manager who handles all matters of business, that at the earliest moment possible due and proper acknowledgement will be made of all amounts budgeted for the Advocate. At present the entire staff is working under a great strain on account of the serious illness of Mr. Chalmers' father.

On January 17, Mrs. J. M. Wright of Vaiden, Mississippi, died. She was the last surviving member of the family of the mother of the editor. She was in her eighty-fifth year, had been married for sixty-five years, was the mother of eleven children and not a death had occurred in the family until November, 1933. Two sons died within the last fourteen months and all the other children and their father survive. She was a Baptist, a subscriber to the Advocate, devoted to the editor, and her soul was pure as the driven snow.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Mrs. R. S. Crichlow, Conference superintendent of children's work, was recently called to Alexandria to attend a staff meeting of the Conference Board of Education. She reports a most enthusiastic meeting, where plans were made for the general programs to be used in the local churches during this conference year. It is felt that the co-operative plan for children's work will soon be working smoothly in all our church schools.

\* \* \*

Some interesting accounts of work accomplished last year by some of our smaller auxiliaries has come to our attention. Mangham W. M. S., under the leadership of Mrs. A. B. Beardslee, scored 90 points on the Standard of Excellence. The budget was more than doubled and the committee on Christian Social Relations did some fine interracial work by conducting a Bible class for Negro women.

The Woman's Missionary Society of Rayne, La., with an active membership of nine report excellent attendance at meetings, pledge paid in full and extensive work done on the parsonage. The total sum raised by this splendid group of women was \$250.00.

\* \* \*

On January 14, zone No. 1 of the New Orleans District, held an interesting meeting at St. Mark's Church, with Mrs. T. P. Bell, the zone secretary, presiding. The devotional was given by Mrs. Geo. Brown.

Mrs. George Sexton, Jr., Conference president was the guest of this zone and the speaker of the afternoon. A fellowship hour was enjoyed at the conclusion of the program. Miss Ella Hooper of MacDonell French Mission School was also a visitor on this occasion.

### Have You STOMACH TROUBLE?



R. L. Kendricks of 807 W. 22nd St., Tulsa (West), Okla., said: "After eating, I would have gas and at times heartburn. My appetite was bad and I felt generally out of sorts. Dr. Pierce's Golden Medical Discovery gave me relief from the stomach trouble."

I could eat without fear of distress." New size, tablets 50 cts., liquid \$1.00. Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

A splendid attendance of delegates were present on last Thursday at the zone meeting of the W. M. S. held at Meadville, with Mrs. G. L. Patterson of Brookhaven as their leader. The program was opened with the devotional by Mrs. G. A. Hoffman. The welcome address was given by Mrs. R. E. Bennett, Mrs. G. L. Patterson giving the response. A talk on Christian Social Relations was given by Miss Maggie Middleton. A discussion of duties of officers was led by Mrs. Greener of Bude, following which was the roll call with reports from all auxiliaries comprising the zone. An interesting playlet, "World Outlook" (arranged by the District Secretary, Mrs. A. S. Oliver) was given, after which a delectable plate lunch was served. The afternoon devotional was led by Rev. F. L. Applewhite, his subject was "The Beatitudes." Plans for the year in Missionary Endeavor were given by Mrs. A. S. Oliver. A play "Publicity Pays," was given by Wesson auxiliary. The next meeting will be held at Bude. Rev. O. S. Lewis of Brookhaven pronounced the benediction.

\* \* \*

A poster contest for the year is being conducted by Superintendent of Publicity, Mrs. Stanley Wilson. "World Outlook" is the subject for January and February. A prize will be rewarded for the best set also the best single poster.

\* \* \*

Mrs. Newell in her letter to the auxiliary superintendents of Christian Social Relations, says: "Have you studied your community to discover its most pressing needs?" That is the most searching request made of you at the Council meeting in March, 1934. Is it a P. T. A.? Better roads? A clinic for eye, ear, nose and throat, the school house or church under the county doctor and nurse? Library service? Planned recreation for young folks? Any one of a dozen more projects will help to find living."

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### FROM CHALYBEATE, MISS.

The Chalybeate charge of the Corinth District, North Mississippi Conference, is getting off to the best start in years. Our people were more than pleased to have Rev. W. C. Mattox sent back as pastor for his third year. It seems that our people love him and his family more and more from year to year. He wins people to him, not only by his deep spiritual preaching but by his godly, everyday life before his people.

Soon after his return from Conference he organized his board of stewards. We are holding regular monthly meetings of our laymen. Each church puts on the program each month at some other place. In this way the visitors entertain each month.

The charge raised its assessment for pastor's salary over last year by \$40.

We have six churches on the charge, with a good Sunday school at each place.

We are looking forward to the best year's work we have had.

We have nine families reading the Advocate this year, where we only had two last year.

Best wishes to the Advocate and all its readers.

DEWITT WILSON,  
Charge Lay Leader.

## CREOMULSION

Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

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## EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits — Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat.

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## GOTTSCHALK'S METAL SPONGE



## STUDENT CONFERENCE

A state-wide Methodist student conference will be held at Louisiana State University on February 8, 9, 10. The theme for the conference is "The Student and His God." Dr. William Turner Watkins, Professor of Church History in Emory University, will be the guest speaker for the conference. Student delegates are expected to attend from practically all of the colleges in Louisiana, including Centenary at Shreveport, L. P. I. at Ruston, Southwestern at Lafayette, State Normal at Natchitoches, Southeastern at Hammond, the Junior College at Monroe, and Tulane.

Robert Carter of Tulane University is chairman of the conference and of the student executive committee. Mary Bonner Johns of L. S. U. is vice-chairman; Pearl Hattic of Centenary is secretary-treasurer; and Lydel Sims of Normal is publicity director. A strong adult leadership for the conference has been secured. Among these leaders will be the following, who have already announced their intention of being present: Dr. William Turner Watkins of Emory University; Dr. Harvey C. Brown, Nashville, Tenn., director of the Wesley Foundation student work of the Methodist Episcopal Church, South; Rev. T. W. Dameron, Crowley; Rev. A. K. McLellan, Conference Director of Christian Education; Rev. H. T. Carley, Ruston; Miss Mathilde Killingsworth, director of the Wesley Foundation at Natchitoches; Rev. J. Richard Spann, First Methodist Church, Baton Rouge; Rev. B. C. Taylor, Natchitoches; Rev. J. S. Ditchburn, Episcopal Student Rector, L. S. U., Mr. A. O. French, Y.

## For Quick Cough Relief, Mix This Remedy at Home

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You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This gives you four times as much cough medicine for your money, and it's a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

# How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

M. C. A. secretary, Louisiana State University; Mr. Verbon Gay, Y. M. C. A. secretary, Tulane University. The Methodist students of L. S. U. will be hosts for the conference, with Rev. Joe Brown Love, director of the Wesley Foundation, and Miss Mary Bonner Johns in charge of local arrangements.

The conference will open on Friday afternoon with registration of delegates and a reception tea at the Methodist Student Center. Supper will be served at the Episcopal Student Center at 6:15 p. m. The evening program will be in the Episcopal Student Center Chapel, and will include a candlelight worship service under the direction of Miss Mary Eleanor Lutz, an L. S. U. student from Hammond, and the first of a series of four addresses by Dr. Watkins.

Saturday morning, following a brief devotional at 8 o'clock, led by Miss Mathilde Killingsworth, Dr. Watkins will bring his second message. The student delegates will then divide into three discussion groups. One of these groups will discuss "Prayer," under the leadership of Rev. J. S. Ditchburn, the second group on "The Church," will be led by Rev. J. Richard Spann, the third group will be led by Rev. G. W. Dameron, and a fourth group for pastors and other leaders of student groups will be directed by Dr. Harvey C. Brown.

In the afternoon session, Dr. Brown will lead a general seminar for the en-

tire group on "The Wesley Foundation Organization and Programs." The afternoon session will include also a business meeting, with the election of new officers, and a program to be presented by Southern University. All of these sessions of the conference will be held at the Episcopal Student Center and lunch and supper will be served there also. In the evening Dr. Watkins will speak in the Student Center Chapel.

Following his address, a reception will be held in Smith Hall for the visiting delegates.

The Sunday morning session of the conference will be held at First Methodist Church, beginning with a communion service at 9:30 a. m. This will be under the leadership of Rev. B. C. Taylor. The new officers will be installed and a series of talks will be given by four students on the theme, "What Religion Means to Me." The students who will speak are: Albert Lutz, Southeastern, Hammond; Pearl Hattic, Centenary, Shreveport; Garnold Wroten, L. P. I., Ruston; and Lydel Sims, State Normal College, Natchitoches.

The conference will close with the church service at eleven o'clock, when Dr. Watkins will speak on "The Kingdom of God."

REV. JOE BROWN LOVE,

CHARLOTTE SEARLES,

Secretary of L. S. U. Wesley Foundation.

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## The Methodist Layman

### THE CHURCH LAY LEADER

The office of Church Lay Leader in time past has not been given very serious consideration by the pastor or church as a whole. It has often been filled by the pastor without giving due consideration to the work involved, or the man to head up the work. On account of the dual chairmanship of the same Board which existed during the last quadrennium there was some confusion as to when the chairman of the board of stewards should preside and when the Lay Leader should preside. This resulted in a slowing up of the work of the Board of Lay Activities.



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## Gray Hair

### Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

At the last General Conference this matter was simplified and the local board of stewards was made the Board of Lay Activities and the chairman of that board the Church Lay Leader. In addition to this, the functions of the local board was greatly enlarged and increased by adding to the work of the board of stewards the development of the spiritual side of the church as well as the material side. Thus the local church board under the direction of its chairman becomes responsible for the teaching of stewardship, personal evangelism, temperance and social relations as well as seeing that the accepted pledges for benevolences are paid in full, the observance of Layman's Day the second Sunday in June, the circulation of the Christian Advocate, both New Orleans and Nashville, and World Outlook, and finally, but not least, the conducting of the every member canvass at the beginning of the year.

As you can see, the task of the local church board has been enlarged but, as the success of any organization is largely dependent upon its leadership, you can see how important it is that the greatest of care be used in selecting the chairman of the board that is to head up this work.

He should therefore be filled with the Spirit of the Master and in full sympathy with the program of the church and willing to give of his time to study the best methods of teaching stewardship, personal evangelism, and seeing that periods are arranged for the teaching of temperance and social relations and promoting lay speaking.

He should have sufficient executive ability to arrange his committees so that all the work will not be done by the chairman, but that each group into which the board is divided may have a definite work to do.

He should at all times give his fullest co-operation to the pastor in charge, realizing that he is the head of the local church and in full authority to carry on the program of the same.

We therefore come to realize that the work of the Local Church Board of Stewards is no longer the prefatory work of meeting and arranging the local financial program, but that it has become a very virile thing in the life of the church. Therefore the success of the church program will stand or fall with the type of leadership in the local board. Men should be selected for these posi-

tions that are willing to take their work seriously and to "study to show thyself approved unto God, a workman that needeth, rightly not to be ashamed, dividing the word of truth."

R. S. CRICHLAW, M.D.,

N. O. Dist. Lay Leader.

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#### From the First

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to take Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

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## Christian Education

### CHURCH SCHOOL LESSON, FEBRUARY 10

By Dr. J. R. Countiss

#### THE FIRST CHRISTIAN SERMON

When Peter made his notable confession of the Messiah in Galilee, public declaration of his discovery was forbidden. The facts were not yet all in. With the incarnation, the life, the teachings, the suffering, the death, the resurrection, the appearance, the ascension, all accomplished, surely there could be nothing more required for the full and effective proclamation of the gospel. Yes, there was one prophecy unfulfilled—"I will pour out of my Spirit upon all flesh;" one promise unverified—"I will be with you always—"I will send the Comforter." The physical facts had been made manifest, but their interpretation awaited their animation by the Spirit. The machinery was all fit and fitted. The disciples waited and prayed and consecrated themselves in that hallowed upper room. But one thing was lacking—power! A fatal need, then or now! The last touch of preparation made, the power came, came with dynamic manifestation of energy and flaming symbol of the abiding presence of the "Light of the World."

The injunction of silence was lifted, and Peter could preach—could not but preach! And, who but Peter should preach this first Christian sermon? First to be called, first to confess the Messiah,

first to receive a Gentile convert, it was fit that he should make the first proclamation of the full gospel of Jesus. The sermon was in many respects a model. He was courteous in his address to the hearers. He appealed to facts of history, to him and to them well known, and to Scriptures which they had received and professed to believe. He was convincing, convicting, compelling. The primal note in his message had also been the first in the call of John the Baptist and of Jesus—"repent." When his appeal closed, the auditors did not waste time in compliment of the preacher nor comment on the sermon. "Pricked in their hearts," their thoughts turned inward, and they cried, "What must we do?" The cry was a confession of error and inadequacy in the old life. No man will seek a new way or a new life while satisfied with the old. Baptism was to follow as a symbol of cleansing and a public confession of their faith in the Messiah. That day some three thousand were added to the handful of the faithful whom Christ had gathered in the days of his physical presence, and we begin to see the "greater things" he promised at the hands of his followers, and to understand why he expended so much time and patience in making the recalcitrant Simon into a "rock."

Pentecost is an ancient event that came once for all in the world's history. The presence and witness of the Spirit is a fact of modern and perpetual experience, verified wherever God's children gather and prepare, and fulfilled where even a solitary soul is earnestly, honestly open to God. It is the outstanding doctrine of the Methodist Church—the least dogmatic church in Christendom. It was the neglected doctrine of the Church when Methodism arose. It was revived when the heart of John Wesley was "strangely warmed." Forever after this strangely self-controlled evangelist, trained in the chill ecclesiasticism of eighteenth century Anglicanism and schooled in the cold and formal logic of Oxford, preached what he felt with a power that warmed the hearts of his hearers so that they, too, "were pricked in heart," and cried with bitter tears and deep penitence, "What shall we do?" For all the coldness of his followers and their neglect of his greatest teaching, the temperature of the world has never been the same since that memorable night in Aldersgate Street, as it has never reached the absolute zero that marked the days

before Pentecost. Creation implied incarnation. Incarnation implies the presence and power of God in each of his children. Miserable are we if Jesus was a magician, not the Messiah, Immanuel. Woe to us if Pentecost shall become but an ancient myth, unattested by modern experience and preaching and teaching that demonstrate and repeat its comfort and power.

Greenville, Miss.

#### SUPERANNUATE ENDOWMENT

Notice to Louisiana pastors. Inasmuch as some have been sending in funds for the Superannuate Endowment Fund since the meeting of last Annual Conference I take pleasure in stating that I shall be glad to receive such funds and will forward them to Dr. Todd, Secretary of the General Board of Finance, St. Louis, Mo.

JNO. F. FOSTER,  
Conference Agent.

#### GARNISHED TRUTH FROM HATTIESBURG DISTRICT

The "new elder" has made a round and the people are beginning to know him and to understand his methods; in just a short time we are going to begin to refer to him just as "The Elder" as he is showing some signs of real use.

A good spirit prevails over the district, the officials are more optimistic over the financial and spiritual outlook. More has been pledged on the benevolences, and the churches are very much in favor of the voluntary method of assessments. Also plans are working for a general move for evangelism. The preachers are working hard and the people are beginning to think. A spirit of co-operation is being felt and plans are made to get the workers on the district better acquainted. Groups have been organized and programs arranged so that they will be interesting to the laymen. The first meeting of the east group will be held at the First Church, Laurel, February 7 and the west group will meet March 7.

Our presiding elder does not look so much like an elder yet. A lady in Hattiesburg thought that he was a special singer, another one thought he was a salesman and he has been mistaken as an advance agent for an evangelist; some of the people in Laurel thought he was a real preacher; but I am sure that before the year is over he will measure up with the best.

Everything looks hopeful for a great advance along all lines this year.

Sincerely,

SWIFTY.

**666** Checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**  
in 30 minutes  
LIQUID - TABLETS  
SALVE - NOSE DROPS

## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sliss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Acts 23:13—I am ready not to be bound only, but also to die for the name of the Lord Jesus.

As Paul returned from his third missionary journey, he received many intimations that this journey would be eminently perilous. He told the Ephesian elders at Miletus: "The Holy Ghost witnesseth in every city that bonds and afflictions abide me." At Tyre the disciples entreated Paul not to go up to Jerusalem. At Caesarea they "besought him not to go up to Jerusalem." He answered, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die for the name of the Lord Jesus."

Paul was willing to sacrifice ease and comfort. Travels were difficult in his day. "Even unto the present hour we both hunger and thirst, and are naked, and have not certain dwelling-place; and labor, working with our hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth and offscouring of the world" (1 Cor. 4.) In 2 Cor. 11, we find his own enumeration of the catalogue of his sufferings.

Paul was willing to sacrifice his friendships. "What mean ye to weep and to break my heart?" It is hard to resist friends. Our dealing with young people has brought many frank confessions that friends bring the greatest temptations. Nearly every person led astray has been

influenced by associates. But intimate comradeship with Christ can shield from the temptations of worldly companions.

Paul was willing to sacrifice liberty. He realized "bonds and afflictions" awaited him. Agabus prophesied the loss of liberty. He would contend for his liberty. He asked the Roman centurion, "Is it lawful for you to scourge a man that is a Roman uncondemned?" Yet he would sacrifice those rights and become a bondsman to Christ and thus permit God to use him in a larger way. He liberated spiritual forces by his self-mastery.

Paul was willing to sacrifice his life. "I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (20:24). "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (21:13). There are things more precious than life. We are to resist unto blood striving against sin.

For whose sake was Paul willing to suffer? FOR THE NAME OF THE LORD JESUS. Paul counted all things but loss "for the excellency of the knowledge of Christ Jesus." Jesus had delivered him from the bondage of the law to the life of grace. Jesus was his Savior. Paul owed everything to Jesus. Paul's assurance of the future was due to the death and resurrection of Jesus. Now we see the secret of his sacrificial life and monumental labors.

### PRAYER

We thank Thee for what Christ has meant to those who have trusted Him. We thank Thee for what He means to us. May we enter into the labors of these heroic Christians with the same vital relationship to Jesus Christ. We dedicate our lives in the name of our Savior.

"I WILL NOT FORSAKE THEE . . ."

Every day  
I kneel to pray.  
I plan just what I want to say;  
I build my phrases, word by word—  
And yet I know God has not heard.

A small white bed—  
A bowed-down head—  
My well-planned phrases all are dead.  
"Please!" I weakly cry. One word—  
And yet I know that God has heard.

—Gladys B. Legg.

## WHEN YOUR DAUGHTER COMES TO WOMANHOOD

Most girls in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this



critical time. When she is a happy, healthy wife and mother she will thank you.

Sold at all good drug stores.

**Lydia E. Pinkham's  
Vegetable Compound**

Small text at the bottom of the advertisement.

# Bid That COLD Be Gone!

**Oust It Promptly with  
this 4-way Remedy!**

A COLD is no joke and Grove's Laxative Bromo Quinine treats it as none!

It goes right to the seat of the trouble, an infection within the system. Surface remedies are largely makeshift.

Grove's Laxative Bromo Quinine is speedy and effective because it is expressly a cold remedy and because it is direct and internal—and COMPLETE!

### Four Things in One!

Grove's Laxative Bromo Quinine and only Grove's Laxative Bromo Quinine does the four things necessary.

It opens the bowels. It combats the cold germs in the system and reduces the fever. It relieves the headache and grippy feeling. It tones and fortifies the entire system.

That's the treatment a cold requires and anything less is taking chances.

When you feel a cold coming on, get busy at once with Grove's Laxative Bromo Quinine. For sale by all druggists.

Ask for it by the full name—Grove's Laxative Bromo Quinine—and resent a substitute.



**GROVE'S LAXATIVE  
BROMO  
QUININE**

Listen to Pat Kennedy and Art Kassel and his Kassel-in-the-Air Orchestra every Sunday, Monday, Tuesday, Thursday and Friday, 1:45 p. m., Eastern Standard Time, Columbia Coast-to-Coast Network.



## CORINTH DISTRICT NOTES

By Rev. J. D. Wroten, P. E.

On January 21 we finished our first round of quarterly conferences and must say that a very fine spirit prevails throughout the district. All the pastors and officials seem to be in harness and not only ready to go but are already going.

There has been an increase in assessment for pastors' salaries of more than two thousand dollars. Some few charges are waiting till the second quarterly conference to fix the assessment with a view to an increase. As to Conference collections, notwithstanding the fact that one of the leading stations took the amount handed down by the district stewards, which was less than paid last year by nearly two hundred dollars, the stations have agreed to pay ten and one-fourth per cent more this year than last, on these collections. The rural charges have assumed an assessment 1.28% more than paid last year. The district as a whole agrees to pay 39% more than was paid last year.

## Christian Education Institutes

This notice is further to emphasize the notice already sent out to the pas-

tors of the district that, beginning Feb. 19, 9:30 a. m., at Holly Springs, we will hold three institutes in the district. The second will go to Ripley, at 9:30 a. m., Feb. 20, and the third will meet at Booneville, 9:30 a. m., Feb. 21.

Those asked to attend are the pastors, Church school superintendents, superintendents of the adult, children's and young people's divisions, the lay leaders, presidents of the Woman's Missionary Societies, district directors of the age groups, and the zone directors of the age groups.

Who is responsible for getting all these people to the meetings? We are dividing up this responsibility. The presiding elder is directly notifying pastors, district directors, and zone directors. The pastors are kindly asked to notify lay leaders, W. M. S. presidents, and Church school superintendents. The Church school superintendents in turn are to notify the divisional superintendents.

That it may be clear in your mind as to the institute you are to attend, let me call your attention again to the zones. Zone one is composed of Oxford, Abbeville, Waterford, Holly Springs, Potts, Camp, Hickory Flat, and Ashland. Zone two is composed of Chalybeate, Ripley, Dumas, Blue Mt., Myrtle, New Albany Station, New Albany Circuit, and Sherman. Zone three is composed of all the rest of the charges in the district—eighteen in number.

Please, pastors, find out as soon as possible how many from your charge will attend this meeting and notify the pastor of your zone how many will be there for lunch. You will likely be fed free at Holly Springs and Ripley but we can not ask Booneville to feed all who will likely be present in that large zone. But in the case of Booneville, if you will notify Brother Luter he will provide a lunch for you at a small cost if not free. But notify him of the number who will be there from your charge for lunch. When the roll of charges is called we trust that each church on your charge will be represented.

If you have a  
pimply, blotchy  
complexion  
try **Resinol**  
to help nature heal  
such surface defects



WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

MUSCULAR  
RHEUMATIC PAINS

IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



"Baby Cory coughed night after night," writes Mrs. F. H. Cook, Verona, New Jersey. "Doctor said, 'Pertussin!' 2 days later her cough was gone."

2 Days of  
"Moist-Throat" Method  
stopped baby's COUGH!

Famous extract of medicinal herb  
stimulates throat's moisture glands

NATURE put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist. When you catch cold, these glands clog, throat dries, phlegm thickens and sticks... tickles. You cough! PERTUSSIN clears up the clogged moisture glands that cause dry throat. Phlegm is loosened. Relief! Pertussin is safe for old and young. Contains no harsh or injurious drugs. Will not upset the stomach. Keep a bottle at hand — always.

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD,  
THEN COUGHING STARTS!



## PERTUSSIN

Tastes good, acts  
quickly and safely



## The "liquid test"

...It ENDS bowel worries  
for many people

This is a test that tells you whether the system needs a *cathartic change*. If you have constant sluggish spells or bilious attacks, and laxatives seem to make things worse, it would be wise to try this:

Stop all use of any laxative that does not encourage variation from a "fixed dose" (which may be entirely too large a dose for your individual need). Use instead, a *liquid* laxative that you can measure and regulate as to dose. As necessary to repeat, take smaller doses, less and less often, until the bowels are moving without any help at all.

Doctors use liquid laxatives, and a properly prepared liquid laxative, containing natural laxative agents like senna and cascara is a joy and a comfort; a real help in establishing regularity. Ask your doctor about this! (Doctors use liquid laxatives.) You can get Dr. Caldwell's Syrup Pepsin, which is a most dependable liquid laxative, at any drug store.

Dr. Caldwell's  
SYRUP PEPSIN



## QUARTERLY CONFERENCES

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District—Second Round

Smithville, preaching only, Feb. 5.  
 Becker, at Tranquill, Feb. 15.  
 Houston, Feb. 17, 11 a.m.  
 Buena Vista, Feb. 17, 7 p.m.  
 Algoma, at Ebenezer, Feb. 19, 11 a.m.  
 Coffeeville, at Scoona Valley, Feb. 24, 11 a.m.  
 Water Valley, Main St., Feb. 24, 7 p.m.  
 Pontotoc, Feb. 27.  
 Tupelo, Feb. 28.  
 Woodland, March 3, 11 a.m.  
 Houlika, at Wesley Chapel, March 3, 7 p.m.  
 Derma, at Big Creek, March 5.  
 Calhoun City, March 5.  
 Vardaman, at Rhodes Chapel, March 10, 11 a.m.  
 Aberdeen, preaching only, March 10, 7 p.m.  
 Nettleton, at New Chapel, March 12.  
 Greenwood Springs, at New Hope, March 13.  
 Prairie and Strong, at Strong, March 17, 11 a.m.  
 Eupora, March 17, 7 p.m.  
 Mathiston, March 18.  
 Bellefontaine, at Walthall, March 19.  
 Okolona, March 24, 11 a.m.  
 Amory, March 24, 7 p.m.  
 Shannon, at Brewer, March 26.  
 Tupelo, preaching only, March 31.  
 Salem and Friendship, at Sand Springs, April 7, 11 a.m.  
 Aberdeen, April 10.  
 Pittsboro and Bruce, at Pittsboro, April 14, 11 a.m.  
 Toccopola, at Thaxton, April 14, afternoon and night.  
 Randolph, at Hunter's Chapel, April 15.  
 Verona, at Plantersville, April 21, 11 a.m.  
 Fulton, at Friendship, April 21, afternoon and night.  
 Tremont, at Mt. Pleasant, April 28, 11 a.m.  
 Smithville, at New Salem, April 28, afternoon and night.  
 Water Valley, First Church, May 1.  
 Paris, May 2.  
 If any changes necessary in this schedule, let the pastor communicate promptly with the presiding elder.

W. P. BUHRMAN, P. E.

## Columbus District—Second Round

Central Church, preaching, Sunday, Feb. 3, a.m.  
 Columbus First Church, preaching, Sunday, Feb. 10, a.m.  
 Macon Station, preaching, Sunday, Feb. 10 p.m.  
 Starkville, preaching, Sunday, Feb. 17, a.m.  
 Artesia and Shaeffers Chapel, at Artesia, Sunday, Feb. 17, p.m.  
 Kosciusko Circuit, at Bethel, Saturday, Feb. 23, a.m.  
 Kosciusko Station, Sunday, Feb. 24, a.m.  
 Pickens and Goodman, at Goodman, Sunday, Feb. 24, p.m.  
 Mashulaville, at Mt. Hebron, Sunday, March 3, a.m.  
 Louisville, Sunday, March 3, p.m.  
 Louisville Circuit, at High Point, Sunday, March 10, a.m.  
 Sallis, at McAdams, Sunday, March 17, a.m.  
 Durant, Sunday, March 17, p.m.  
 Ethel, at Shady Grove, Sunday, March 24, a.m.  
 Longview and Cedar Bluff, at Smyrna, Sunday, March 31, a.m.  
 Crawford and Mayhew, at Crawford, Sunday, March 31, p.m.  
 Chester, at Nebo, Sunday, April 7, a.m.  
 Ackerman, Sunday, April 7, p.m.  
 Sturgis, at Big Creek, Sunday, April 14, a.m.  
 West Point, Sunday, April 14, p.m.  
 Noxapater, at —, Sunday, April 21, a.m.  
 Brooksville, Sunday, April 28, a.m.  
 Caledonia, at Flint Hill, Friday, May 3, a.m.  
 Macon Circuit, at Salem, Sunday, May 5, a.m.  
 Shuqualak, at Shuqualak, Sunday May 5, p.m.  
 Weir and McCool, at McCool, Sunday, May 12, a.m.

The pastors will please be prepared to answer questions nine and ten at the Second Quarterly Conference, as required by the new Discipline.

The Preachers' Institute for the Columbus District will be held at Kosciusko on Thursday and Friday, February 21 and 22, beginning at 10 o'clock Thursday morning and adjourning at 3 o'clock Friday afternoon.

The District Conference will be held at Macon on Tuesday and Wednesday, April 23 and 24.

V. C. CURTIS, P. E.

## Greenwood District—Second Round

Webb and Sumner, at Sumner, Feb. 3, a.m.  
 Greenwood, First Church, Feb. 10, a.m.

## SOOTHE YOUR EYES

Used 50 years. Cleanses, and clears. Safe and painless. 25c.  
 DICKEY DRUG CO., BRISTOL, VA.

with Dickey's  
 Old Reliable  
 Eye Wash.

Schlater, at Schlater, Feb. 10, p.m.; Q. C. March 6.  
 Swiftown, at Swiftown, Feb. 17, p.m.  
 Minter City, at Glendora, Feb. 17, a.m.  
 Acona, at Acona, Feb. 24, all day service.  
 Carrollton, at N. Carrollton, Feb. 24, p.m.; Q. C. March 14.  
 Winona Circuit, at Columbiana, March 2 and 3.  
 Winona Station, March 3, p.m.  
 Black Hawk, at Black Hawk, March 5.  
 Duck Hill, at Gore Springs, March 10, all day service.  
 Belzoni, March 13, p.m.  
 Ruleville and Doddsville, at Doddsville, March 17, a.m.  
 Tutwiler, at Rome, March 17, p.m.  
 Moorhead, March 20, p.m.  
 Ebenezer, at Hebron, March 24, all day service.  
 Vaiden and West, at West, March 27, p.m.  
 Poplar Creek, at Poplar Springs, March 31, all day service.  
 Kilmichael, at Stewart, March 31, p.m.  
 Sunflower, at Blaine, April 7, a.m.  
 Drew, April 7, p.m.  
 Itta Bena, April 10, p.m.  
 Lexington, April 14, a.m.  
 Tchula and Cruger, at Cruger, April 14, p.m.  
 Inverness and Isola, at Isola, April 17, p.m.  
 A. T. McILWAIN, P. E.

## LOUISIANA CONFERENCE

## New Orleans District—First Round

Morgan City, at Morgan City, Feb. 3, a.m.  
 McDonoghville, Q. C. Feb. 6, p.m.  
 Houma and French Mission, at Houma, Feb. 10, a.m.  
 Franklin, Feb. 10, p.m.  
 First Church, Q. C. Feb. 13, p.m.; preaching Feb. 17, a.m.  
 Algiers, Feb. 17, pm  
 Parker Memorial, Q. C. Feb. 20, p.m.; preaching Feb. 24, p.m.  
 Slidell, Feb. 24, a.m.

W. L. DUREN, P. E.

## HOSIERY

5 Pairs Ladies' Chardonize Hosiery \$1. Guaranteed. New Nineteen thirty five Bargain Circulars ready. Write for them. L. S. Sales Company, Asheboro, N. C.

**A GOOD** Children really like for their **Laxative** mothers to give them Syrup of Black-Draught because it tastes so good. And it is good for them because it is made of reliable, dependable extracts of senna and rhubarb (U. S. pharmacopela). Cinnamon, cloves and sugar syrup are put in to make it pleasant-tasting. Give your little ones SYRUP OF BLACK-DRAUGHT. Sold at drug stores in 50-cent bottles.

## Learn Music

PIANO, VIOLIN, CORNET,  
 TRUMPET, MANDOLIN, GUITAR,  
 BANJO, ORGAN, ACCORDION,  
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**EASY HOME METHOD**—new, fast way for beginners. Makes you accomplished in amazingly short time. 300,000 enthusiastic students. Low cost; easy terms. Satisfaction guaranteed. Free Catalog gives full details.

NATIONAL ACADEMY OF MUSIC  
 Dept. 615, 1525 East Fifty-Third St., Chicago

## Try Faster Way to Relieve Your Colds

Medical Discovery Bringing Almost  
Instant Relief to Millions

## REMEMBER DIRECTIONS

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.



1. Take 2 BAYER Aspirin Tablets.  
 2. Make sure you get the BAYER Tablets you ask for.

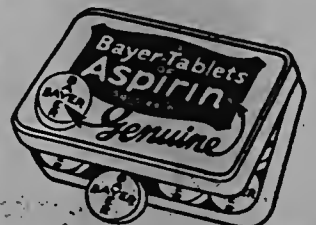


2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

NOW  
15¢



PRICES on Genuine Bayer Aspirin—  
Radically Reduced on All Sizes



# Christian Advocate

NEW ORLEANS

Vol. 83—No. 7.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 14, 1935.

Whole No. 4118.

## *In Defiance of a Certain Common Phrase*

By Clare Shipman

*"A man must live!"*

*Who said a man must live?*

*Perchance old Socrates, when came the hour to sup  
Turned quavering and craven from that deathless cup  
And begged those friends, "O save me from the Dark, I fly;  
Though long and full my years, it is too soon to die;  
A man—a man must live!"*

*Or pale Cavell, upon that misty, war-wracked morn,  
Recanted suddenly; the valor she had worn  
Dropped like her cast-off cloak, and on the wind one cry  
Wailed loud: "O, I regret—I am afraid to die!  
A woman—let me live!"*

*Or it may be, those nameless heroes of today  
Who face the murderous insect's fangs, and subtly weigh  
The price of Science's needful steps; mayhap these sigh  
In pity for themselves, in fear that they must die,  
And beg "A man must live!"*

*A man must live? To truckle, crawl, and save his skin?  
To lie? To rob? To add a dirty price to win  
A longer breath? To strike at pain, and justify  
Each cruelty because he does not dare to die?  
For this a man must live?*

*A man must live?  
There is no falser, cheaper word that can be said,  
No more malign mirage that has been bannered!  
A man must live? There is a cross against the sky  
That blazons forth—"A man must die!"*

—The New Outlook



# Wallet of the Week

THE CHRISTIAN WORLD, London, makes use of the term, "Good visibility," to enforce a plea for a clear comprehension upon the part of English statesmen of the aims, ideals and interests of the English nation. Anyone familiar with the fogs which are so common in London will readily appreciate the force of that figure. We are persuaded that no more in England than in America is there a need for "Good visibility," and a definite understanding of the paramount interests of the people and of the country.

\* \* \*

GENERAL CHIANG KAI-SHEK, chairman of the supreme Military Affairs Commission of China, means more to the life of China than a great military commander. He is a Christian, is the promoter of motor roads, irrigation and other government projects designed to modernize his country. He has recently initiated what he calls the New Life Movement. Its purpose is to encourage purity and rectitude in personal conduct and to do away with inefficiency and corruption in public life. It is said that this movement is about to cost him the support of some of the political allies who have helped to make his past achievements possible. Their loyalty and support is not a virtue—it is merchandise which they offer in the open market.

\* \* \*

THE HABIT OF REVIEWING BOOKS appears to be a scheme for sales promotion as often as it expresses a sincere appreciation of the work under consideration. The abuse of this practice was called to our attention recently by a layman's criticism of a well-known reviewer. If the reviewer had reservations, he did not intimate as much, for he commended the book as being "one of the best books Dr. O\_\_\_\_\_ has written." The layman purchased the book and, after reading it, he said that its whole tendency is "to undermine the foundations of Protestant Faith, and I personally fail to see why such books should be extolled in the leading (Church) paper." That has been exactly the experience of many seekers for good and wholesome literature; and pussy-footing reviewers have grossly sinned against the reading public.

\* \* \*

THE NEW OUTLOOK, Canada, makes some interesting comments upon the settlement of the "I'm Alone" case between the United States and Canadian governments. The statement alleges: "The wet press of both countries raised such a howl of protest at the time that one might imagine the vessel was carrying the Holy Grail." But, the statement con-

tinues, it was a rum-running enterprise in defiance of the prohibition laws of the United States; and, although the revenue officers may have been guilty of a technical breach of international law, the "Canadian people are exceedingly sorry and indeed thoroughly ashamed of the whole sordid affair." . . . They "have felt all along that Canada ought to have done the apologizing. Our part in the liquor-smuggling into United States territory was a scandal, and a crime, not only against our neighbor but against humanity. And the fact that American bootleggers were in league with our criminals is no excuse for the crime."

\* \* \*

THE MURDER OF REV. AND MRS. JOHN C. STAM by Chinese communists is one of the most brutal and pathetic incidents of modern times. Rev. and Mrs. Stam were Presbyterian missionaries, and they were married in China in October, 1933. The communist murderers were boys of high school age and were about two or three thousand in number. Baby Helen Priscilla, three months old and brought into the world by a Caesarian operation, was abandoned to her fate by the wretched assassins who fled to the mountains for refuge. She was discovered by a Chinese pastor and was carried back in a rice basket over the forty tragic miles along which her martyr-parents had been driven to death. Her tender life will be a monument to the faith and the devotion of the parents she will not recall; and not less to the apostolic quality which has made the Christian Church a reality through these two thousand years since Calvary.

\* \* \*

THE CHRISTIAN LEADER of Boston says some straight things about some terms which have recently come into vogue in church calendars and press announcements of services: "Guest preacher has come into style within a comparatively few years. Used only occasionally at first, it now is in the headlines of every religious paper. It imports the manners of a French dancing master for use in a venerable institution called the Christian Church. There is nothing incorrect about it. Nobody can deny that a visiting preacher is a guest preacher. It is simply cheap, tawdry and unnecessary. It emphasizes what is too much in evidence now, the part of the minister. He is the star. He is the clown, glorified tight-rope dancer, ring-master, what you will. And yet all the time behind him is an institution that was there long before he was and will be there long after he has gone. We have too many polite introductions in our services, too much tea drinking in our pulpits, too many smiling guest preachers." Amen!



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, FEBRUARY 14, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### SOWING THE DRAGON'S TEETH

Two incidents discussed in the Church press recently emphasize the importance of official attitude in the promotion of respect for law and government. The first was a threat alleged to have been made by the mayor of Atlanta, that he would open a liquor store in defiance of the General Assembly of Georgia, if that body should not repeal the existing prohibition legislation of that State. The other was a recommendation contained in the parting message of Governor Miriam Ferguson to the Legislature of Texas, proposing a virtual repeal of prohibition acts by a statute immunizing for a period of twelve months the violator of that law, who should pay a fine equal to the ordinary liquor license tax. Both of these propositions are saturated with a spirit of anarchy and insubordination and utterly inconsistent with official responsibility, not to mention the official oath to uphold and enforce the law. We do not discuss the individuals to whom these statements are attributed; but we do not hesitate to say that such wretched duplicity as these alleged statements imply has militated against respect for law throughout the centuries; and such perverse words are doing not a little to bring government into disrepute now. Such public utterances have ominous significance in times like these; and there is never a time they should not arouse resentment in the minds of all good citizens. We need to ask ourselves whether we are prepared for the anarchy which such utterances invite and encourage. Can we disregard the sacredness of life and property without jeopardizing our own heartstone.

What would be the effect on society if the orderly processes of its regulation should be destroyed? To what quarter shall we look for the defence of our rights and the safeguarding of civilization, if a patriotic devotion to government be dissolved? And who is responsible for leadership in civic loyalty and righteousness, if not the officers who are chosen to administer and to embody the ideals of law and order? The fabric of civilization is too precious a possession to be made the pawn of appetite, passion or prejudice.

### THE ADVOCATE CAMPAIGN

Elsewhere in this issue of the Advocate will be found a complete list of the churches and charges which have officially notified us of their acceptance of a share in the Advocate campaign. To one and all of these we make grateful and sincere acknowledgement of this interest and help. Still others are being added from day to day and those will be given place in a subsequent list. We have had information that some others have agreed to participate; but we do not feel that we should enter such without official authorization. We are confidently counting upon every station, circuit and preacher in the three Conferences to share with us generously in this task. If an amount can not be budgeted, just get us a generous list of subscriptions for your share—that will be entirely satisfactory. We have half of the Advocate debt pledged and we wait for other churches to speed us on the second mile of the journey to success. The Advocate debt will be paid, and we want the whole of Mississippi and Louisiana Methodism to have a creditable part in the achievement and in the rejoicing. Every church can have a part and we believe that they will share in this work.

### REV. M. L. BURTON

A brief announcement of the death of Rev. M. L. Burton, was carried in the columns of the Advocate two weeks ago; but the long distinguished service which he rendered as a Methodist minister entitles him to more than a mere mention of his death. At the time of his going away he was in his fiftieth year as a member of the Conference; he had been one of the leading pastors and presiding elders; and no man in the Conference was more completely identified with every interest of Mississippi Methodism past and present, than he was. He was a native son of the State, was among the first who registered at the opening of the Mississippi A. & M. College; he was a lifelong student of Mississippi history and traditions; and he was always and in all things a loyal and upstanding citizen. In Methodist circles, his name was asso-

ciated with every worth-while movement of the fifty years of his ministerial career. He was the first superintendent of the Methodist Orphanage then located at Water Valley, Miss. He and Rev. J. A. Bowen of the North Mississippi Conference were co-founders of the Institution in 1896, and Brother Burton was a valuable member of its board of directors until the day of his death. For three years, he was vice-president and business manager of Whitworth College of Brookhaven; and in his last years, even though a superannuate, he was the business manager of Millsaps College and actively supervised all its affairs. To his integrity, experience and good judgment, the college will owe a debt of lasting gratitude and appreciation. Mississippi Methodism owes much to his interest and unremitting toil for the splendid collection of documents and source materials now kept in the Department of Archives and History at the State capitol. He was twice married, and a son by his first wife and the wife of the second marriage survive him. A good man and a faithful builder of Zion has gone from us—gone to be at home in the Father's house. We revere his memory and we say, "Peace to his ashes."

### SOCIAL AND MORAL COLLAPSE

"Wholesome America" is the name of a broadside sent out from 97 Parker Street, Newton Centre, Mass. It is an attack upon movements seeking to give legal and moral sanction to the public vices and social corruptions which have been outlawed by the American public. It seems that the restoration of the iniquitous reign of liquor may not be without effect of encouragement to all other forms of vice—those which are the inseparable associates of drink, and the debasing practices which the moral sentiment of the nation has outlawed as public enemies. It is alleged that a bill was introduced into Congress, on January 9, 1935, to authorize the Secretary of the Treasury of the United States, with the approval of the President, to conduct a lottery to raise funds to exceed a billion dollars. For our part, we do not believe that the President would sanction any such scheme; but the very proposal shows a degeneracy of political fiber which is both ominous and threatening. Such a proposition could only be made upon the assumption that public morals have sunken to a stage of tolerance for such corruptions; and the very suggestion is a serious commentary upon the state of American morals. But why shouldn't such an assumption be made when the fight for clean movies and the social purity is undermined by entertainments, even in church circles, which consist of impersonations of the most wretched characters of the screen? And to this is added not infrequently

(Continued on page 6)

### THE REPLY TO DR. EMBREE

The reply to the address of Dr. Embree, carried on the Forum page of the Advocate last week, was prepared by Dr. D. M. Key, president of Millsaps College. Dr. Key's name was not on the manuscript and for that reason was left off the paper as it appeared in our columns. We make this explanation and apology to Dr. Key.

## Contributed Editorial

### THE PRACTICE OF TITHING

By Rev. G. W. Pomeroy

One of the most fertile fields in the Christian life in which to apply the pragmatic test, is in the experience we call TITHING. The Psalmist said to skeptics, concerning the Godly life, "Taste and see." To the skeptic, I would say about tithing, "Try it." Dr. Fosdick said concerning the Christian life—that it was like good music—"It does not need defense, it needs rendition." Tithing does not need defense, it needs practicing. But it must be practiced with an abandon if it is to bring the greatest blessing. At the very moment a person begins to argue with himself about just what his income consists of, just then he begins to weaken the results of the experiment. If Scriptural injunction is not enough proof for you, then try and let it prove itself.

I know individuals who tithe and you can't argue with them about its merits, they know. I know a whole Church that tried tithing and it reached a new all time HIGH in resilient, buoyant faith and in spiritual living, to say nothing of its unprecedented bank account—and that in the years of depression. I saw that little Church burdened by debt, laboring under a defeat complex that came near to wrecking it. The official board along with the membership, laboring under this philosophy of defeatism talked about closing the doors of the church. The question of money had become a cantankerous sore that infected the heart of the Church until its spiritual life was nearly destroyed. A savior was needed. One was found in the experience of a Church-wide Tithing experience that was to be tried out for ten weeks. At the end of that time the Church owed not one penny. The preacher was paid in full, the presiding elder was paid, back debts were wiped out, Conference claims were paid in full, but most wonderful of all the Spiritual life of the Church was at high tide. The Church was saved.

Let's be honest—we really can't find a fault with the plan of tithing, we just aren't Christian enough yet to enter into the only real way to support the Kingdom of God in the world.

DeRidder, La.





# The Forum



## MORE THAN SKIN DEEP

By Bishop Warren A. Candler

With reference to the "Color Line" some people flippantly say that it is "no more than skin deep;" but in this they contradict the facts of ethnology and the records of history.

The distinctions of the races are established by God and nature; and these racial lines cannot be effaced.

Some would accuse the Southern people sharply because of the "color line;" but the color line is drawn equally in other sections.

For illustration observe the laws of marriage in states other than the Southern commonwealth. In Arizona the law forbids marriage between White, Black, and Yellow races. In California Whites cannot marry Blacks, mulattoe or Yellow races. In Colorado no marriages are permitted between Negroes, mulattoes and Whites. In Delaware no marriages between Whites, Negroes, or mulattoes are lawful. In Idaho Whites may not marry Blacks, Yellows or mulattoes. In Missouri the law forbids marriages between Whites, Negroes, and Mongolians. In Nebraska no marriage is lawful between Whites, Negroes or Mongolians. In North Dakota marriages between Whites and Blacks are illegal. In Oregon no marriages of Whites with either Negroes or Mongolians having one-fourth of colored blood are permitted. In South Dakota Whites may not marry Africans, Koreans, Malaysians, or Mongolians. In Utah Whites may not marry Negroes or Mongolians. In Wyoming Whites may not marry Negroes, Malaysians or Mongolians.

These laws are not born of racial prejudices, but they are the results of wisdom. Miscegenation between races always has, and always will, result in the deterioration of the mixed population.

Within racial lines crossing of stock seems to have improved and strengthened the parties to the crossing and their children. Thus in England there is a mingling of several Caucasian stocks. Hence, the poet laureate of England sang, "Saxon, Norman and Dane are we." He might have included also the strain of blood coming through the Norman French. This commingling of stocks made the very strong people of England, but there has been in Great Britain no intermingling along racial lines.

In our own country, where our territory is more widely extended, and into which have come great

varieties of people, the case is far different. Laws to prevent miscegenation are wise and necessary.

Recently there has appeared a book entitled "Brown America," in which the author predicts a time when all the various racial stocks will have been commingled, and a brown nation produced, different from any of the races which have entered into its production.

This is a mere pipe dream, the racial lines in America will be preserved and no amount of sentimental talk to the contrary will have any marked effect upon the matter.

It is worse than idle for agitators of the North to denounce the South on account of "the color line." That line is drawn in the North as well as in the South. Of course, the colored population North is small as compared with the total population; and, hence, students of all colors are admitted into the public schools; but even in this particular the continuance is opposed by pupils and teachers in many schools.

A few years ago a judge in Detroit, Michigan, ruled that a Negro could own property in a restricted district of that city, but that he could not occupy it. This decision is not cited for criticism, but as a marked proof of the existence of "the color line" as far north as Detroit.

It is very easy for Northern lecturers and writers to discuss glibly the so-called race problem. They can discuss it easily because they know so little about it. And they are not as concerned about their own consistency as they might be. They seem more concerned about censuring the Southern people than about observing the inconsistency of their own people.

If the Negro population in the North were as great as it is in the South, the Northern people would draw "the color line" quite as distinctly and emphatically as do the Southern people.

A few years ago the Northern Methodist General Conference, at its meeting held in Atlantic City, passed a resolution that the body would not again meet in any city where the hotels did not receive as guests people of all colors. That was a case of playing to the galleries but it may be doubted if that resolution can be carried out. It is said already that the committee appointed to provide for the entertainment of the Northern Methodist General Conference in 1936 is finding great difficulty in carrying out the resolution. It is affirmed that several cities, the representatives of which applied for the

next session of the Northern Methodist General Conference, withdrew their applications when the requirements of this resolution were brought to their attention. Just how the matter may be worked it is not possible or necessary to say, but the present situation of perplexity and difficulty confronting the committee shows that "the color line" is drawn in the North as it is in the South.

But there is a prevalent habit among certain classes of writers and speakers in the North to abuse the South on all possible occasions. They talk most mournfully about the corruption of elections in the South, not seeming to remember that the most flagrant violation of election laws are not in the South, but in the state of Pennsylvania. Those who know say that in no other state is there more corruption of the ballot box and other misdeeds in the matter of elections.

In like manner much ado is made over lynchings in the South, although there have been notable cases of lynchings outside the limits of the South. A Federal law is now proposed to prohibit lynching and to punish lynchers with Federal penalties. But in all the South during the year 1934 there were less than 15 lynchings and the number annually decreases.

Nobody will defend lynching, it is a horrible offense in which the law is lynched as well as the victim of the lynching.

But in Chicago and New York and other large cities of the North gangsters kill annually a far greater number of people than are victims of lynchings in the South. Moreover, a gangster kills for money. Their wrong doing is inspired by the low motive of greed.

But this base passion has given rise to no lynchings in the South. Lynchers in the South are not trying to get money, but to avenge some of the most repulsive forms of crime.

It is not amiss to say that it is strange that annual statistics are gathered and published purporting to show the number of lynchings; but there are no such statistics gathered about the killings in Chicago and New York and other Northern cities for money.

Again, Southern men and women are consistently opposing and denouncing lynching in the South, and the effect of their opposition has been to diminish this offense against law and order; but is there any such organized opposition to gangsters and robbers in the North?

Now, the truth is no section of this country is free from all sorts of wrong-doing and crime. It does not behoove any section to point the finger of scorn and condemnation at any other section on this account. Least of all should the Southern people be

held as sinners above all that dwell in the United States.

As a matter of fact, the number of church members in proportion to the population in the South is far greater than in any other part of the nation; and the type of religion in the South is pronouncedly evangelical. In the Southern churches there are very few heresy trials, and very little heresy preached.

Are the Christian people of other sections ready to assume that the most religious section of our country is the most sinful, and that the purest type of Christianity is the most fruitful of offense?

Surely such an assumption would be an indictment of evangelical Christianity.

We do not need any additional laws for the suppression of lynchings. That matter belongs to the police power of the States; and the more that power is transferred to the Federal Government the worse it is for the States and the national government.

To transfer this duty and authority for putting down lynching from the States to the Federal Government is to debilitate and disorder the enforcement of law by both the State commonwealth and the Federal Government.

## SOCIAL AND MORAL COLLAPSE

(Continued from Page 4)

the coarsening diversions of polite but not always wholesome social practice. Our church folk had as well realize now that, if the tide of social and moral corruption now sweeping the country is to be stemmed, and if society is to be saved from utter moral collapse, we must keep ourselves unspotted from the world. Any practice which amounts to an apology for the worst in our social history is tantamount to a denial of our allegiance of truth and sobriety. We can better brook the railery of the advocates of vice than submit to the utter ruin of our social life.

## QUEEN REKHETRA

Queen Rekhera of Egypt has suddenly emerged from the silence of more than three thousand years; and a part of her romantic story has been recovered from the sands in the vicinity of the great pyramids, through articles which robbers stole from her tomb. Thus the avarice of the ghoul and vandal have been made to serve the interests of Archaeology in Egypt, in helping to solve some of the age-old riddles of that ancient civilization. It is believed that the new evidence will set back the date of the famous sphinx by nearly a thousand years, and that means that the center of gravity of Egyptian history will be shifted accordingly.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

he established the Church in Philadelphia, where he was instrumental in securing an uncompleted building from the German Reformed Church. In that building St. George's Church was opened in 1769. It was largely through the importunity and correspondence of Captain Webb that the first missionaries were sent over, and throughout his stay in America he rendered an invaluable service to the Methodists. He left the country at the outbreak of the Revolution and died in Bristol in 1796; but he lived to see the enterprise, which he labored to promote and to which he gave without stint, an established and self-supporting Church.

The early stages of the Methodist movement in America were initiated and directed by this little group of a half dozen lay preachers whose only authority was their love of God and their passion for souls. From the heights of "Golden Hill" in New York to far away Virginia, they established Wesleyan centers. A stone church in New York had been dedicated, and St. George's in Philadelphia was on the way to fame before a single representative of Mr. Wesley arrived. When Richard Boardman and Joseph Pilmoor reached Philadelphia they received from the Methodists a fraternal welcome; and from the hand of Captain Thomas Webb, a plan of the American circuit. After the arrival of the missionaries, the irregulars soon disappeared. Embury withdrew to the north and Strawbridge dropped out of the itinerant ranks. Captain Webb retired from the field with all the English missionaries except Francis Asbury, but Methodism had been established.

We turn now from the study of the irregular and uncommissioned preachers to the period of the missionaries who came over as the official representatives of Mr. Wesley. These were all young men, but with enough experience under the immediate supervision of the Founder to give the movement the form and the spirit which it had in England. The first effect of the presence of the missionaries was to bring system and order and connectionalism into the enterprise. Every settlement where Methodism had a representative became a link in the chain which reached from New York to Carolina; and the preachers were no longer settled pastors as Embury and Strawbridge had been, but they became Wesleyan itinerants.

Before the construction of Wesley Chapel was begun, "T. T.," presumed to have been Thomas Taylor who was one of the lessees of the ground upon which the chapel was erected, wrote Mr. Wesley a letter set-

ting forth the history of the American development, the plans for a chapel of their own, and he requested a copy of the "Model Deeds for Chapels." Then in true Methodist fashion he concluded his communication with a plea for "An able and experienced preacher; one who has both gifts and grace for the work." Who has not heard the benevolent depreciation of words like these: "There is a real work of grace begun in many hearts, by the preaching of Mr. Webb and Mr. Embury; but though they are both useful and their hearts in the work, they want many qualifications for such an undertaking; and the progress of the work here depends much upon the qualifications of preacher?" Dr. Wran-gel of the Swedish Church in Philadelphia besought Mr. Wesley to send missionaries to assist the Americans, as did Captain Webb also; and Mr. Wesley at last acceded to their desire.

The first two missionaries sent were Richard Boardman and Joseph Pilmoor. They arrived in Philadelphia, October 24, 1769, and New York and Philadelphia were the centers from which they operated. Boardman's itineraries carried him as far north as Providence and Boston; and Pilmoor, who was a product of Mr. Wesley's Kingswood school, journeyed as far south as Savannah, Georgia. Boardman established a society in Boston, but it seems to have disappeared before Jesse Lee inaugurated the permanent phase of New England Methodism, almost twenty years later. Both of these men, after spending a little more than four years in America, returned to England, January 2, 1774. Richard Boardman remained in the Wesleyan connection until his death; but Joseph Pilmoor became dissatisfied after his return to England and left the Methodists. Subsequently he returned to America and became a clergyman in the Protestant Episcopal Church, and was for a long while rector in a Philadelphia parish. He appears to have retained his loyalty to Methodism and his journals constitute a valuable source of early Methodist history.

The next missionaries to be sent were Francis Asbury and Richard Wright, who landed at Philadelphia, October 27, 1772. Asbury began at once and in earnest the long, strenuous and glorious career to which he was destined. Wright's work was confined chiefly to Maryland and Virginia; but he was not in accord with the ideas of Asbury, and after about a year he returned to England. Asbury remained on the field, even through the trying years of the Revolution, during which he was in retirement at the home of Judge White in Delaware for more than two years. Almost

from the time of his arrival, he was a guiding spirit of the work; at the Kent County Conference in 1779, he assumed the control of the societies; he was made Bishop at the Christmas Conference which organized the Church, in 1784; and he labored without ceasing until death overtook him, March 31, 1816. No man contributed more to the making of American Methodism than did this stern apostle of order and righteousness.

Thomas Rankin and George Shadford, missionaries sent out by Mr. Wesley, landed in Philadelphia, June 3, 1773. They were accompanied by Joseph Yearbry, a local preacher, who was later received into the itinerant ranks. Mr. Wesley appointed Rankin to supersede Asbury as his representative. The first Conference met in Philadelphia, July 14, 1773, and Rankin betrayed at once the stern and seemingly arbitrary disposition which soon brought him into conflict with Asbury and the American preachers. Mr. Wesley issued a recall to Asbury; but he was away on his wide circuit at the time and the outbreak of the War defeated the order. Rankin left America in 1777, but Shadford remained until March, 1778.

No two men were ever more unlike than were Rankin and Shadford. Rankin was probably not as self-willed as some have pictured him, but the modest Shadford is not known as he deserves to be. His record is that of a mediocre preacher, but a man of God. He loved the people, he lived for them and he won them. No American circuit that he served failed to report a substantial gain. His two years on Brunswick circuit in Virginia resulted in approximately two thousand accessions; and it was the first real demonstration in America of the meaning and power of Wesleyan evangelism. A great revival broke out and Brunswick circuit became the center of the greatest Methodist activity in the New World. It swept over Dinwiddie, Amelia, Brunswick, Sussex, Prince George, Lunenburg, and Mecklenburg counties in Virginia, and its influence was felt far beyond that section. The Minutes of 1776 and 1777 show an increase of three or four thousand members, the direct result of the revival. Shadford left America with a record of fruitfulness unsurpassed, and the best beloved of all the Wesleyan missionaries.

The last two preachers sent over by Mr. Wesley were James Dempster and Martin Rodda. They came in 1775 just as the fires of the Revolution were about to break forth. Dempster was from Scotland and was educated in the University of Edinburgh. Mr. Wesley had great regard for him; but he was not able to adjust himself to the Methodist ministry, and he remained in the work less than a year. He later became a minister in the Presbyterian Church and spent his life in America. By a curious turn of fortune, his son, John Dempster, was admitted into the traveling connection of the Methodist Church in 1816, and he gave

long and useful service in its ministry. Martin Rodda was an indiscreet and an intemperate Tory, who made untold trouble for the Methodists. He labored around Baltimore, and when his indiscretions brought him into peril he fled to the British fleet for safety. He and Rankin left for England in September, 1777.

Of the eight regular missionaries sent over by Mr. Wesley, five of them returned to England; Pilmoor became an Episcopal clergyman, and James Dempster a Presbyterian minister. Only Francis Asbury remained to lead the gathering hosts of the new Church. It should be said for the credit of Mr. Wesley and his representatives, that not one of the missionaries became a reproach to the cause which he came to represent. All of them had their faults; some of them were disappointed with the Methodist system and withdrew from the Church; and most of them were loyal to their country; but not one of them became a traitor to Christ. In the eight years of their missionary operations, they laid a permanent foundation for the Methodist Church which was to achieve ecclesiastical independence following the Revolution. They made distinct contribution to the moral and religious life of America, which we do not always appraise at its real value. When Francis Asbury came out of his retreat in Delaware, he took the place of leadership in a cause which was already established in the hearts of the people. As he went from north to south, with clarion voice he called the dispersed sons of Wesley; the ranks filled anew; and Methodism resumed its interrupted march in the conquest of America for Christ.

The coming of the Missionaries gave to the Methodist movement in the Colonies a new and wider impulse. Although the preachers were under the necessity of operating from the urban centers, they accepted the entire field for their task. In many locations, permanent results were postponed to a much later day, but the missionary was a man of dauntless courage and faith. The local aspect of Methodist development ended with the arrival of the representatives of Mr. Wesley, and it was replaced by the connectional spirit—the soul of Methodist progress. Disconnected sectors were joined in a country-wide movement with a great evangelistic purpose and plan. Under the impulse of this new leadership, the societies had a phenomenal growth. There were no reliable membership records before 1769, but there were probably about three hundred Methodists scattered from New York to Virginia. When George Shadford left, the last of the missionaries who retired, more than eight thousand members were reported—a marvelous record of growth for the ten years of missionary labor.

Still another peculiarity of the spread of Methodism in America, was its unequal distribution. Some historians account for this by saying that it was due to

(Continued Next Week)



## Mississippi and Louisiana

Rev. H. H. Wallace writes that his people have been very cordial and kind to him, and that he finds plenty to do.

An appreciated note from Mrs. Elizabeth Cassity, widow of Rev. J. B. Cassity, still has the tone of active enlistment in the work. Her home is Ruston, La.

Rev. H. L. Johns, the presiding elder of Monroe, La., District, was in the city a few days ago. He gave a good account of his charge in that important field.

Rev. Ivan O. Donaldson, Montrose, La., sends us a copy of his calendar, a neat folder which he says is proving very helpful in the enlistment of interest in his services.

Rev. L. J. Power, presiding elder of the Seashore, Miss., District, is making full proof of his ministry in that field and office. His second round of Conferences is published today.

Brother De Witt Wilson, lay leader of Chalylbeate charge, is magnifying his office, and the Advocate has no better friend. He has already sent in 8 new subscribers on a quota of ten.

Hon. W. B. Clarke, the capable and worthy lay leader of Monroe District, is already out on his district-wide visitation. We are sure that his aggressiveness will bear fruit throughout that section.

Rev. W. I. Henley reports the inclusion of the Advocate in the budget of Inverness and Isola charge of which he is pastor, and a check for the first payment is sent with the list of names to whom the paper is to be mailed.

According to the calendar of Galloway Memorial Church, the city of Jackson has 600 families to be cared for by the Welfare Association, and Prof. R. E. Steen, I. S. Barnes and Rev. John L. Sutton

have been named a committee for that task.

We are in receipt of a very appreciative note regarding the work of Rev. C. K. Smith of Tallulah, La. Bishop Dobbs paid the church a visit and preached on the evening of January 27, and the work of the church goes forward smoothly and effectively.

Our good friend, Rev. L. A. McKeown, superannuate of Merigold, Miss., sends a list of subscribers and with it a good word. One of the few sermons that we have remembered through the years was his sermon on "Remove not the ancient landmarks."

A note from Dr. A. S. Lutz of Hammond, La., brings news of the death of Dr. Lucius D. McGehee, last week. McGehee is a name long associated with church and educational history in Mississippi and Louisiana. He was buried at Woodville, Miss.

Report has just reached us of the burning of the parsonage at Dubach, La., and the destruction of the library and personal belongings of Rev. W. F. Roberts. We understand that the house was insured for \$700.00; but we have no further information as to the disaster.

Rev. J. P. Bonnacarrere of Denham Springs, La., makes a good report for both his people and the prospects for success in the work of the year. A Church school annex is being built at Denham Springs; and the whole program of the church is being cared for.

The Advocate would greatly appreciate being informed of events of general interest to the Conferences, such as fires, deaths, and happenings of good fortune. We are seeking to give all the important news of the section served by the paper. Please let us know of important events.

We learn that the Board of Trustees

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of Southern Methodist University declined to adopt the recommendation of the faculty committee on Social Life, and of other organizations to permit dancing on the campus. Dr. D. B. Raulins is the representative of Louisiana on the board.

Rev. W. E. Thomas, one of the General Evangelists of the Church, has just closed an evangelistic campaign at Russell Springs, Ky., in which there were 300 professions. He was quite ill in December, but he continues his work. He is now in a campaign at Smith's Grove, Ky.

Miss Edna L. Acheson, director of Christian Education, of East Orange, N. J., will conduct two special courses in the Leadership School at Mount Sequoyah, July 8-22. They are "Creative Teaching in Christian Education," and "Supervision of Christian Education in the Local Church."

The News Bulletin of Millsaps College reports much activity for the coming semester, both in class work and in other activities. We note, also, that Miss Aimee Shouds, M. A., of Columbia University, recently a member of the Belhaven College faculty, has been appointed instructor in Education on the faculty of Millsaps College.

Emory University will conduct its eighth annual Institute of Citizenship, February 11-15. The Institute is sponsored by the Division of Public Affairs in the University, and the speakers include Secretary of Commerce, Daniel C. Roper; Peter Molyneaux, editor, San Antonio, Texas; Marion Smith of the commission to settle the textile strike; and others.



## BUDGET CHURCHES

We acknowledge with thanks receipt of official notification from the following churches who have pledged their support in assisting to liquidate the existing deficit of the Conference organ by placing the Advocate in their budgets for the amounts indicated. Each week copies of the Advocate equivalent to the amounts pledged will be forwarded to persons indicated by pastors of budget churches.

	Per Yr.
Galloway Memorial, Jackson, Miss.....	\$150.00
First Church, Shreveport, La.....	125.00
Rayne Memorial, New Orleans, La.....	120.00
Carrollton Ave., New Orleans, La.....	72.00
First Church, Monroe, La.....	72.00
First Church, Alexandria, La.....	60.00
Minden Church, Minden, La.....	60.00
Trinity Church, Ruston, La.....	60.00
New Albany Church, New Albany, Miss.....	48.00
Parker Memorial, New Orleans, La.....	48.00
Brookhaven Church, Brookhaven, Miss.....	48.00
First Church, Greenwood, Miss.....	48.00
First Church, Lake Charles, La.....	48.00
Philadelphia Church, Philadelphia, Miss.....	46.00
First Church, Columbia, Miss.....	36.00
Epworth Church, New Orleans, La.....	36.00
Homer Church, Homer, La.....	36.00
Hazlehurst Church, Hazlehurst, Miss.....	36.00
Holly Springs Church, Holly Springs, Miss.....	36.00
Iuka Church, Iuka, Miss.....	36.00
Mansfield Church, Mansfield, La.....	36.00
Oxford Church, Oxford, Miss.....	36.00
Mathiston and Maben, Mathiston, Miss.....	28.50
Central Church, Columbus, Miss.....	24.00
Haynesville Church, Haynesville, La.....	24.00
Itta Bena Church, Itta Bena, Miss.....	24.00
Inverness and Isola, Inverness, Miss.....	24.00
Yazoo City Church, Yazoo City, Miss.....	24.00
Gibbsland Church, Gibbsland, La.....	18.00
Athens Church, Athens, La.....	12.00
Bernice and Farmerville, Bernice, La.....	12.00
Cotton Valley and Springhill, Cotton Valley, La.....	12.00
Choudrant Church, Choudrant, La.....	12.00
Gibson Memorial, Vicksburg, Miss.....	12.00
Ponchatoula Church, Ponchatoula, La.....	12.00
Sunflower Circuit, Sunflower, Miss.....	12.00

## CELEBRATES SIXTIETH ANNIVERSARY

Mr. and Mrs. I. T. Roach, 83 and 81 years old respectively, of the Alabama Church at Weldon, La., celebrated their 60th wedding anniversary on Sunday,

## Heard A Lot About Cardui and Used It With Good Results

For over fifty years thousands of women have taken Cardui for pain, cramps and nervousness at monthly periods. A great many learned from their mothers to take Cardui, or heard of it from reports of its good use by others. . . . "I take Cardui for pains in my side and headache," writes Mrs. H. R. Hartson, of Nevada, Mo. "At times I felt like something was pressing on the top of my head. This made me very nervous. I had heard a lot about Cardui and decided to use it. I did, with good results. It certainly helped me in every way." . . . Try Cardui in your case. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

January 27, at their home. The bride of 60 years, although unable to be out of bed, enjoyed the day with her family. Plans were made by the youngest daughter, Mrs. W. E. Brock of Natchitoches, to make the occasion a surprise but when members of the family continued coming Mr. Roach informed those present that they were not slipping upon him unawares but were a day early.

Happy were the hearts of the 27 children, grandchildren, and great-grandchildren when a tray laden with gifts was brought in to the honorees who graciously accepted and expressed their gratitude for even the smallest remembrance. The angel food cake on a beautiful cut glass plate bearing the dates 1875-1935 on whose center top stood a miniature bride and groom was then presented and admired.

When the bounteous dinner was ready to be served the guests gathered around the bedside of the bride honoree while the groom offered a very impressive prayer of thanks. Dinner was enjoyed by all.

During the day the honorees reminisced their wedding day. They are the only ones living of the group who witnessed the ceremony. They say their sixty years together has not been long.

Mr. Roach came to Louisiana from Alabama in 1874 and has resided in Claiborne Parish. Mrs. Roach came from Georgia to Louisiana in infancy and has lived here. The couple have been active workers in the church at Weldon since they came to that community serving in the capacities of teacher, Sunday school superintendent, steward and delegate to Conferences. Their home has been the home of preachers and they can recall together the pastors serving the Alabama Methodist Episcopal Church for years back. They have always been readers of the Christian Advocate. Mr. Roach says now that he finds the Advocate especially interesting and that it furnishes enough reading for the entire week for him.

This couple are the parents of nine children, four of whom are now living. They are Mrs. W. E. Brock of Natchitoches, Mrs. A. L. Mabry of Bernice, Mr. Claude Roach of Bernice and Mr. Clay Roach of Lillie. There are ten grandchildren: Elizabeth, Dorothy Jane and Billy Brock of Natchitoches, Malvin Mabry of Shreveport, Miss Thya Mabry of Louisiana State Normal, Mrs. A. H. Farrar of Lillie, Mrs. J. M. Akin of Bernice, Mrs. C. W. Camp of Haynesville, Meeta Jane and T. J. Roach of Bernice. There are eleven great-grandchildren and two great-great-grandchildren.

## ATTENTION MISSISSIPPI CONFERENCE!

A meeting of the Executive Committee of the Conference Board of Church Extension will be held in Capital St. Methodist Church, Jackson, Miss., Tuesday, March 12, at 2 P. M. Those interested may obtain application blanks for both the General and Conference Boards by writing the secretary, J. H. Morrow, Madison, Miss.

J. H. MORROW.

Madison, Miss.

## SHALL THE RURAL CHURCH FAIL?

By Rev. L. P. Jumper

The alarm is sounded from press, street and countryside that the Rural Church is a disappearing element on the field of Christian endeavor. This fact goes without question yet as we review this calamity there is a cause which imposes a responsibility of such failure, that someone must accept consciously or otherwise as a result of negligence or indifference.

In every place there is an abundance of material which God has provided for the interpretation of his word in living deeds and the promotion of His kingdom. The following is an illustration of the proof of a potential power changed to a kinetic force: Oak Grove, a small country church on the Mantachie charge, Itawamba county, Mississippi, had in 1930 preaching once a month and a small Sunday school for about two months in the spring of the year. In 1935 the same church has its regular preaching services, a live Sunday school, a splendid young people's organization, a local Board of Christian Education, executing the program of the church as outlined by the 1934 Discipline, a Daily Vacation Church School planned for the near future, an active board of stewards are meeting monthly every budget requirement. An intensive Teacher-Training course is part of the church program for the year. One Cokesbury course has been taught by the pastor in charge and one course, Worship, by Rev. W. R. Hammontree.

The course, Worship, taught by Rev. Mr. Hammontree is a memorial to his ability, enthusiasm, knowledge, Christian zeal and efficacy. The appreciation of the church is manifest in a request for a more extensive course of worship taught by Rev. Mr. Hammontree during the year.

The achievements of this rural church is a challenge to our dying communities. What shall we do? What does the Master require at our hands? What shall our answers be to the question MUST THE RURAL CHURCH FAIL?

Ratliff, Miss.



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

Mrs. L. W. Alford, chairman of Mississippi Council of Association of Southern Women for the Prevention of Lynching, attended the meeting of this Association in Atlanta, January 9-11, and writes: "According to a survey recently completed by the Department of Records and Research of the Tuskegee Institute Mississippi leads the nation in the number of lynchings during the year 1934. Our state had six of the fifteen mob killings. This is a most humiliating report and is deeply regretted by the 2867 women, 282 men and 44 officers of the law, Christian citizens of Mississippi, who have pledged ourselves to create a new public opinion in the state which will not condone for any reason whatsoever acts of mobs or lynchings." Whatever may have been the facts involved, this record has been written into our state history as being without defense. No outlaw performance which results in the taking of six lives can be justified at the bar of either righteousness or reason. It is encouraging, however, that lynching has decreased fifty per cent during 1934. Representatives from thirteen Southern States were present and participated in this meeting. The officers of this far-reaching movement are Mrs. Jessie Daniels Ames, Atlanta, Director; Mrs. Atwood Martin, Louisville, Ky., Chairman; Mrs. W. A. Newell, Salisbury, N. C., Secretary; Mrs. J. W. Mills, Vice President of our Woman's Missionary Council; Mrs. W. A. Newell, Council Superintendent of Christian Social Relations, and Miss Estelle Haskins, Council Secretary of Literature and one of the editors of "World Outlook," are listed among the representatives at large. Special mention is made of these outstanding women that the missionary women of the two Mississippi Conferences may fully realize that the educational program against lynching has its place under the department of Christian Social Relations. We urge that the members of each society make a careful study of the literature, which may be obtained through Literature Headquarters, Nashville.

The following statement was adopted January 10, 1935:

"There are factors involved in lynching which at the beginning of this movement we did not fully realize. As we have gone more deeply into the study of this crime we have become convinced that a verbal condemnation of lynching is not enough.

"During these last years many of us have gone in person to scenes of previous lynchings to study causes back of them. We can no longer plead ignorance of or remain silent about vital psychological and pathological factors present in these acts of violence.

"We believe that lynchings generally grow out of racial hysteria caused by the fear that white supremacy is in danger. We know that in many places any person, man or woman, can create a mob and incite it to destruction of life and property by arousing this ever-present fear. In condemning lynching we must face these factors and publicly acknowledge them.

"We believe that we should intensify our original program of education and enlightenment for the formation of right public opinion, which will be the creative force for changing the conditions out of which lynchings arise.

"We believe that the social, educational and religious forces of our country should set for themselves continuous, well-planned efforts to permeate the thinking of our people with a consciousness of these facts and viewpoints. We believe, further, that these forces should direct their energies toward an intelligent cultivation of those areas, both social and geographical, still retarded by ignorance and prejudice."

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### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The Baton Rouge District held its annual officers training day on January 16 in the First Methodist Church of Baton Rouge. Because of the severe weather many of the auxiliaries were not represented but those who were able to attend felt a most profitable day had been spent. Mrs. E. W. Chaney, district secretary, was unable to reach Baton Rouge until late in the afternoon. Several conference officers who were slated to lend discussions were prohibited from attending.

Mrs. Gilman McConnell, the capable new president of the Baton Rouge, auxiliary presided at the morning session. Mrs. Joe Brown Love led the devotional. Group discussions were led by Mrs. John B. Pollard. Dr. J. R. Spann closed the morning session with a quiet hour talk, taking for his subject "His Grace is Sufficient."

After a delightful luncheon and fellowship hour the afternoon session opened with Mrs. William Schuhle of Plaquemine presiding. Group discussions were led by Deaconesses Nettie Stroup and Verna Webster of St. Mark's. The crowning event of the meeting was an inspirational address by Mr. Thos. F. Neblett of L. S. U., whose subject was "The Problem of Peace." Mr. Neblett is the president of the National Student Federation of America and is the son of the president of the W. M. S. of the North Mississippi Conference.

\* \* \*

Lake Charles District is indeed to be congratulated upon its fine record of achievement of last year under the efficient leadership of Mrs. J. N. McDonald. All five zones of this district attained the Zone Honor Roll and the district over paid its pledge to Conference by \$457.58

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## MERIDIAN DISTRICT

The Missionary Institute for Meridian District was held in Fifth Street Church, January 15, with the largest attendance in its history. All pastors were present and a decided interest was shown by the laymen who filled the spacious auditorium both morning and afternoon. Dr. Joseph A. Smith, presiding elder, conducted the opening exercises, sounding a high note of aspiration and evangelism in his address. The arrow hit its mark and evangelism was carried in the program of the New Year.

The plan of work of the Board of Missions as regards evangelism in the Conference was given by Rev. John Lambert Neil and W. D. Hawkins which was a challenge to greater zeal and consecration.

Mrs. D. L. St. John, district missionary secretary, brought a message of unusual interest concerning the activities of the several societies in the district giving promise of greater things for the Kingdom.

Dr. and Mrs. W. B. Lewis were the guest speakers of the Institute and cheered our hearts by portrayal of success achieved, and indication of a coming harvest in the difficult Congo field. The progress the church has made proves that Methodism has a mission and a message for the nations. If Methodism is to survive then those who believe its Gospel and love its polity and practice, should be provoked and committed to heroic evangelistic activity. Belief of the truth has commanded the courage of those that have blessed the world. Manifestation of truth alone will scatter the obscuring shadows of ignorance of God, which enshroud the universe. Godly souls must proclaim the sinful men their guilt and danger and the full, free provisions of a loving Father's mercy and grace. The circumstances and conditions of this present time, invite evangelistic effort and spiritual uplift. Within the church, there are signs of fear and feebleness of faith. Abroad there is an undue regard for personal interest seeking enthronement, rather than right, the law of life. We note also a widely extended tendency to glorify the forces of unintelligent nature as all-sufficient causes in a way to destroy faith in a living personal God.

These modern times call for a stronger faith. A faith that inspires others to

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

hopeful confidence and trust. The heart of humanity cries out for knowledge of the living God, whom it can worship, and adore, for the all sufficient Saviour who can give pardon and peace to the guilty soul. Methodism with its Gospel and experience of truth can answer the question of the soul and meet the need of the world.

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## Christian Education

### CHURCH SCHOOL LESSON, FEBRUARY 17

By Dr. J. R. Countiss

#### PETER ON CHRISTIAN CITIZENSHIP

**Be Temperate.** Whether the terminology be ancient or modern, "body and soul" or "dual personality," the war is on between the higher and the lower. From the little child who debates whether to eat his cake or keep it, to the wisest and greatest, the question is the same—today or tomorrow?—immediate gratification and regret, or deferred satisfaction and contentment?—the great risk and the big thrill, or the safe way and permanent peace?—the controlled and purposeful life, or the hap-hazard existence of impulse and solicitation? The "day of visitation"—test—is certain, and Christians are to be living demonstrations of the superiority of their "way." Results tell who is right. If we learned more by observation, we should have less to learn by experience.

**Be Obedient.** Loyalty to God promotes and comprehends lesser loyalties. A good Christian is thereby made better in every relation and activity. Order and government are of God. Even the imperfect is better than none. Who waits for the perfect, lives in vain and dies waiting. Few laws violate conscience and few are violated for conscience' sake. Submission to evil is not necessarily evil, as to bear ill is not to do ill. The Jews be-

lieved in a theocratic government and were troublesome and "seditious, even while they profited by trade under Gentile rulers. Christians were supposed to be a Jewish sect and subjected to ridicule and persecution accordingly. To their pagan neighbors, it was unbelievable that any could be as unselfish and temperate as they professed to be. Surely, there must be secret orgies where restraint was off and appetite reigned without limit. Even today, we hear: "I am better than your church members, sniveling hypocrites and meddlers with the liberty of others." It is the duty of the Christian to obey the law and to seek to improve the government.

**Be Different.** Conformity is one curse of our age, and a millstone about the neck of church members and—ministers! Even in the most godly homes, the cry of youth it, "let me do like others." We all shrink from being thought peculiar, or even different. Some would rather steal a dress suit than appear at a formal function without one. It is better to be different than indifferent. Christian individuals must build a Christian society. "No man liveth to himself." Letting intoxicants alone is no guarantee that they will let us alone. The drunken driver does not select the car into which he crashes. The saloon is back in its room with seven devils worse than the first. It seeks our youth, insidiously, persistently in press, bill-board, radio and movies. The road is made glamorous, but its end is death—death to a sense of discretion, of duty, of business judgment—death to body and soul. So long as the sober are endangered by the drunken; so long as they are taxed to clear up the wreckage caused by strong drink; so long as men desire the abundant life for themselves and a wholesome environment for their children; so long as they love the Christian ideal, so long must they fight intemperance. It is as little use to preach temperance with the lips and open the saloon with the ballot, as to build hospitals while scattering germs and cultivating disease. Eradication is the only final solution. Meanwhile, let us do the best we can under a government willing to sell its citizens for revenue. Let us preach, pray, educate and enjoin in every possible way till the traffic in character-wrecking narcotics, whether in liquid or powdered form, is forever banished from the earth. Our age, like that of Peter, is corrupt and sensual. Then there was no voice to

warn, no ballots to control. Now, we have both. On with the fight till the victory is complete and final.

Greenville, Miss.

#### To Whom It May Concern:

The Board of Christian Education of the Mississippi Conference is anxious to build up a circulating library for the use of the undergraduates in their Conference courses. With this in mind, we are asking any who may have books in these courses to either give them or loan them to this library for this cause. With the increased cost of the tuition, and the expense of purchasing the books, it is almost prohibitive for some on the salaries they receive to take the course. This has been mentioned to several members of the Conference and a number of volumes have already been promised. If this appeals to you, please correspond with the undersigned, or send the books direct to the office of the Board of Christian Education, 304 Millsaps Building, Jackson, Miss.

IRL H. SELLS,  
Executive-Extension Secretary.

#### CONDOLENCE TO MISS ANNA PHARR TURNER

Through this column the young people of the state wish to express their sincere sorrow at the passing of Mrs. A. W. Turner. Especially to Anna Pharr, who for years has been an enthusiastic and inspiring leader in young people's work, is given our assurance of love and sympathy in her bereavement.

MARGARET CAMP,  
State Publicity Superintendent.

#### WHEN YOUR DAUGHTER COMES TO WOMANHOOD

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Matthew 20:3—Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father.

It was quite natural that the mother of Zebedee's children should think James and John deserving the choice seats in the kingdom. She was their mother.

Jesus answered her request for this special favor by saying that the seats would be given "to them for whom it is prepared of my Father."

God is no respecter of persons. He does not arbitrarily show favoritism. He is impartial. He loves all. Hence Jesus asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (vs. 22). The connection is significant. God reveals Himself to those who seek Him. God bestows forgiveness upon those who repent. Spiritual baptism comes to those who consecrate themselves entirely.

Self-discipline is necessary to any achievement. "There is no royal road to learning." "Sure I must fight if I would reign." Apply the principle anywhere. Excellence demands its price. Conditions must be met.

Do you marvel at the man who prays easily and fervently and effectively? He has met conditions. Do you marvel at the man who lives triumphantly while you stumble along? The seats close to God are prepared for those who prepare their hearts.

Our generation wants spiritual attainment without paying the price of daily prayer, daily self-denial, daily cross bearing. But the words of Jesus are eternally true, "Whosoever shall save his life shall lose it; and whosoever would lose his life for my sake and the gospel's, the same shall save it." Mark 8:35.

The merchantman in the parable of Jesus saw the pearl of great price. He wanted the pearl and he attained it, but only after he had sold everything and paid the price of the pearl. "I lay in dust life's glory dead, and from the ground there blossoms red, Life that shall endless be." (George Mathesen).

### Prayer

May we be willing to relinquish our own self-determination for the higher will of Christ, and thus find abundant life? We keep the flesh subservient to the spirit and thus enlarge the spirit. We thank Thee that Thou dost meet us when we seek Thee. When we ask, the doors are opened. When we hunger and thirst after righteousness, we are filled.

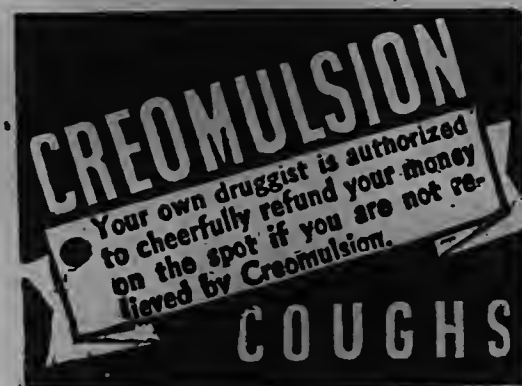
We search our hearts. May we be willing to drink of the cup that Christ drank, and to be baptized with the baptism with which Jesus was baptized. We ask in Jesus' name.

Jackson, Miss.

### THE SHUT-IN

I wonder if I'll ever smile again—  
See blue sky through leafy bower;  
See God's hand in every flower;  
My heart be free from pain.  
Yet smiles are sweeter seen through tears.  
The sun through the darkest cloud appears.  
The mocking bird sings sweetest through the rain.

GLADYS B. LEGG.



### YOUNG WOMANHOOD



Mrs. A. L. Turnbull of 112 Roosevelt St., Hot Springs, Ark., said: "Dr. Pierce's Favorite Prescription has been used in our family over a period of years. Both my grandmother and my mother found it an excellent system builder. Before using the 'Prescription' I was so weak, but after taking this tonic I felt just fine." Sold by druggists everywhere.

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## In Memoriam

### WM. J. HAMMON

Williams Jefferson Hammond, was born near Nashville, Tenn., June 6, 1878. Graduated in the law department of Cumberland University, Lebanon, Tenn., in 1908 and came at once to Jonesboro, La., where he practiced his profession till his death, December 27, 1934.

He served as District Attorney two terms and was twice elected to serve in the House of Representatives of his state, in which capacity he was serving at the time of his death.

He was married to Miss Jennie Harris, January 16, 1910, and they seemed just made for each other. He leaves his widow, a son Stanley, and Mildred and Dorothy Jean, together with two other nieces whom he had reared and loved as his own.

Brother Hammon was active in the masonic lodge, having filled every office in the lodge, and was always present, if some higher obligation did not keep him away. He was an Odd Fellow, and had filled, not only the offices in the local

lodge, but had gone to every office in the state, and was twice elected to the grand lodge of America and filled an important place in that body.

He united with the Methodist Episcopal Church, South, in 1923, and filled more offices and filled them better than any man I ever knew. He was, and had been for a long time superintendent of the Sunday school to which he was absolutely devoted, and was chairman of the board of stewards, and had served at different times as church lay leader, and was a delegate every year to the district and annual Conferences. Faithfulness was his motto and no cause ever committed to his hand was allowed to suffer. He led the delegation to the last Annual Conference and was placed on one of the important quadrennial boards.

He not only gave his time and energy to the church, but his money also, nothing could cause him to neglect the financial obligation which he regarded as binding as any bill of his own private making.

Brother Hammon was the most useful and the best loved man I have ever known. It just seemed impossible at first that we could ever carry on without him. Our love for him, and our confidence in him led us to place so much in his hands that his voice was the voice of the church and his judgment was the judgment of pastor and congregation. When losses come in the church, and we would feel discouraged he would always say we must carry on, and we know that would be his advice to us now and so we are determined to go ahead.

His body lay in state at the church Sunday morning, arriving five minutes before ten as it was his unfailling custom to get there at that time. The funeral was at 2:30, and the largest congregation that ever attended any church funeral in Jonesboro attended. Three weeks to an hour an advance step in the church was made in which several hundred dollars was raised to erect an educational building to his honor and to be known as the Hammon Memorial.

Jonesboro and Jackson Parishes have lost the leading citizen, his family one of the most devoted husbands and fathers, the lodges a most useful member, and the kingdom of God a worthy and exemplary Christian, and the Methodist Episcopal Church, South, has lost a capable leader. But we must and we will carry on the work he loved. A sad farewell here, but a happy good morning there, awaits us.

JOHN S. HENLEY.

### RESOLUTIONS BY W. M. S. OF ELECTRIC MILLS, MISS.

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved friend and co-worker, Mrs. Anna E. McCormick, who for twelve years, as president of the Missionary Society proved an efficient and Christian leader, leaving us an example of kindly service and humility in doing the Master's work; and

Whereas, in the years that she lived among us, the good that she did, especially the life that she lived, will linger in our memory. Its influence will continue until sin is no more, and the Kingdom is established throughout this old world. Now, therefore be it

Resolved, that though we grieve for the passing of such a friend, we bow to the will of the Omnipotent and Omniscient Ruler of all things knowing that our loss is her gain; and be it further

Resolved, that the Missionary Society extend its deepest sympathy to the grief-stricken family in their bereavement; and be it further

Resolved, that a copy of these resolutions be placed in the minutes of our Missionary Society, one be sent to the sorrowing family, and one be sent to each of the following publications: Kemper County Messenger, Brookhaven Leader, and Christian Advocate.

"Green be the turf above thee,  
Friend of our better days;  
No one knew thee but to love thee,  
No one named thee but to praise."

Respectfully submitted,

MRS. A. C. GRANTHAM,  
MRS. DELLA M. FIELD,  
MRS. T. L. McCURLEY,

Committee.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
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CANAL STREET - - - N. O., LA.

## How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

## A CHILD'S LAXATIVE SHOULD BE LIQUID

(Ask any doctor)


For your own comfort, and for your children's safety and future welfare, you should read this:

The bowels cannot be helped to regularity by any laxative that can't be regulated as to dose. That is why doctors use liquid laxatives.

A liquid laxative can always be taken in the right amount. You can gradually reduce the dose. Reduced dosage is the secret of real and safe relief from constipation.

The right liquid laxative dose gives the right amount of help. When repeated, instead of more each time, you take less. Until bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, natural laxatives that form no habit — even in children. Its action is gentle, but sure. It will clear up a condition of biliousness or sluggishness without upset. Every druggist has it.

 Dr. Caldwell's  
SYRUP PEPSIN

## QUARTERLY CONFERENCES

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District—Second Round

Becker, at Tranquil, Feb. 15.  
Houston, Feb. 17, 11 a.m.  
Buena Vista, Feb. 17, 7 p.m.  
Algoma, at Ebenezer, Feb. 19, 11 a.m.  
Coffeeville, at Scoona Valley, Feb. 24, 11 a.m.  
Water Valley, Main St., Feb. 24, 7 p.m.  
Pontotoc, Feb. 27.  
Tupelo, Feb. 28.  
Woodland, March 3, 11 a.m.  
Houlka, at Wesley Chapel, March 3, 7 p.m.  
Derma, at Big Creek, March 5.  
Calhoun City, March 5.  
Vardaman, at Rhodes Chapel, March 10, 11 a.m.  
Aberdeen, preaching only, March 10, 7 p.m.  
Nettleton, at New Chapel, March 12.  
Greenwood Springs, at New Hope, March 13.  
Prairie and Strong, at Strong, March 17, 11 a.m.  
Eupora, March 17, 7 p.m.  
Mathiston, March 18.  
Bellefontaine, at Walthall, March 19.  
Okolona, March 24, 11 a.m.  
Amory, March 24, 7 p.m.  
Shannon, at Brewer, March 26.  
Tupelo, preaching only, March 31.  
Salem and Friendship, at Sand Springs, April 7, 11 a.m.  
Aberdeen, April 10.  
Pittsboro and Bruce, at Pittsboro, April 14, 11 a.m.  
Toccopola, at Thaxton, April 14, afternoon and night.  
Randolph, at Hunter's Chapel, April 15.  
Verona, at Plantersville, April 21, 11 a.m.  
Fulton, at Friendship, April 21, afternoon and night.  
Tremont, at Mt. Pleasant, April 28, 11 a.m.  
Smithville, at New Salem, April 28, afternoon and night.  
Water Valley, First Church, May 1.  
Paris, May 2.  
If any changes necessary in this schedule, let the pastor communicate promptly with the presiding elder.

W. P. BUHRMAN, P. E.

## Columbus District—Second Round

Starkville, preaching, Sunday, Feb. 17, a.m.  
Artesia and Shaeffers Chapel, at Artesia, Sunday, Feb. 17, p.m.  
Kosciusko Circuit, at Bethel, Saturday, Feb. 23, a.m.  
Kosciusko Station, Sunday, Feb. 24, a.m.  
Pickens and Goodman, at Goodman, Sunday, Feb. 24, p.m.  
Mashulaville, at Mt. Hebron, Sunday, March 3, a.m.  
Louisville, Sunday, March 3, p.m.  
Louisville Circuit, at High Point, Sunday, March 10, a.m.  
Sallis, at McAdams, Sunday, March 17, a.m.  
Durant, Sunday, March 17, p.m.  
Ethel, at Shady Grove, Sunday, March 24, a.m.  
Longview and Cedar Bluff, at Smyrna, Sunday, March 31, a.m.  
Crawford and Mayhew, at Crawford, Sunday, March 31, p.m.  
Chester, at Nebo, Sunday, April 7, a.m.  
Ackerman, Sunday, April 7, p.m.  
Sturgis, at Big Creek, Sunday, April 14, a.m.  
West Point, Sunday, April 14, p.m.  
Noxapater, at \_\_\_\_\_, Sunday, April 21, a.m.  
Brooksville, Sunday, April 28, a.m.  
Caledonia, at Flint Hill, Friday, May 3, a.m.  
Macon Circuit, at Salem, Sunday, May 5, a.m.  
Shuqualak, at Shuqualak, Sunday May 5, p.m.  
Weir and McCool, at McCool, Sunday, May 12, a.m.

The pastors will please be prepared to answer questions nine and ten at the Second Quarterly Conference, as required by the new Discipline.

The Preachers' Institute for the Columbus District will be held at Kosciusko on Thursday and Friday, February 21 and 22, beginning at 10 o'clock Thursday morning and adjourning at 3 o'clock Friday afternoon.

The District Conference will be held at Macon on Tuesday and Wednesday, April 23 and 24.

V. C. CURTIS, P. E.

## Corinth District—Second Round

Marietta Ct., at Siloam, Feb. 8, 11 a.m.; 1:30 p.m.  
Booneville Ct., at Blackland, Feb. 10, 11 a.m.; 1:30 p.m.  
Rienzi, at Pisgah, Feb. 16, 11 a.m.; 1:30 p.m.  
Chalybeate, at Walnut, Feb. 17, 11 a.m.; 1:30 p.m.  
Christian Education Institute, at Holly Springs, Feb. 19, 9:30 a.m.  
Ripley, Q. C. Feb. 19, 7 p.m.  
Christian Education Institute, at Ripley, Feb. 20, 9:30 a.m.  
Booneville Station, Feb. 20, Q. C. after prayer service.  
Christian Education Institute, at Booneville, Feb. 21, 9:30 a.m.

Kossuth, at Wesley Chapel, Feb. 23, 11 a.m.; 1:30 p.m.  
Corinth, First Church, preaching 11 a.m., Feb. 24; Q. C. March 18, 7:30 p.m.  
Myrtle, at Bethlehem, March 2, 11 a.m.; 1:30 p.m.  
New Albany Station, March 3, 11 a.m.; 2 p.m.  
Iuka Station, prayer service and Q. C. March 6, 7:30 p.m.  
Mooreville, at Mooreville, Mar. 9, 11 a.m.; 1:30 p.m.  
Mantachie, at Shiloh, Mar. 10, 11 a.m.; 1:30 p.m.  
Burnsville, at Indian Springs, Mar. 16, 11 a.m.; 1:30 p.m.  
Iuka Ct., at Harmony, Mar. 17, 11 a.m.; 1:30 p.m.  
Corinth Southside, at Southside, Mar. 20, prayer service and Q. C. 7:30 p.m.  
Belmont, at Dennis, Mar. 23, 11 a.m.; and 1:30 p.m.  
Tishomingo, at Paradise, Mar. 24, 11 a.m.; 1:30 p.m.  
Guntown, at Pleasant Valley, Mar. 30, 11 a.m.; 1:30 p.m.  
Sherman, at Bethel, Mar. 31, 11 a.m.; 1:30 p.m.  
Holly Springs, April 3, prayer service and Q. C. 7:30 p.m.  
Blue Mountain, at Shady Grove, April 4, 11 a.m.; 1:30 p.m.  
Dumas, at Weirs Chapel, April 6, 11 a.m.; 1:30 p.m.  
Baldwyn, at Wheeler, April 7, preaching at 11 a.m.; Q. C. 2 p.m.  
Abbeville, at Mt. Zion, April 13, 11 a.m.; 1:30 p.m.  
Waterford, at Asbury, April 14, 11 a.m.; 1:30 p.m.  
Oxford, April 14, preachand and Q. C. 7:45 p.m.  
Corinth Ct., at Gaines Chapel, April 17, 11 a.m.; 1:30 p.m.  
New Albany Ct., at Wells Chapel, April 19, 11 a.m.; 1:30 p.m.  
Hickory Flat, at Pisgah, April 20, 11 a.m.; 1:30 p.m.  
Potts Camp, at Cornersville, April 21, 11 a.m.; 1:30 p.m.  
Ashland, at Rices Chapel, April 27, 11 a.m.; 1:30 p.m.  
Holly Springs, April 28, preaching 11 a.m.  
Corinth Southside, Mar. 17, preaching 7:30 p.m.  
Booneville Station, April 7, preaching 7:30 p.m.  
J. D. WROTON, P. E.

## Greenwood District—Second Round

Swiftown, at Swiftown, Feb. 17, p.m.  
Minter City, at Glendora, Feb. 17, a.m.  
Acona, at Acona, Feb. 24, all day service.  
Carrollton, at N. Carrollton, Feb. 24, p.m.; Q. C. March 14.  
Winona Circuit, at Columblana, March 2 and 3.  
Winona Station, March 3, p.m.  
Black Hawk, at Black Hawk, March 5.  
Duck Hill, at Gore Springs, March 10, all day service.  
Belzoni, March 13, p.m.  
Ruleville and Daddsville, at Daddsville, March 17, a.m.  
Tutwiler, at Rome, March 17, p.m.  
Moorhead, March 20, p.m.  
Ebenezer, at Hebron, March 24, all day service.  
Valden and West, at West, March 27, p.m.  
Poplar Creek, at Poplar Springs, March 31, all day service.  
Kilmichael, at Stewart, March 31, p.m.  
Sunflower, at Blaine, April 7, a.m.  
Drew, April 7, p.m.  
Kta Bena, April 10, p.m.  
Lexington, April 14, a.m.  
Tchula and Cruger, at Cruger, April 14, p.m.  
Inverness and Isola, at Isola, April 17, p.m.

A. T. McILWAIN, P. E.

## Sardis-Grenada District—Second Round

Holcomb, at Spring Hill, Mar. 2, 11 a.m.  
Shuford, at Love Joy, Mar. 6, 11 a.m.  
Pleasant Hill, at Lewisburg, Mar. 10, 11 a.m.  
Byhalla, at Byhalla, Mar. 12, 11 a.m.  
Mt. Pleasant, at Union, Mar. 13, 11 a.m.  
Olive Branch, at Mineral Wells, Mar. 14, 11 a.m.  
Tyro, at Tyro, Mar. 17, 11 a.m.  
Sardis Circuit, at Turza, Mar. 20, 11 a.m.  
Longtown, at See's Chapel, Mar. ...., 11 a.m.  
Hernando Station, Mar. 27, 7:30 p.m.  
Batesville Station, Mar. 28, 7:30 p.m.  
Oakland, at Tillatobia, Mar. 31, 11 a.m.  
Charleston Station, Mar. 31, 7:30 p.m.  
Lambert and Crowder, at Crowder, April 3, 11 a.m.  
Marks and Belen, at Belen, April 7, 11 a.m.  
Coldwater, at Love, April 10, 11 a.m.  
Senatobia Station, April 10, 7:30 p.m.  
Courtland, at Pope, April 11, 11 a.m.  
Cockrum, at Cockrum, April 14, 11 a.m.  
Red Banks, at Victoria, April 21, 11 a.m.  
Lake Cormorant, at Walls, April 24, 11 a.m.  
Horn Lake, at Poplar Corner, April 25, 11 a.m.  
Crenshaw and Sledge, at Crenshaw, April 28, 11 a.m.  
Sardis Station, April 29, 7:30 p.m.  
Grenada Station, May 1, 7:30 p.m.  
Como Station, May 3, 3:30 p.m.  
Arkabutla, at Truslo, May 5, 11 a.m.  
District Conference, at Lambert, April 17-18,  
W. L. STORMENT, P. E.

## MISSISSIPPI CONFERENCE

## Seashore District—Second Round

Long Beach, Feb. 17, 11 a.m., preaching.  
Ocean Springs, Feb. 17, 7 p.m., preaching.  
Moss Point, Feb. 24, 11 a.m., preaching.  
Saucier, at Lyman, Feb. 24, 7 p.m., preaching; Q. C.  
Handsboro and Second Church, at Second Church, March 3, 11 a.m.  
Bay St. Louis, Mar. 3, 7 p.m., preaching.  
Lumberton, Mar. 10, 11 a.m., preaching.  
Columbia, Mar. 10, 7:30 p.m., preaching.  
Gulfport, First Church, Mar. 17, 11 a.m., preaching.  
Pascagoula, Mar. 17, 7:30 p.m., preaching and Q. C.  
Mentorum, Mar. 24, 11 a.m.; 2 p.m.  
Wiggins, Mar. 24, 7:30 p.m., preaching.  
Oloh, at Oloh, Mar. 31, 11 a.m.  
Purvis, Mar. 31, 7:30 p.m.  
Poplarville, April 7, 11 a.m.  
Logtown, April 7, 7:30 p.m.  
Carriere, at Wesley, April 14, 11 a.m.  
Picayune, April 14, 7:30 p.m.  
Brooklyn and Bond, at Bond, April 21, 11 a.m.  
Biloxi, Main Street, April 21, 7:30 p.m.  
Escatawpa, at Caswell Springs, April 28, 11 a.m.  
Kreole, at Kreole, April 28, 7:30 p.m.  
Americus, at Hurley, May 4, 11 a.m.  
Leakesville, at Leakesville, May 5, 11 a.m.  
Lucedale, May 5, 7:30 p.m.  
Coalville, at White Plains, May 12, 11 a.m.  
Vanceville, May 12, 7:30 p.m.  
District Conference will meet at Kreole, April 24, 10 a.m. Pastors will please have delegates elected, and send names to me, as early as possible.

L. J. POWER, P. E.

## LOUISIANA CONFERENCE

## Ruston District—Second Round

District Institute on Missions and Evangelism will be held at Homer, Feb. 18, 10 a.m.  
Jonesboro, March 3, p.m.  
Bernice and Farmerville, at Farmerville, Mar. 10, a.m.  
Ruston, Mar. 10, p.m.  
Dubach, at Harmony Chapel, Mar. 17, a.m.  
Choudrant, at Beulah, Mar. 17, p.m.  
Cotton Valley and Springhill, at Springhill, Mar. 31, a.m.  
Arcadia, Mar. 31, p.m.  
Athens Ct., at Wesley Chapel, April 7, a.m.  
Simsboro, at Simsboro, April 7, p.m.  
Calhoun and Downsview, at Whilite, April 6, a.m.  
Hodge, at Dodson, April 14, a.m.  
Clay, at Quitman, April 21, a.m.  
Gibbsland, at Oak Grove, April 21, p.m.  
Sibley, at Sibley, April 28, a.m.  
Ringgold, at Rocky Mt., April 28, p.m.  
Haynesville, May 5, a.m.  
Homer, May 5, p.m.  
Haughton, at Pleasant Valley, May 12, a.m.  
Mindene, May 12, p.m.  
Bienville Ct., at Strange, May 19, a.m.  
Bienville, May 19, p.m.  
Lapine, May 25, a.m.  
Eros and Claiborne, at Claiborne, May 26, a.m.  
District Conference will convene at Ringgold, May 28 and 29.

LOUIS HOFFPAUIR, P. E.

A Vegetable Laxative  
That Thousands Like

So many men and women have proved their preference for Thedford's Black-Draught, by buying it as needed, that you ought to try it if you are not really enthusiastic about the laxative medicine you have been using. Far and near, for nearly 100 years, Thedford's Black-Draught has been the standby of thousands of families as a laxative for the relief of constipation and many bad feelings due to faulty elimination. Surely it must be very good in its way to have had such long, widespread use. Let Thedford's Black-Draught help to bring you better health when you need a reliable, purely vegetable laxative.



# Christian Advocate

NEW ORLEANS

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Whole No. 4119.

## Conclusion

*THE churches must follow the way of education if they are to build for permanence. If there is propaganda for militarism abroad in the land we would meet it, not with propaganda; but with facts and with a Christian philosophy of life. Our task is not so much to promote issues as it is to lead people to face these issues with all the resources available and to arrive at their own points of view. Our function, we believe, is to furnish our constituency with such materials as will enable them to know as many of the facts as possible when otherwise some might be withheld; and to guide them into enterprises and activities expressive of their devotion to the cause of peace. In the face of the present world situation what can be more important than that the people of our churches, from the youngest to the oldest, apply the principles of Jesus to the problem of war as unreservedly as they apply his principles to questions of daily conduct? As we all commit ourselves to the peace cause, we appeal for a new devotion to the processes of education in order that our foundations may be secured.*

—The Churches and World Peace.





# Wallet of the Week



THE REVOLUTION IN URUGUAY, which broke out January 28, is being directed by General Munoz, the exiled head of the National party. It is apparent that the affair was carefully planned. A band of 1,000 well-armed men was organized in Brazil and simultaneously with the crossing of the border into Uruguay, telegraph and telephone wires throughout the country were cut. This fact made all reporting to the outside world impossible, but more important to the invaders was the fact the Government could not secure knowledge as to the movements of the revolutionary army, nor could it have accurate information as to the seriousness of the disturbance.

\* \* \*

REVEREND W. W. GIBSON, WESLEYAN MISSIONARY to the Province of Hunan, China, has been called home on account of his health. Although the Province is more than 250 miles square, the missionary has walked all over that vast area for thirty-four years; and he is well known on every road and in every inn throughout the district. He is said to be one of the ablest and most devoted missionaries that the Wesleyans ever sent out, and his withdrawal from that interior Province of China will doubtless be a real privation to the people whom he has served so long and so unselfishly. Before going to that mission field, he practiced law in England; and he carried to his greater task the trained mind that made him a great pioneer for his Lord.

\* \* \*

AN AUTOMOBILE DRIVER IN NORWAY, who figures in a traffic accident, is not allowed to give himself a character for sobriety and escape punishment. If he is charged with being intoxicated, a drop of blood is taken from his ear and tested according to the method of Professor Klaus Hansen of the University of Oslo, and if the specimen shows more than the permissible minimum of alcohol, that is the end of the argument. A few chemical tests might remove some of the hazards of American traffic; and they would certainly raise some arguments against liquor and those who sponsor its manufacture and sale.

\* \* \*

CAROLINE TICKNOR IN THE BOSTON TRANSCRIPT says of the "Fourth R," The three Rs, Reading, 'Riting and 'Rithmetic in the day of the little red schoolhouse, did not comprise the entire curriculum; there was a fourth R that played a vital part in the education of our hardy first settlers, whose industry and thrift built up this nation. The fourth R was Religion and the pursuit of Right-

eousness. The belief that man was a spirit, and not merely a body, was not then considered debatable, and in the training of a child the spiritual welfare was looked upon as the primary consideration. This point of view elicits small attention today, though many find our present methods sadly inadequate, and are now stressing the need of placing far greater emphasis upon the teaching of Good Citizenship.

\* \* \*

A YOUNG JAPANESE SCULPTOR, according to the Christian Century, has placed on exhibition in a New York gallery his bronze figure of a Negro who was lynched in Sherman, Texas. We do not know any of the facts concerning the incident which inspired his art; but it is certainly one of the bitter ironies of present day events, that a representative of a race, whom we esteem to be pagan and to whom we send our missionaries, should be able to offer such a rebuke to our own civilization. We may be offended by the art and by the use of the incident for artistic treatment, but one thought we can not escape. The artist has committed to the permanence of bronze those taunting words of the Book, "Physician heal thyself."

\* \* \*

DR. J. GRESHAM MACHEN, who some years ago fought a losing fight with the authorities of Princeton Theological Seminary over the Fundamentalist issue, is again to the fore in religious discussion. This time he is charged by the New Brunswick Presbytery with insubordination to the Church, on account of his support of an independent Board of Presbyterian Missions. This new Board, which had been organized as a protest against the alleged unorthodox teaching of the regular Board, was not given recognition as an accredited agency of the Church. It is in reality a revival of the old controversy. Dr. Machen may be charged with insubordination and one may not agree with his view; but there can be no question as to the sincerity, when he has staked everything for his conviction.

\* \* \*

MRS. MARY HAVEN THIRKIELD, wife of Bishop Wilbur P. Thirkield, retired, of the Methodist Episcopal Church, died in Brooklyn, New York, on February 15. She was seventy-six years of age, and was the daughter of Bishop Gilbert Haven who died some years ago. Bishop and Mrs. Thirkield were once residents of New Orleans, and the sorrow of the Bishop, himself just recovered from a serious illness, will enlist the sympathy of friends here. Funeral and interment was in Franklin, Ohio, on Monday, February 18.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, FEBRUARY 21, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### CONVICTED!

It is said that at West Point Academy the place of Benedict Arnold among the Generals of the army is a blank—he was a traitor to his country. So we believe that the name of a traitor to society should not be spoken, and certainly that it should not be heralded as has been the case in the wretched publicity given the trial at Flemington, New Jersey. We have not mentioned that name even once. Not that we held prejudice, or that we lacked interest in the most notorious case in the crime records of the century; but because we were unwilling to lend the columns of the Advocate to the gratification of a maudlin and morbid interest in the sordid and wretched story of one of the worst crimes ever committed in the history of the country. We are not without the instinct of sympathy; and, now that the trial is over, we simply record the feeling that justice has been done. We have a feeling of pity for a man whose perverted nature led him to commit such a heinous crime; but we believe that the only defence for civilization is in the faithful and fearless administration of justice through the courts. We place the interests of society and the sacredness of human life above pity or any other emotional urge of the soul. It is but natural that the first reaction to the verdict will be a softening on account of those who will be made to suffer through the infliction of the extreme penalty of the law. But no one should forget that there rests a shadow upon "Hopewell" that will abide until the resurrection morning. That shadow was as unmerited as it was uninvited, and not even the execution of its author can blot out its haunting and hideous outlines. Beyond every personal consideration, is society, bleeding, humiliated and stained by the ruthless cruelty of one who was a traitor to both law and morals. It was a desperate ordeal for the jury upon whom that grave responsibility fell; but their fidelity to duty, unpleasant and hard though it was, tends to fix anew confidence in the moral integrity of the American citizen; and the conduct of the case will strengthen the faith of the country in the unimpeachable honor of its courts of justice.

### SALVATION OR SOCIAL OBJECTIVE?

In certain religious circles, there seems to be a definite swing toward a political form of social regulation. We believe in social justice and we stand against the exploitation of any class, race or creed. We do not object to the enunciation of the great principles of economic and social righteousness through pronouncements by the church. But we wonder if a too particularized program may not be open to serious criticism; and if such does not tend to shift the emphasis from spiritual aims to a mere policy of social and economic control. We have in mind a specific case. Some months ago a certain American church, after a detailed indictment of what it termed "the present competitive profit-seeking economy," resolved to set itself to work for the abolition of the system and for the inauguration of "A genuinely co-operative social economy, democratically planned to adjust production to consumption requirements, to eliminate private ownership of the means of production or distribution wherever such ownership interferes with the social good." We recognize the saving clauses contained in this ambitious pronouncement, and we do not criticize the motive underlying it, but we wonder if it does not assume a judicial responsibility which might be too great for such a tribunal? In the case to which we refer, a small group of churchmen were undertaking, we think, to pass upon matters which have staggered the best minds of the world, not to mention their side-stepping the Gospel for a scheme of social regulation—becoming a divider of the inheritance, which Jesus refused to undertake. It is not the end, but the method to which we object. The church has a vital interest in every question which affects the lives of the people; but as its weapons are not carnal, its approach must of necessity be different. Without the heart change, the primary goal of the Christian enterprise, social schemes, however or by whomsoever christened, will end as political gestures do. We would keep the primary emphasis of the church upon the salvation of the people.

## THE MACON

Another name has been added to the list of major disasters in the air service of the nation. Along with the Shenandoah and the Akron, the name Macon must now be chiselled—a vain and melancholy memorial of what ought to be labelled as the unfriendly yesterdays of our international thinking. This monster of the air, pride and purpose of war-minded men, floated in the twilight some two thousand feet above the waters of the "Pacific," and without warning, it descended into the oblivion of the remorseless ocean. And night drew over the spot a pall of darkness which the devout Hebrew might have listed as a symbol of Jehovah's displeasure. But, aside from all moralizing as to the legitimacy of things built to destroy the lives of men, is the fact that these three monster dirigibles were constructed at a total cost of some seven million dollars and they have all descended from their last and lofty flights. So far as we know, not one of them served any useful purpose. Today they are melancholy memories, particularly to the families and friends of those eighty-nine men who rode to death in the sickening disasters. A certain popular magazine recently extended hospitality to one who brought the railing charge, "The Church Builds Battleships." Perhaps it may now offer a similar hospitality for that same writer to explain, "Who Destroyed the Macon." We believe that war and catastrophe are but the penalties which we must suffer for refusing to hear the voice of God: "Nation shall not lift up a sword against nation, neither shall they learn war any more."

## GOLD

At no time in many months has interest been so great or feeling so tense on any public question as in the Supreme Court decision on the "gold clause," which was a fundamental factor in National Recovery legislation. The decision of the court was rendered Monday at noon, and, while we have not seen the text of it, its general trend is said to be favorable to the government. Aside from all personal feelings in the matter, we would say that such a decision will do much to reassure the public and to help on the program of economic rebuilding now under way. We are glad that the decision was favorable to the administration, and we hope that it may cement public feeling and purpose regarding our common task. It is no time for retracing our steps, except for the protection of the honor of contracts with other nations and their citizens. We believe that the decision protects such obligations. We say this without reference to any political party or faction.

## Contributed Editorial

### FOLLOW ME

By Rev. J. Henry Bowdon

We are living in a confused and perplexed age. Possibly the confusion and perplexity of our times falls more heavily upon our boys and girls than on anyone else. The wide spread unemployment, the poverty, the want, and the social injustice of our times have taken from us much of the idealism of the past. We have been disillusioned just at the time when it hurts worst. We agree with Dr. Tittle, "It is now apparent that we cannot go on much longer with our national antagonisms, racial antipathies, and class conflicts, or with that reckless greed for gold which has pitted us against one another, caused us to fear and hate and hurt one another, led us more and more to depend upon physical force, taken away from us our faith in the reality and power of spiritual forces (our faith, that is, in God), and left us not only spiritually but even materially impoverished." That is not a very bright or hopeful picture, but we believe that it is a fairly accurate one. Is there any way that we might retint that picture—put a little faith, hope and love into it? We believe there is.

Last summer thousands of young people were brought face to face with the mighty challenge: "Dare We Be Christians." Thousands of us replied, "We Are Able." We knew that it would be difficult, but difficulty did not scare us. We remembered that Jesus did not take the easy way. He did not follow the line of least resistance. When we grew a bit indifferent and unconcerned, these words condemned us, "Ye have not yet resisted unto blood, striving against sin." There was hope, and courage, and faith in our lives now because we had accepted a challenge.

This summer we go back in our thinking nineteen hundred years and we stand by the river bank, in the market place, and on the highway to listen to the gentle words of the matchless Christ as he says, "Follow Me." Are you lost amid the confusion and perplexity of your times? Then listen as he says, "Follow Me." Has our cruel and heartless economic system been unjust to you, robbing you of your right to work, and taking from you a joyous and happy spirit? Maybe there is help for you in the call of Christ. Has the rank materialism of another generation left its blight upon your soul? Are you looking for an ideal around which to organize your personality? Are you in search of a leader who knows the way to happiness, joy, peace and life? Perhaps we had better follow one, who at least thinks that he knows the way to a better, richer and fuller life. Indeed we are convinced that we must follow him or perish in a world-wide catastrophe.





# The Forum



## PATTERN

By Rev. D. B. Boddie

It is near eleven thirty o'clock in the morning in the little city of Lake Providence, La., February 8, 1935. I am sitting in my study just across the street from the County Jail. Large crowds of Negroes are gathered. Each one has his eyes focused on an upper window of the jail. The crowds are getting larger all the time. They keep coming. Some are standing on cars, hoping to get a better view. Some are old, white-haired men and women, some young men and young women and there are little children. There is no loud talking. No clapping of hands. No shouts. There is a restless stillness, that makes me feel awful. What is all this? Just a few minutes more, and there will be a legal hanging in the jail. The trap will be sprung on one or two or three blacks—it may be a man and a woman. I am thinking as I look on this pitiable scene: The court has tried to do what we have instructed it to do. These black skin folks have been convicted of murder. The court has been faithful to carry out my instructions and yours, but what does it all mean? I read where a Japanese publicist said, "America Teaches, Japan Learns." Is it that these poor Negroes have learned their lessons of murder from white men and women? Remember, we are PATTERNS.

## SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Silently, surely, swiftly they are passing away, the old preachers and others, comrades of other years, and yesteryears of youth and mature manhood. Bryant's vision of life, his "Flood of Years" comes to my mind as I think of them, with all our hopes and all our fears, our failures, our success at times, the warm hearty hand clasp, the kindly beaming eyes, the words of cheer, the heart of fellowship. Every true, worthy life, writes its own "In Memoriam" on the tablet of past experience in the vast hall wherein is stored memory's harvest of years and years. Herein lies the real riches of life, and I sometimes think—it may be at the best times—one may have a gleam, foretaste of a fuller, larger life beyond. "Life and immortality brought to light," that's a glorious thought, a splendid promise that gilds all

the gloom of these latter years, an assurance of a Presence unseen, but not unknown to God's children. Oh friend, lay aside, cast out haunting doubt and fear; walk by faith with the Immortal One, and share immortality with him. For the Christ of the heavens deigns to walk with these erring ones of earth in comradeship and comfort. A few yesterdays ago an eminent jurist loved and honored by kindred and friends, then anon a cultured woman the light of whose face, tender with patience and kindly charity pass on. Lift up your heads oh gates of pearl, and let these heirs of glory come in. These and others like unto them will know their places in the house not made with hands. Many will be lonely as these are lost to sight but faith, and trust, and memory will store in the deep recesses of the soul what they were and how they crystallized in character graces high and holy. Such rich heritage do they leave with us, and not unlike strains of distant melody borne on vernal airs, cheer loved ones on the hither shore. What was it you said, Paul? "I have fought a good fight." Not only is life a pilgrimage, but a struggle and faith is the mightiest factor in the great arena. It bridges the chasm between two worlds and links the life that now is to the life beyond. So with these thoughts we consign our loved ones in death to Him who cared for them on the way home.

Shreveport, La., 628 Kings Highway.

## SOME OBSERVATIONS

By Rev. W. R. Lott

Our National Government is urging every family in America to make some improvement in their house. That is a good suggestion and as far as people are financially able every family in our nation should try to do some this year. I think something should be done to change and brighten up our minds and hearts. So many have had the same wall paper on their minds since that misunderstanding long years ago. The furniture of their minds has not been rearranged since they set their prejudices in early life. The windows have become darker and darker so that now they can't see any good any where in anybody. The water in the well is not like it used to be for so many things have fallen in and it has not been cleaned out. It might help change the environment to tear down some old fences which

have ceased to be any good. To hear the clear ring of hammers and the music of the saw might not hurt any of us for at least it would sound like we were building a better character.

\* \* \*

The hardest task a person has in the Christian life is to talk to some one about giving his heart to Jesus Christ. It is so easy to go all around the subject and then wait for a more convenient time. It seems that people can learn to pray easier than they can learn this. We all can talk glibly about children, business, domestic cares, and everything except the most important subject this side of the Judgment. The paramount question for every soul in this world is: "Is your soul in harmony with the will of God for you; or are you a rebellious prodigal son, or an obedient, faithful, believing son or daughter?" We can so easily point people to the best highway to the place they are going, but so many are dumb in the presence of one lost on the highway of eternal life. To lead one soul to Christ will revive the flame of a Christian heart into fervent glow and frequently it will revive a dying church. Maybe that is the reason Jesus said that his followers would be "the light of the world."

#### REV. A. W. TURNER ILL

A telegram from Rev. Robert M. Brown reports the serious illness of Dr. A. W. Turner of Shreveport. Prayer is requested for the recovery of this valuable servant of the church. No man in Louisiana has wrought more effectively for the cause of temperance than has Dr. Turner, and his illness will enlist the sympathy of a host of friends throughout the state.

#### "METHODIST MISSIONS" NEXT

There is increasing interest in the elective courses now being published in the *Adult Student*. A large number of requests for information in regard to these courses reach the General Board of Christian Education. Beginning with the first Sunday in April the *Adult Student* will carry a three months' elective course for adults on "Methodist Missions." Adult classes in the Sunday school should use this material; also all the groups in the local church which are interested in the cause of missions. For further information and advanced copies of the April *Adult Student*, write Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

#### WHY?

Faith is all that God would have us know  
Faith of violets, blooming in the snow;  
Faith of rivers that forever flow;  
Faith of grass; of trees that only grow  
And bear their fruits in season.  
Birds only know to sing; sunlight to dance.  
All nature tries God's glory to enhance,  
And man alone forever asks the reason.  
—Gladys B. Legg.

#### NOTICE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at West Point, Miss., on Tuesday, March 19, at 2 o'clock p. m. Blanks may be secured from the secretary. Applications should be in hand not later than March 15.  
J. J. BAIRD, Secretary.

#### NOTICE, LOUISIANA CONFERENCE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet at the First Church in Alexandria on Tuesday, March 12, at eleven o'clock. Applications either to the Conference or the General Board must come before this committee.  
MARTIN HEBERT, Chairman.

#### PENSION COSTS

For less than a million persons who would be eligible for old-age pensions, according to an estimate sent to the Capitol on Saturday of last week by the Administration, the yearly pension cost would be \$111,000,000. This figure contrasts favorably with the \$450,000,000 estimated by some congressmen as the total that would be required by the proposed plan. The table from which the Administration's estimate was made, drawn up by the economic security committee, was based on the number of persons above 65 who are receiving relief in the states, plus those who are getting old-age pensions in states that have pension systems. When the Administration's estimate was made, the Senate finance committee was receiving testimony from spokesmen for the Illinois Manufacturers' Association and others opposing the economic security plan. The House ways and means committee, after weeks of hearings, was settling down to consideration of the measure in executive session preparatory to a re-vamping for bringing it before the House. The committee's figures showed 736,342 persons above 65 on federal relief rolls, plus 179,557 who are receiving old-age pensions from the 23 states in which the laws are in effect. Laws have been passed in seven other states but are not yet in effect.

—Zion's Herald



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

the friendly attitude of a predominant church in one section as against the unfriendly attitude in another. The localities where the Church of England was predominant, for instance, is represented as hospitable ground. That, however, appears to be an assumption which it would be difficult to justify. A more likely explanation is that the people in some places were utterly dissatisfied with their church provision and were ready for change. It was not the friendliness of the Establishment in Virginia, but the disgust of the people on account of the character of the clergy which made a favorable atmosphere for Methodism. On this point, there appears to be pretty general agreement among those who have made careful study of religious conditions in the Old Dominion. Reverend Devereux Jarratt, rector of Bath Parish in Virginia, spoke of his predecessors in the parish as, "Velvet-mouthed preachers," who preached to the people, "Morality, and smooth harrangues, in no wise calculated to disturb their carnal repose, or awaken anyone to a sense of guilt and danger;" and he said, "Most of the clergy, as far as I can learn, preached for a long time, what is little better than deism." Rev. Archibald McRoberts, who was the only congenial and sympathetic friend of Jarratt, renounced the Church of England after spending twenty years in its ministry, and he became a Presbyterian minister. He wrote Jarratt, July 13, 1780, that the English Church owed its authority to an act of the legislature, and not to the word of God—prostituting the sacred institution of Christ to the vilest purposes and characters.

Bishop Meade, commenting on the corruptions of the Virginia clergy, alleges that the charge of gross misconduct is, "Evident from the petition of the clergy themselves to the legislature asking an increase of salary, saying that the small encouragement given to clergymen is a reason why so few come into this Colony from the Universities, and that so many who are a disgrace to the ministry find opportunities to fill the parishes." The Bishop says further: "Such being the case, who can question for a moment the entire accuracy of the account both of the preaching and the living of the clergy in his day as given by the faithful and zealous Mr. Jarratt? and who could blame him for the encouragement offered to the disciples of Mr. Wesley, at a time when neither he nor they thought there could be a separation from the Church of England? Dissent from various causes, was now spreading throughout the Commonwealth; dissatisfaction with

the mother-country and the mother-church was increasing, and the Episcopal clergy losing more and more the favour of God and man, when this devoted minister . . . , was glad to avail himself of any aid in the good work he was endeavoring to perform." In still another place, he says: "A pious member of the Church, from somewhere in this region, I believe, wrote to the Bishop of London of the gross ignorance of four clergymen, mentioning them by name, and of the immorality of one of them, comparing them with the learning and the piety of two Presbyterian ministers who had just come into the State, and prophesying the result of these things unless arrested." Even after the colonial regime had ended, he says that Jarratt was humiliated by the ordination of two candidates whom, as a committeeman, he had refused as unworthy; for Bishop Madison substituted another committeeman who passed them. This incident occurred in Petersburg, Virginia in 1792, and Bishop Madison's apology, "Ministers are scarce, and we must not be too strict," is itself a sufficient defence for the character and courage of the humble man who refused to become a party to a policy that compromised religion and the Church.

It is commonly assumed that the failure to plant Methodism in New England was due mainly to the antagonism and opposition of Calvinism, the accepted theology of that section. There can be no doubt that such did play a part, but we think it is not a sufficient explanation of the postponement. The New Englander was satisfied with the teaching of his church and with the character of its ministry; and when the advance guards of Wesleyan faith and practice appeared he was not ready for a change. But when Congregationalism became politicalized and secularized through its activity during the Revolution, and the Church taught a socialized philosophy rather than religion, the feeling and interest of the people changed. Abel Stevens says that, when Jesse Lee invaded Boston, there were fewer active parishes in the City than there had been fifty years before, and only "Old South Church" of all the Puritan establishment retained its evangelical allegiance. He quotes from the *Great Awakening* by Joseph Tracy, "There were many in the churches, and even in the ministry, who were yet lingering among the supposed preliminaries of conversion. The difference between the world and the church was vanishing away, church discipline was neglected, and the growing laxness of morals was invading the churches." He means that the religious leadership, which had been able to repel the early missionaries of Methodism, had lost its hold upon

the people and that they were thereby made ready for any innovation that might offer satisfaction for their hungry souls. They did not accept Jesse Lee without resistance or reservation; but the time was ripe for ecclesiastical change, and Methodism struck its roots deep into the soil of that rock-ribbed home of the Pilgrims.

War is always a disastrous incident in the life of a people, and in nothing is the effect more serious than the affairs of the church. The outbreak of the Revolution was particularly disastrous for Methodism; and nothing but the favor of God could have saved it from collapse and ruin. To begin with, Mr. Wesley greatly inflamed the minds of the Americans by his "Calm Address;" and the Tory activities of Martin Rodda and, in a less pronounced degree, of Thomas Rankin, did little to reassure those who were excited on account of the struggle. Forrest and Wren were imprisoned; Hartly was whipped and imprisoned; Peddicord was severely beaten; Garrettson was almost killed by a mob; and Asbury was fined in Maryland for preaching, was shot at, and was ultimately forced into seclusion for a period of more than two years. In zones of active military operations, the work had to be abandoned; and Benjamin Abbott says that in Trenton, New Jersey, the army turned the Methodist meeting house into a stable. But, notwithstanding the handicaps of war and a vicious public antagonism, the societies added ten thousand members during the progress of the conflict.

In England the difficulties were great enough, but Mr. Wesley was an ordained clergyman and he was supported by a small group of his fellow clergymen who were hospitable to him and to his work. But in America, from the irregular beginnings in 1766, to the day of the establishment of the Methodist Episcopal Church in 1784, there was not a single ordained Methodist minister, either missionary or native preacher, on the continent. The movement was developed by lay preachers under the direction of Mr. Wesley who remained on the other side of the Atlantic. The people felt very keenly the implications of mendicancy in their having to go to the altars of other churches for every ecclesiastically approved administration of baptism and the Lord's Supper. Their humiliation finally became the occasion of a revolt which came very near to overturning every prospect of securing a ministry for the Methodists, according to ancient and approved forms of ordination.

The ordination question had troubled the Methodists from the beginning; and from the days of Strawbridge, there had been an insistent demand for the right to administer them. The tenseness of feeling was greatly increased by the war and its complications, and by the number in the societies and classes, who had never been baptized. Even some of the preachers were not baptized. Under date of January 10, 1782, Asbury says: "Brothers M. and F. met me at White Oak Chap-

el, where A. C.—, one of our young preachers, was baptized by Mr. Jarratt." That statement refers to Adam Cloud who had been admitted on trial in 1781, and who was at that time one of the preachers on Roanoke circuit in North Carolina. In 1779 the Conference of the southern preachers was held at Broken-Back Church in Fluvanna County, Virginia, and it was resolved to ordain preachers for the Methodist societies. An ordination committee was named who first ordained themselves, and then proceeded to ordain others who were first elected by the Conference. The adoption of that course resulted in an issue between the northern and southern preachers which threatened the unity of the organization. The next Conference met at Manikintown, Virginia, and Asbury, Watters, and Garrettson appeared as ambassadors from the northern group. At first the southern preachers refused to be conciliated and a split seemed to be certain; but finally it was agreed to suspend the ordinations until Mr. Wesley might be communicated with, and the suspension was continued from year to year until 1784, when Dr. Coke was sent over with instructions from Mr. Wesley to do the very thing that had been demanded so long.

We have discussed the primary factors in the planting of Methodism; but there are certain secondary facts and influences which deserve some consideration also. A very advantageous and saving fact in the dark period of war and controversy was the great Virginia revival in 1775 and 1776. It stirred anew the spirit of evangelism among the Methodists; and their minds became so engrossed with the mighty manifestations of the presence of God, that controversy and ecclesiastical demands were forgotten for a time, and even the disasters of war were partially offset. The revival brought to the Methodist people a consciousness of the full meaning and power of the Wesleyan movement, and they became strongly attached to its spirit and polity.

Another important fact was the enlistment of auxiliary agencies in the work. There were many who contributed in this manner, but we notice one in particular. Devereux Jarratt, rector of Bath parish in Virginia, probably meant more to the founding of Methodism in Virginia than any other man outside of the movement. When George Shadford was assigned to Brunswick circuit in 1775, his staunchest ally was this modest and unassuming representative of the Church of England. He placed the prestige of his Church behind the Methodist cause: and Asbury says that he went so far as to ask that his own parish might be included in the Brunswick circuit, so that his people might have the benefit of class and be joined in society.

The first thing to be observed about Jarratt is that he was a lineal descendant of the type of spirit and ex-

(Continued Next Week)



## Mississippi and Louisiana

Rev. P. W. Sibley, Gonzales, La., reports everything as going well on his charge and says that he is looking forward to a good year.

The church at Woodville, Miss., is considering the erection of a two-room hut on the church lot, to be used specially by the young people's division.

Rev. R. H. Clegg, Hazlehurst, Miss., sends a good list of subscribers and with it a good word for the paper. Thank you and your people for their generous support.

Mrs. Ernest Moore, Malvina, Miss., is the Women's Page editor for the North Mississippi Conference. Please send all material intended for publication in that column to her.

Rev. Louis Hoffpauir diligently looks after all the details of his work as presiding elder of the Ruston District. His second round of conferences was published last week.

The indebtednesses on Verona and Hamilton churches of the Aberdeen District have been paid off and that is something to be proud of in these times of financial stress and difficulty.

Rev. J. M. Lewis reports the re-roofing of the parsonage at Long Beach, Miss. He says that all services of the church are well attended, but that the financial outlook is not so good.

Rev. J. L. Sells makes remittance for Mount Olive charge for the Advocate campaign, and with it assurance of the purpose to stand by the effort to put the paper on its feet this year.

Rev. L. M. Reeves, Sumrall, Miss., sends a word of encouragement and cheer from his charge, and we appreciate his interest and his spirit, and we expect continued good reports for his charge.

The Christian Education Institute for the Vicksburg District is to be held at

Port Gibson, Miss., February 26. Rev. S. F. Harkey is the pastor and Mr. H. H. Crisler is superintendent of the Church school.

Fayette and Gloster churches are making an experiment of providing transportation for recruits to the Church school. The results so far are said to be very gratifying. Revs. H. A. Wood and P. H. Grice are the pastors.

Brother R. E. Rushing of West Monroe Church writes us that at the instance of Rev. Martin Hebert, the pastor, they are underwriting the Advocate in their budget. With this report, he sends his personal good wishes for the paper.

Dr. Theodore Copeland, General Evangelist, Dallas, Texas, recently closed a meeting at Chattanooga. At present he is in a union revival at Fairmount, Ga., and on March 31 will begin a meeting at Galloway Memorial Church, Jackson, Miss.

An appreciated note from Rev. J. F. Dring, in addition to reporting the inclusion of the Advocate in the budgets of Ringgold and Heflin churches, says that his work is moving along splendidly and that he hopes for the best year of his life.

Rev. Henry G. Hawkins, presiding elder of the Vicksburg District, writes that May 14 has been fixed as the date for the unveiling of the monument on the spot where the Methodist Church building stood, in which the State of Mississippi was organized.

According to the Calendar of Tupelo, Miss. Church, one hundred and sixty men were present at a banquet. Judge T. C. Kimbrough, dean of the School of Law at the University of Mississippi, was the speaker and he is reported to have delivered a really great address.

Dr. John F. Foster, 444 Atkins Street, Shreveport, La., was in the city recently

in attendance upon the Masonic Grand Lodge of Louisiana of which he is the Grand Chaplain. He writes us an apology for not getting up to see us, and we are sorry that he failed to pay us a visit.

Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, is having an auspicious beginning of his second year. He has had accessions to the membership every Sunday for the last twenty-eight Sundays; and his financial campaign to culminate at Easter is meeting with an enthusiastic response.

A note from Rev. L. W. Cain, Winnsboro, La., brings us news of his illness. We regret to know that he has been in bed with a serious bronchial attack for ten days. Though still in bed, he was clear of fever when he wrote, and hoped to be up in a day or two. We trust that he may soon be fully recovered.

Rev. W. L. Broome, presiding elder of the Lawton, Miss. District and a former member of the Mississippi Conference, says that he has read the Advocate all his life and reads it still. He reports that they are still hauling water in that section, but that they have made a good start on the new Conference year.

Dr. Buhrman reports that the attitude of the officials in every charge of the Aberdeen, Miss. District indicates that a very earnest effort will be made to bring salary payments up to the assessments; and he says that the amounts assumed for Conference and General work total 47 per cent more than was paid last year.

President G. F. Winfield of Whitworth College sends us notice of the formal opening of the Tung-tree farm recently given to the College by Col. L. O. Crosby of Picayune, Miss. The notice reached us too late for insertion in our last issue. Governor M. S. Conner was the principal speaker and the gift was accepted by Mr. Sam E. Moreton, on behalf of the Board.

### WANTED TO PURCHASE

Old and Rare Books. Our current want list sent for 25c. P. O. Box 507, New Orleans, La.

### How's Your Stomach?



Mr. J. L. Morris of 521 Rose St., Waco, Texas, said: "I couldn't do a tap of work for nearly two years. I had no strength and my stomach seemed to be completely upset, but after I had used Dr. Pierce's Golden Medical Discovery I was able to resume my work. I have not had any stomach trouble since—that was some years ago." All druggists.

Write Dr. Pierce's Clinic, Buffalo, N. Y.



## CHILDREN'S DEPARTMENT— MISSISSIPPI CONFERENCE

As I look back over the children's work of the Mississippi Conference for the past year, I feel deeply grateful to the untiring efforts and keen interest of our faithful local superintendents—many of whom have rendered very outstanding work, and to the auxiliary presidents, the zone chairmen, and the district secretaries, all of whom have co-operated in a beautiful way.

The records show an increase over the previous years of 59 new organizations in the primary and junior divisions and a total of 155 organizations for these two divisions. The Council pledge for the department has been overpaid according to reports received by me. The type of work done is indeed gratifying. World friendship has been made very effective. Our children have participated in numerous worth-while projects and activities whereby friendly attitudes toward children of other races and classes

## DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

### "I Had A Nervous Breakdown"

says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

### "I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Sold by druggists everywhere

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

have been established. We know good seed have been sown and that God will give the increase.

Now that the co-operative plan has gone into effect this means that one organization with regular Sunday sessions, and wherever possible regular week-day sessions of the Church school, is the channel through which the missionary emphasis will be carried forward. Teachers of primary and junior children will seek to make world friendship an on-going interest throughout the year.

The Woman's Missionary Society will have the following relation to this plan:

1. Every society will elect a secretary of children's work who will be responsible now for helping primary and junior workers discover ways in which missionary emphasis can be made more meaningful in their respective classes and departments. Be sure to send me the name and address of the secretary.

2. The woman's section of the Board of Missions will share in the fourth Sunday offerings to the Home and Foreign Missionary Enterprise. Eight per cent of this offering will be directed to the woman's work. The secretary and other children's workers should see that the records are kept of the amount of the offerings made by each of the children's departments and that the Sunday school treasurer promptly sends the offering to Conference treasurer of the Home and Foreign Missionary Enterprise.

3. The woman's section of the Board of Missions is to co-operate in preparing World friendship units. The first unit will be on Japan and will be given in March. This unit includes eight sessions and cannot be completed in a month without extra sessions. It is strongly urged that the extra sessions be held on a week-day rather than on Sunday afternoon or evening because many of the activities suggested are more easily entered into on a week-day.

The books for this study must be ordered from the Methodist Publishing House. The primary book is I WONDER ABOUT JAPAN, and the junior, WORK WAYS IN JAPAN. They are 25 cents each and the Church school is ex-

pected to pay for these as well as all other literature.

Let us remember the work is entirely co-operative now with the Board of Christian Education and Woman's Missionary Society which will mean better advantages and greater opportunities for our Children, if we assume the responsibility that is ours.

MRS. PAUL ARRINGTON,

Conference Secretary of Children's Work.

Magee, Miss.

## FROM JONESBORO, LA.

The Lord hath done great things for us whereof we are glad. The pastor and the official board were led of the Lord to secure the services of Dr. D. L. Goals, general evangelist of Los Angeles, Calif. The revival began on the first Sunday in January and we were favored by the weather until the last Sunday and then the revival had reached such momentum that, notwithstanding a downpour of rain all day, we had three great services. The church here has never experienced such a spiritual awakening before. It is impossible to put on paper the power and results of the meeting. The largest day services ever held; the stores closing for the last week of the meeting; and Jews, Catholics, and all Protestants attending, and all alike speaking in highest terms of the revival. A large number was received into the church, and the number

(Continued on page 16)

**CAPUDINE**  
for  
**HEADACHE**

due to functional disturbances

**CAPUDINE** contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

At the beginning of the year it was our desire to have a group organized in every local church. We made little progress in 1934.

The Federal Council of Churches has published a program "The Fellowship of Prayer" for pre-Easter use. May we urge the groups to sponsor this program.

We cannot emphasize too strongly the necessity of the local groups having a definite plan for their discussion theme at the meetings and for their intercession. We must grow spiritually through intelligent reading and thought if we do our best work. Time must be allowed for this.

The supply of literature for this work has been exhausted but as soon as possible a new booklet and a new leaflet will be available from Literature Headquarters. Much time and value is to be secured by the use of our special page in the World Outlook.

We are gratified at the fine way some groups are working in our Conference. They are using their own plans and getting such fine results. The possibilities of the Spiritual life groups are as limitless as the power of God is limitless, and the need of the world is desperate. Let us truly believe in the power and claim

it for ourselves, our church, and our world.

There are many things for which we need to pray, but at this time we are asking the groups to join us in intercession for several objects in our work:

1. A deepened spiritual life in each individual in our church.

2. That every society meet its pledges in full, that the work be not hindered.

3. For the Council meeting in March, that it may be a time of rich spiritual development and wise planning as we begin a new quadrennium.

4. For our Conference meeting that the program may grip and inspire our women to consecrate their earnest endeavor to become world-minded Christians.

5. For all the Spiritual life leaders and groups that we may be truly creative in our work, and release power in the church.

These five requests mean much if we are faithful in our intercession.

The suggestion has been made that every local group meet for special prayer the day the Council opens, March 14.

### MISSISSIPPI CONFERENCE

By Mrs. H. M. McMullan

Mrs. John W. Boone, superintendent of supplies writes: "As the work for the New Year begins, I want to urge the auxiliaries to plan for sending boxes to our Wesley House, where they are needed to help carry on the work, also, to send boxes to our missionaries and superannuate preachers. In 1934, 196 boxes valued at \$1,735.48 were sent. I realize the local needs in every community have been great and much has been done to relieve suffering but let us not forget to send boxes to our Conferences Institutions. In helping others, we receive a blessing."

"Ye shall seek me, and find me, when ye shall search for me with all your heart." You are invited to unite in a world-wide fellowship of worship and prayer on the first Friday in Lent, March 8, 1935. Let us pray for: The missionary enterprise and for all who share therein. A quickened conscience toward the world's burden bearers. Courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world. Justice and understanding between individuals, classes, races and nations.

Special evangelistic services were held recently among the hospital patients at Ming, a Station in the Congo Mission, by the station evangelist, at the same time that the station revival was in progress. Dr. W. S. Hughlett, medical missionary in charge of the Minga hospital, says: "These services resulted not merely in a wave of spiritual emotion but in the people confessing their sins and insisting upon making wrongs right. The typical Negro is reputed not to connect his religion and ethical conduct as closely as one might wish. Therefore, the effect of this revival on the consciences of some of the villagers was a cause of genuine thanksgiving."

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Plans for the annual meeting of the Woman's Missionary Society of the Louisiana Conference in DeRidder are rapidly being completed. The dates are set for April 3 to 5. Mrs. Charles Sills of DeRidder has been made chairman of the registration committee, Miss Daisy Davies of Atlanta will be the Council guest.

Mrs. W. M. Ledbetter, Conference corresponding secretary, will attend the meeting of the General Missionary Council to be held in Little Rock, Ark., February 26 to 28. Attention at this meeting will be focused upon missionary work in Brazil and Europe, the discussions being led by mission secretaries of the Board of Missions who have recently made visits to these countries.

How proud we are, as missionary women when we learn of success coming to students of our mission schools in far away lands. Five mission schools in Korea, recently participated in an oratorical contest and English contest. Holston Institute girls, at Songdo, Korea, won first place in both contests. They were presented with bronze plaques which have to be won three times in succession before they can become the property of any school. But no matter who wins next year, Holston Institute will have the honor of having its name inscribed on these plaques at the very top of the list of schools that have held these trophies.

### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

#### POLICY PLANS.

Whole Life, 20-Premium Life, 20-and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

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#### PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

#### HOSIERY

5 Pairs Ladies' Chardonize Hosiery \$1. Guaranteed. New Nineteen thirty five Bargain Circulars ready. Write for them. L. S. Sales Company, Asheville, N. C.

## The Methodist Layman

### TITHING

By S. M. McReynolds,  
Louisiana Conference Lay Leader

"From the day of your fathers, ye have turned aside from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith Jehovah of Hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye rob me, but ye say, wherein have we robbed Thee? In tithes and offerings." Malachi 3:7-9 (R V).

There is no question concerning which our Church is more muddled and "at sea" than the question of our financial obligation to God. Leaders have advanced one theory after another until the average Christian is hopelessly confused. As a consequence, he has drifted into practices that are wholly inadequate and un-Christian. I believe most of us have come to the place where we can say with John Wesley "I am sick of opinions."

I believe it is clear from the passage in Malachi that when Christian people

### \*What Every Man Should Know!

Every man, whether married or single, should know the signs and causes of premature baldness. Doctors agree that poor scalp circulation, dandruff and scaly accumulations that choke the scalp pores are some of the chief reasons for early baldness.

If your hair is getting thin at the temples and crown, you are being warned—you are being told to go to your druggist for Japanese Oil the anti-septic counter-irritant which contains medicinal ingredients to stimulate local scalp circulation, and to get rid of dandruff and scaly accumulations.

Start the treatment tonight. Remember a bald head is not particularly attractive.

60c at any live druggist. Economy size, \$1. FREE. A valuable booklet, "The Truth About the Hair." Write National Remedy Co., Dept. 37-C, 56 W. 45th St., New York.

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start giving God's way, systematically and proportionately a revival will be forth-coming. "Bring ye the tithe into the storehouse, that there may be food in my house, and prove me herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Does not God mean what He says? Why do we doubt the wisdom of the tithe?

I am not unmindful of the many questions that will arise in your mind. Let us look briefly at a few. Should a man tithe when he is in debt? You are in debt to God, deeply. How do you expect to get out of debt to Him without tithing? Do you consider your obligation to Him less binding than those you have to men? Another question: How much of my tithe should go through the channels of the Church? I would suggest the larger part of it. All other worthy causes

and institutions receive their life-blood from the Church.

Some of you will more than tithe this year if you pay your pledge in full, regardless of your financial situation. I challenge you to step out this year and begin tithing! You can make no mistake. It's the only way, because it is God's way.

### RED EYES

Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.

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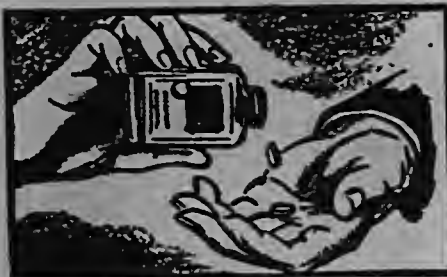
### When CHILDREN Need a LAXATIVE

When children are bilious, or have sour stomach, colic

due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp or play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery. Purely vegetable, pleasant tasting—children really like it. SYRUP OF BLACK-DRAUGHT is sold in 50-cent bottles.

## Scientists Find Fast Way to Relieve a Cold

Ache and Discomfort Eased Almost Instantly Now



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

### NOTE

#### "DIRECTIONS PICTURES"

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

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PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



## Christian Education

### CHURCH SCHOOL LESSON, FEBRUARY, 24.

By Dr. J. R. Countiss

#### JESUS HEALS; PETER PREACHES

Peter and John, though Christian apostles, went to the Jewish temple at the hour of prayer. We may well suspect the plety of those whose sectarian bias prevents their finding God among men who have less of light or learning. Christianity parted company with Judaism reluctantly, even as the Methodists with the Anglicans. Judaism might have become Christianity! She had her opportunities, and Jesus seems never to have been more pathetically disappointed than when she "would not," and her "house was left desolate." The apostles saw the religion of the Messiah not as a contradiction, but as a fulfilment of the law and the prophets.

The needy have ever known where to ask alms. The most godly are the most human, and the most humanitarian. Those who love God, love men. Worshippers are givers. The righteous do most to clear up the wreckage of sin and abate the suffering it has caused, as well as the suffering whose cause is unknown. Peter had no silver or gold. He was following hard after One who probably never had five dollars in his life, but whose gift to the world is more than the "foundations" and benefactions of all the rich. Peter gave "such as he had," and the beggar himself was enabled to be

a giver. True, money is needed, but when Christians cease to lament their lack of silver and gold and generously and joyfully give such as they have, there will be such an advance in the Kingdom of God as has not been seen since Pentecost. This done, Methodism might quadruple its harvest in a year without an additional dollar of expense. Unemployed American Christians have lost a million years of evangelistic opportunity, of gentle and generous ministry, during the Depression. Multitudes have robbed themselves of the privilege of worship because they had no coin to give. Their worship would have been precious to God and a blessing to others who despite their burdens have carried on. Unemployed a year, and not a day given to God's cause or God's needy—not even God's day! Even worse is the record of many who have both time and money.

The lame man received that which is better than money; Peter preached; three thousand were added to the church; then the rulers, imprisonment and trial. Peter before the Sanhedrin! He had cut a sorry figure when Jesus was before the same tribunal a few weeks before. Now, men mark not his cowardice, but his boldness. He does not flinch, though his life is now truly at stake. Thousands were converted, but not members of the Sanhedrin. No sinners are so difficult to change as religious sinners, especially if they are high in authority. Like true politicians, they question not the fact of the healing, but the authority of the healer. They would rather be regular than bright. They cited Peter for healing; he charged them with murder, even the murder of their Messiah, the world's only Savior. The accused became the accuser; the trial judges the defendants! How their consciences must have burned! They had thought themselves done with the Nazarene when Pilate wrought their bidding. They, Sadducees, believed death the end, and Jesus was dead. They had made sure of that. Peter was sure of his resurrection, and preached it in their faces and to all the world. Noble Peter! "Thou art a rock."

Healing power is God's power, as truly as creative power. Let us not rule him out because that power is today largely transmitted through medical skill by which millions are restored. The state has taken over much of the work of charity, and gives a living to thousands. The chief business of the church is to give life, to build character, to develop

personality, to restore spirit, and inspire courage. Let us give what we have. Better times tarry not for parties nor for political and economic theories, but for better people. There is "no other name" by which they can be produced.

Greenville, Miss.

### "YOUNG PEOPLE'S DAY"

"Young People's Day will be Sunday, March 10. The February issue (page 28) of the Epworth Highroad will carry a special program for use in local churches on Young People's Day. As far as the church at large is concerned, the offering which in other years has been taken on Young People's Day has been discontinued and we are asking for increased financial support on Church School Day, April 7. The educational values of the Young People's Day, however, remain, and we should encourage the observance of the day with an appropriate program."

### YOUNG PEOPLE'S WORK

At a recent meeting of the Baton Rouge District staff of Christian Education held in the home of Rev. K. W. Dodson, in Baton Rouge, plans were begun for summer camps, and other features of Christian Education in the district.

The Christian Adventure Camp, for Intermentals of 12 through 15 years of age, will be held July 30-August 3, with Rev. Ira W. Flowers of Covington as dean, and Miss Mary Searles as business manager. This camp will be a Conference-promoted program for the young adolescents of the Baton Rouge District, in lieu of a Conference-wide assembly for this age group.

The Christian Culture Camp for young people of 16 through 23 years of age will follow the Christian Adventure Camp, beginning August 6, closing the 10th. Rev. C. E. McLean will again be business manager.

The usual summer camp meeting will begin on the afternoon of the closing day of the latter camp—August 10, closing the following Sunday, the 17th. All of these programs will be held at Bluff Creek, La.

MARY SEARLES, District Director.

1000 Sales people wanted to sell RU-BON. Send one dollar for samples that sell for \$1.70 and information worth many times the price to any sufferer skin trouble, dandruff, athlete's foot, burns or piles. Only one set samples to person. RU-BON CHEMICAL CO., Kansas City, Mo.

**666** Checks  
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## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Isalah 57:15—For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

God is of endless duration. He inhabiteth eternity. Every moment of vast eternity is illumined by the presence of God.

There are no boundaries of space to his habitation. "If I ascend up into heaven, thou art there; if I make my bed

in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me. If I say, Surely the darkness shall cover me, even night shall be light about me." Ps. 139:8-11.

The text declares that God dwells in the high and holy place, for He is the high and lofty One. "Righteousness and judgment are the habitation of his throne." Ps. 97:2. "Unto Thee will I lift up mine eyes, O Thou that dwellest in the heavens." Ps. 123:1. "The Lord is high above all nations, and his glory above the heavens." Ps. 113:4.

But God "humbleth Himself to behold the things that are in heaven and in the earth." Pa. 113:4. "Though the Lord be high, yet hath He respect unto the lowly." Ps. 138:6. God dwells in the humble and contrite spirit. The majestic, sovereign, eternal Lord God has taken up his abode in the humble and contrite heart. From the great heights He stoops to the penitent soul. When man is reconciled to God, God reveals Himself. Our transgressions are removed as far as the east is from the west.

The condition of God entering the human heart is that He shall find humility and contrition. The word humility is derived from the Latin "humus," meaning earth. Humility is a simple word, but it is an important word in the vocabulary of a Christian. Contrition means even more than humility. It means brokenness of heart for having offended God. But God will never despise the humble and contrite heart.

God makes no promise to dwell in the heart of the proud and hearty. Selfishness creates a barrier. But contrition opens the door.

Note the work of God in the contrite heart. He "revives the spirit of the humble." He "revives the heart of the contrite ones." He that is abased is exalted. God heals the heart of the penitent when He forgives and gives peace. He shows mercy; according to His loving kindness and tender mercies He blots out the transgressions.

#### Prayer

We are impressed with the view of Thy greatness. Thy efforts to redeem us mean more to us when we consider Thy

majesty and holiness. We see how great is Thy compassion that Thou shouldest manifest Thyself to us.

Reverently, humbly, contritely, we come to Thee. Teach us Thy will. Make Thy abode in our hearts. We ask in the name of Jesus.

### WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best  
Department Store

CANAL STREET . . . N. O., LA.

## To End Stubborn Cough, Mix This Recipe, at Home

Big Saving! No Cooking! So Easy!

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up stubborn coughs. It takes but a moment to prepare, and costs very little, but it positively has no equal for quick, lasting relief.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made, and you get four times as much for your money. It never spoils and children love its taste. This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of Norway Pine, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

## DON'T NEGLECT MINOR THROAT IRRITATION

IT may become serious. Rub on soothing, warming Musterole. Relief generally follows quickly.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—quick and helpful in drawing out pain and congestion.

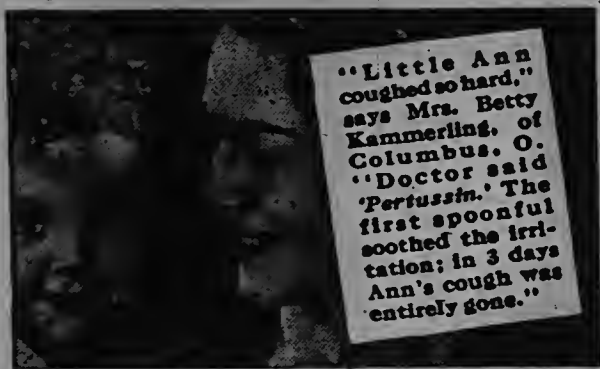
Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.



## "MY BABY'S COUGH STOPPED ENTIRELY!"

thanks to "Moist-Throat" Method



Extract of a medicinal herb stimulates throat's moisture glands

YOUR THROAT and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries. Sticky mucus collects. You feel a tickling . . . you cough!

To quicken the throat's flow of natural moisture, use PERTUSSIN. The very first spoonful increases the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief! Safe for babies. Tastes good. Get a bottle now!

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD.  
THEN COUGHING STARTS!



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Tastes good, acts  
quickly and safely



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## In Memoriam

### MRS. PATTIE Y. DUPREE

One year ago today the sweet spirit of Mrs. Pattie Y. Dupree took its flight to mansions above, leaving an aching void in the hearts of her innumerable host of friends and loved ones.

She was a woman of unusually strong personality, and in every way beautiful—spiritually, mentally and physically—and to know her was to admire and love her.

She was born March 7, 1882, and was married to Dr. H. T. T. Dupree March 8, 1881. To this union were born two daughters, both of whom died in infancy.

"Cousin Pattie," as we, the children, affectionately called her, was a devoted wife, and filled the position of mother to the Doctor's four children and a foster daughter in such a way as to make life sweeter and more blessed. Always holding up the highest and noblest ideals, she was an inspiration, not only to those of her own household, but to all with whom she was associated.

How dearly we loved her, and how very much we miss her!

For many years she had been a faithful, consecrated member of the Methodist church at Raymond, Miss., and there was always the "Prophet's Chamber" in her home, where any of God's servants knew there was ever a welcome for them.

Letters written by her dear hand, and tenderly preserved by her loved ones, bear beautiful testimony to her rare mental culture, purity of heart, and devotion to the highest ideals of life.

She had reached "the eventide" of life and awaited the summons of her Lord to come up higher, so just one year ago today, February 26, 1934, as the day was sinking into rest, her sweet spirit took its flight to the Father who gave it being, and she entered into "the land where there is no night."

In her life there was a blending of sunshine and shadows that ended in a glorious sunset.

Those of us who knew and loved her best may visualize the rapture that filled her soul when the portals of heaven were thrown open and she met her Savior face to face in the early morning of her new and higher life, her Coronation Day!

One year in heaven! What has it meant to you, dear one? A year so short to you, and so full of blessedness.

"Think of stepping on shores and finding it Heaven!  
Of taking hold of a hand and finding it God's hand;  
Of breathing a new air and finding it celestial air;  
Of feeling invigorated, and finding it immortality;  
Of passing from storm and tempest to an unknown calm;  
Of waking up and finding it HOME."

Her daughter,  
EMMA DUPREE O'NEALL

In Memory of Our Beloved President of Missionary Society,  
Mrs. Marion M. Lewis

"God, in His wisdom, has recalled  
The boon His love has given,  
And though the body slumbers afar  
The same is safe in heaven."

It is true that God is constantly gather-

ing his choicest flowers from His garden of souls, that live for a time here on earth as mortals, but with Him they will live and bloom anew.

There are none of us who could express in mere words how much we miss Mrs. Lewis, our president, co-worker and friend. No one could have been more kind, more earnest or loyal, more generous with her talent for leading and teaching. She so truly won our hearts that her memory will be always with us even though—

"A precious one from us has gone;  
A voice we loved is still.  
A place is vacant in our society  
Which never can be filled."

Respectfully submitted,  
MRS. JOHN LEACH,  
Social Service Relation, Methodist Missionary Society, Utica, Miss.

**Skin Torment**  
Itching, roughness,  
cracking, easily relieved  
and improved with  
soothing—  
**Resinol**

**..chest  
COLDS**

best treated  
by stimulation  
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Just rub on  
**VICKS**  
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PROVED BY 2 GENERATIONS

**CREOMULSION**

Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

**COUGHS**

## Constipated?

The doctors say . . .  
Use liquid treatment

Here is the soundest advice anyone can give on the subject of laxatives. It is based on medical opinion. We want you to have the benefit of this information no matter what laxative you may buy:

The secret of real relief from constipation is reduced dosage. You can't regulate the bowels unless you can regulate the help you give them. That is why doctors use a liquid laxative; the dose can be measured to a drop.

Avoid laxatives that you can't cut down in dosage; especially those that seem to require larger doses than when you began their use.

Under the doctor's care, you usually get a liquid laxative. The right liquid laxative gives the right kind of help, and the right amount of help. Smaller and smaller doses—until you don't need any.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara—natural laxatives that form no habit.

**Dr. Caldwell's  
SYRUP PEPSIN**

## FROM JONESBORO, LA.

(Continued from page 10)

of professions, reclamations and consecrations would run into the hundreds. Those joining the church included all classes, from the young and tender to those who had put off the call of God through the years; and from the lowly to the most outstanding citizens of the town and parish.

Dr. Coale is so far from having anything professional about him that he gets a thrill out of every good service or profession equal to that of a boy preacher who has just won his first victory in the Lord's work. He preaches the Methodism of our fathers, while pleading for the better life and service of every Christian, regardless of denominational lines. His ministry is a positive blessing to every Christian, and they came in multitudes to hear him. The one thing which has put some of our evangelists on the rocks is foreign to him. What the people give or pay, they do so without pressure or even mention on his part, unless the pastor forces the issue upon him. Of course, Christians always want to show their appreciation of such services, and therefore it becomes a means of grace. Dr. Coale is the pastor's friend in every way. The climax of his work along this line was doubling the subscription list of subscribers to the New Orleans Christian Advocate, and raising several hundred dollars with which to build an educational building, to be named the William J. Hammon Memorial. While we did a wonderful improvement of the church last year, it is easily discernable that our plant is entirely too small and thus we are launching out.

No, I am not mad, most noble brethren, but speak forth the words of truth and soberness when I say to my brethren in Louisiana, Tennessee, South Carolina and Missouri if you secure the services of Dr. Coale you will see the cause of evangelism, so dear to every true preacher's heart, lifted clear out of the criticism which some have caused to be made against our worthy and consecrated evangelists.

Dr. Coale was invited back next year by a unanimous standing vote.

JOHN S. HENLEY, P. C.

## Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

Alexandria District—Second Round  
IN PART

Trout and Good Pine, at Trout, Mar. 3, 11 a.m.; 2 p.m.  
Olla and Jonesville, at Jonesville, Mar. 3, 7:30 p.m.  
Melville, at Pamezzo, Mar. 10, 11 a.m.; 2 p.m.  
Opelousas, Mar. 10, 7:30 p.m.  
Glenmora, Mar. 17, 11 a.m.; 2 p.m.  
Bunkie, Mar. 17, 7:30 p.m.  
Montrose, Mar. 20, 7:30 p.m.  
Provencal, at Oak Grove, Mar. 27, 11 a.m.; 2 p.m.  
Natchitoches, Mar. 27, 7:30 p.m.  
Sicily Island, at Hamburg, Mar. 31, 11 a.m.; 2 p.m.  
BRISCOE CARTER, P. E.

## Monroe District—Second Round

Monroe, First Church, Mar. 3, a.m.; Q. C. May 13.  
Oak Ridge, at Fairbanks, Mar. 3; Q. C. 4 p.m.; preaching 7:30 p.m.  
West Monroe, Mar. 10, a.m.; Q. C. Apr. 24.  
Mer Rouge, at Collinston, Mar. 10; Q. C. 4 p.m.; preaching 7:30 p.m.  
Rayville, Mar. 17, a.m.; Q. C. Apr. 17.  
Delhi, at Delhi, Mar. 24, a.m.; Q. C. 2:30 p.m.  
District Lay Activities School, conducted by Dr. J. A. Crawford, at First Church, Monroe, Mar. 25-26.  
Lake Providence, Mar. 31, a.m.; Q. C. 2:30 p.m.  
Tallulah, Apr. 7, a.m.; Q. C. to be arranged.  
Tallulah Standard Training School, Apr. 7-12.  
Pioneer, at Forest, Apr. 14, a.m.; Q. C. 2 p.m.  
Oak Grove, at Kilbourne, Apr. 14, Q. C. 4 p.m.; preaching 7:30 p.m.  
Waterproof, at St. Joseph, Apr. 21, a.m.; Q. C. 2 p.m.  
Mangham, at Union, Apr. 28, a.m.; Q. C. 2 p.m.  
Wisner, Apr. 28, p.m.; Q. C. after preaching.  
Sterlington and Marion, at Marion, May 5, a.m.; Q. C. 2 p.m.  
Bastrop, May 5, p.m.; Q. C. to be arranged.  
Bastrop Standard Training School, May 5-10.  
Gilbert, at Boeuf Prairie, May 12, a.m.; Q. C. 2 p.m.  
Winnboro, May 12, p.m.; Q. C. after preaching.  
District Conference, at Oak Ridge, May 15-16.  
Gordon Avenue, May 19, a.m.; Q. C. 2:30 p.m.  
Columbia, May 19, p.m.; Q. C. after preaching.  
Bonita, at Bartholomew, May 26, a.m.; Q. C. 2:30 p.m.  
H. L. JOHNS, P. E.

## MISSISSIPPI CONFERENCE

## Brookhaven District—Second Round

Summit and Topisaw, at Summit, Feb. 17, 11 a.m.; Apr. 1, 7:30 p.m.  
Wesson, at Beauregard, Feb. 17, 7 p.m.; Apr. 2, 7:30 p.m.  
Pearl River Avenue, Feb. 24, 11 a.m.; Apr. 26, 7 p.m.  
LaBranch and Fernwood, at Fernwood, Feb. 24, 7 p.m.; Apr. 15, 7:30 p.m.  
Gallman, at Bethesda, Mar. 3, 11 a.m.; May 2, 7:30 p.m.  
Hazlehurst, Mar. 3, 7 p.m.; Apr. 22, 7:30 p.m.  
Prentiss, at Bassfield, Mar. 10, 11 a.m.; 1:30 p.m.  
Crystal Springs, Mar. 10, 7 p.m.; May 6, 7:30 p.m.  
Harrisville, at Rexford, Mar. 17, 11 a.m.; 1:30 p.m.  
Georgetown, at Hopewell, Mar. 17, Q. C. at 3:30 p.m.; preaching at 7 p.m.  
Barlow, at Brandywine, Mar. 24, 11 a.m.; 1:30 p.m.  
Utica, at Carpenter, Mar. 31, 11 a.m.; 1:30 p.m.  
Brookhaven, Mar. 31, 7:30 p.m.; Apr. 3, 7:30 p.m.  
Adams, at McCall, Apr. 7, 11 a.m.; 1:30 p.m.  
Centenary, McComb, Apr. 7, 7:30 p.m.; Apr. 26, 8 p.m.  
Meadville and Bude, at Mt. Olive, Apr. 14, 11 a.m.; 1:30 p.m.  
Bogue Chitto, at Hawkins Chapel, Apr. 14, Q. C. at 4 p.m.; preaching at 7:30 p.m.  
Scotland, at Bethesda, Apr. 20, 11 a.m.; 1:30 p.m.  
Silver Creek, at Oakvale, Apr. 21, 11 a.m.; 1:30 p.m.  
Magnolia, Apr. 28, 11 a.m. followed by Q. C.  
Osyka, at Osyka, Apr. 28, 3:30 p.m.; preaching 7:30 p.m.  
Monticello and Pleasant Grove, at Pleasant Grove, May 5, 11 a.m.; 1:30 p.m.  
Tylertown, May 12, 11 a.m. followed by Q. C.  
Foxworth, at Hopewell, 3:30, followed by Q. C.  
District Conference will convene at Magnolia, April 25-26, at 9 a.m. There will be preaching Wednesday evening at 7:30 preceding the Conference followed by the Sacrament of the Lord's Supper, Rev. E. B. Emmerich will preach at that hour. Pastors will please proceed to elect delegates and send complete list to the presiding elder and the host of the conference.  
CHARLES W. CRISLER, P. E.

## NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round  
Algoma at Ebenezer, Feb. 19.

Coffeerville, at Scoona Valley, Feb. 24, 11 a.m.  
Water Valley, Main St., Feb. 24, 7 p.m.  
Pontotoc, Feb. 27, 7 p.m.  
Tupelo, Feb. 28, 7 p.m.  
Woodland, Mar. 3, 11 a.m.  
Houlka, at Wesley Chapel, Mar. 3, p.m.  
Derma, at Big Creek, Mar. 4, 11 a.m.  
Calhoun City, Mar. 5, 7 p.m.  
Buena Vista, Mar. 8, 11 a.m.  
Vardaman, at Rhodes Chapel, Mar. 10, 11 a.m.  
Bellefontaine, at Walthall, Mar. 21, 11 a.m.  
Mathiston, Mar. 22, 11 a.m.  
Okolona, Mar. 24, 11 a.m.  
Amory, Mar. 24, 7 p.m.  
Shannon, at Brewer, Mar. 26, 11 a.m.  
Prairie and Strong, at Strong, Mar. 31, 11 a.m.  
Eupora, Mar. 31, 7 p.m.  
Nettleton, at New Chapel, Apr. 2, 11 a.m.  
Greenwood Springs, at New Hope, Apr. 3, 11 a.m.  
Salem and Friendship, at Sand Springs, Apr. 7, 11 a.m.  
Aberdeen, Apr. 10, 7 p.m.  
Pittsboro and Bruce, at Pittsboro, Apr. 14, 11 a.m.  
Randolph, at Hunter's Chapel, Apr. 14, afternoon.  
Toccopola, at Thaxton, Apr. 15, 11 a.m.  
Verona, at Plantersville, Apr. 21, 11 a.m.  
Fulton, at Friendship, Apr. 21, 7 p.m.  
Tremont, at Mt. Pleasant, Apr. 28, 11 a.m.  
Smithville, at New Salem, Apr. 28, afternoon.  
Water Valley, First Church, May 1.  
Paris, May 2.  
Proposed date for the District Conference is April 24.

W. P. BUHRMAN, P. E.

## Columbus District—Second Round

Kosciusko Circuit, at Bethel, Saturday, Feb. 23, a.m.  
Kosciusko Station, Sunday, Feb. 24, a.m.  
Pickens and Goodman, at Goodman, Sunday, Feb. 24, p.m.  
Mashulaville, at Mt. Hebron, Sunday, March 3, a.m.  
Louisville, Sunday, March 3, p.m.  
Louisville Circuit, at High Point, Sunday, March 10, a.m.  
Sallis, at McAdams, Sunday, March 17, a.m.  
Durant, Sunday, March 17, p.m.  
Ethel, at Shady Grove, Sunday, March 24, a.m.  
Longview and Cedar Bluff, at Smyrna, Sunday, March 31, a.m.  
Crawford and Mayhew, at Crawford, Sunday, March 31, p.m.  
Chester, at Nebo, Sunday, April 7, a.m.  
Ackerman, Sunday, April 7, p.m.  
Sturgis, at Big Creek, Sunday, April 14, a.m.  
West Point, Sunday, April 14, p.m.  
Noxapater, at \_\_\_\_\_, Sunday, April 21, a.m.  
Brooksville, Sunday, April 28, a.m.  
Caledonia, at Flint Hill, Friday, May 3, a.m.  
Macon Circuit, at Salem, Sunday, May 5, a.m.  
Shuqualak, at Shuqualak, Sunday May 5, p.m.  
Weir and McCool, at McCool, Sunday, May 12, a.m.  
The pastors will please be prepared to answer questions nine and ten at the Second Quarterly Conference, as required by the new Discipline.  
The Preachers' Institute for the Columbus District will be held at Kosciusko on Thursday and Friday, February 21 and 22, beginning at 10 o'clock Thursday morning and adjourning at 3 o'clock Friday afternoon.  
The District Conference will be held at Macon on Tuesday and Wednesday, April 23 and 24.  
V. C. CURTIS, P. E.

## Tells How CARDUI

## Relieved Pains and

## Renewed Strength

"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 9.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 28, 1935.

Whole No. 4120.

*THEN shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

—Isaiah 58, 8-12.





# Wallet of the Week



SIR JOHN SIMON, A MINISTER IN THE BRITISH CABINET, recently instituted a suit for libel against a minister of the Methodist Conference of that Country. It appears that the minister had not been careful to substantiate his charges which he made, and the prosecution resulted. When the case came on for trial the minister was ill and not able to appear in court; but he sent an apology for his error through his attorney; and Sir John Simon magnanimously accepted the apology and withdrew the suit. But the sad feature is that the fact of gross indiscretion must remain.

\* \* \*

THE GENERAL BOARD OF CHRISTIAN EDUCATION has prepared an excellent "Service for Church School Day," which comes April 7. It consists of a general program for congregational use, and a separate eight-page folder for officers and teachers. The supplement is made up of an introduction, and supplemental material for the Chairman of the Church Board of Christian Education, the General Superintendent of the Church, and for the one who may deliver the sermon or address. We have the impression that this program contains more real meat than did the programs issued for Sunday School Day.

\* \* \*

THE EVANGELICAL LUTHERAN TRINITY CHURCH of Southern California contemplates placing an exhibit in the proposed Palace of Religion at the California Pacific International Exposition which opens May 29, at San Diego. According to the publicity sent out by the promoters of the Exposition, other denominations which have indicated a purpose to take part are Seventh Day Adventists, Rosicrucians, Latter Day Saints (Mormons), Salvation Army, and Christian Scientists. The list of probable participants does not indicate that the promoters of the scheme will be charged with excessive orthodoxy.

\* \* \*

THE METHODIST RECORDER, London, commenting upon the semi-centennial of the death of General Chinese Gordon, who was killed in Kartoum, Africa, says: "A braver, more fearless, and more consecrated man never lived. The attempts to detract from his memory have been numerous, but his name will ever live in British history and in the annals of Christian saints . . . Gordon's name will be remembered not only because of the tragic end of his wonderful career, but because of his manly Christian character. There was in him a combination of genius and deep spirituality. He was a great military leader,

but he was also a great man in prayer. Did not Tennyson write of him?—

"Warrior of God, man's friend, and tyrant's foe,  
Now somewhere dead, far in the waste Soudan,  
Thou livest in all hearts, for all men know  
This earth has never borne a nobler man."

\* \* \*

THE GENERAL MINUTES AND YEAR-BOOK is just out, and it measures up to its usual standard of excellence both as respects the workmanship and the material included. It has not been possible to give it a careful examination, as yet, but we notice two errors affecting the constituency of the Advocate which were wholly unnecessary. Under the list of "Full-term Presiding Elders" contained in the Year Book section, the names of W. L. Doss of Louisiana and J. T. Leggett of Mississippi appear. Neither of those brethren was appointed presiding elder last year, and both of them are now serving pastorates.

\* \* \*

THE REPUBLICAN-TRIBUNE, OF CHARLOTTE, Mich., recently wrote an editorial dealing with liquor, which said: "We were one of the men who honestly believed that controlled liquor would be preferable to a decade of discouraging prohibition. We were wrong. . . . In many respects the old saloon was a paragon of virtue compared with the modern beer garden. At any rate, young girls were not tolerated in the old saloon. Today they furnish a definite percentage of the beer garden patronage. The writer from this time henceforth is publicly and politically dry and shall at every opportunity vote against the liquor traffic." This statement taken from The Voice needs no re-enforcement.

\* \* \*

THE PRICE OF HOGS HAS REACHED THE PEAK for a number of years, according to market quotations of the past week. That is an intensely interesting fact to the hog-raiser; but even that has an off-set. The price of bacon is four times the price of the hogs, and all meat and dairy products are in proportion. That means that the staples of our food requirements are beyond the reach of the average person's ability. The rise in these products would make little difference, if there were any compensation in an increased earning for those who must make a market for them; but that is not the case; and, as we see it, the rocketing prices will simply leave the producer where he was while it increases the difficulty of the man whose limited means will be cut in half by advances in the prices of what he must buy.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, FEBRUARY 28, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE MORAL UNITY OF LIFE

Sacred and secular are two of the most unfortunate words in our vocabulary. By their implication God is virtually assigned to a cloister frequented by a few; and the multitudes, confessed to be spiritual orphans, are given a measure of absolution for the blame or the moral reproach of denying God a place in their lives. Surely leaving God out of account in any matter is not something that should be passed as either proper or harmless. We need to reconstruct our interpretation of life upon the basis of God's universal love and dominion. Christianity is no more a compartment or a segment of society than it is a common denominator of its elements. It is an experience of salvation and a recognition of the authority of Jesus Christ over what we have and what we are. We have no right to encourage a spiritual laxity by admitting the propriety of such zoning of conduct. The absoluteness of the sovereignty of God is emphasized again and again when he is described as "a jealous God," and a separateness is required among his people. And the gospel of the new dispensation does not soften the exaction; for the relation of the church to Christ is represented as that of a bride to her husband. The uncompromising demand of the kingdom of God is righteousness—a life without reservation. No man has a right to endorse or to encourage moral concessions for any person or for any reason whatever. To do so is to burn strange fire in the censer of the church. Any individual has the right to repudiate the authority of Christ, but he must take responsibility for it himself. No true and understanding Christian will give his blessing to the repudiation of the kingdom of God, by a term which may imply a suspension of moral responsibility. Whether we classify a moment or an act as sacred or secular, it is a moment or an act directly related to God: As St. Paul says: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord."

### TRIED WITH FIRE

During the last two decades, the Christian Church has been passing through a period of criticism and opposition as malignant in character and as unrelenting in its pressure as that suffered at the hands of Nero or any other representative of pagan Rome. The sickening horror of the World War was boldly charged to the failure of the church; too confident representatives of science hurled themselves against its ramparts; the enemies of prohibition, with every form of subsidized publicity imaginable, have attacked the church; a movement dignified by great names attacked its missionary administration and policy; and the resistance which the church is making to war, and particularly against the wretched practices of munitions-makers and other war enterprises is being assailed by those merchants of international disaster. This league of opposition and unholy criticism has been greatly advantaged by the truckling attitude of time-serving politicians. They have made possible the aggressions of an alliance of social vice, crime and other things which minister to moral chaos. Without the support of national legislatures, the vampires of the war game could not survive three months. Regardless of the disclosures being made, there is scarcely a chemical plant recently built that was not constructed with reference to its immediate transformation into a war enterprise. And for the sake of a little revenue the lives, the fortunes and the morals of the people have been pawned to liquor. The church is keeping up its fight against this coalition of enemies; it is struggling valiantly to maintain its missionary advance; it is seeking earnestly to awaken within the people a new sense of social responsibility; and it is making progress toward a reunited Christendom which no other generation has made. It is not unlikely that the church historian five hundred years hence will point to this period of criticism and opposition as one of the heroic epochs in the life of the Christian Church. Certainly, he who promised that the "gates of hell" should not prevail against the church will neither forget nor desert his embattled host.

## THE CHRISTIAN QUEST

The pursuit of righteousness is an idea often and variously presented in the Scriptures, particularly in the New Testament. We do not recall a more suggestive figure, nor one which more adequately portrays the story of Christian growth. Purity, a sacrificial spirit, and saintliness are not character accidents, but they are developments of the soul brought about through a definite commitment to Christian aims and a constant pursuit of the virtues of the Christian life. Worship, if it has any stimulating and inspiring value, is no mere religious convention to which we give formal heed. It is the irrepressible urge of the soul in its quest for God. Conversation, no matter how effected nor what its emotional associates may be, is not an end in itself, and it does not, of itself, bring full satisfaction for the hungry heart. It is the beginning of a quest for a holy life, and each day is registered in spiritual confidence and exaltation which is reflected in the very personality itself. No boy ever chased a butterfly across the fields without the gorgeous splendor of the butterfly's wing being reflected on his face. No lover of flowers ever gave to his flowers constant and tender care, but that his life breathed in the fragrance of his garden pets. So no one ever gave himself to the pursuit of righteousness, except to experience a transformation of his life too real to be misunderstood or misinterpreted. That august and priestly assemblage in Jerusalem may have had many doubts and misgivings concerning Jesus and his unlearned and ignorant followers; but one thing was settled: "They took knowledge of them, that they had been with Jesus." The pursuit of righteousness lifts the soul toward God; it transfigures even the commonplace incidents of life; and it gives to every relation of the Christian a touch of beauty and glory.

## FRAGMENTS OF A FIFTH GOSPEL?

A few weeks ago there was discovered in Egypt what is believed to be the oldest Christian writing in existence. Fragments of two small papyrus sheets written in Greek characters were purchased with other papyrus material in Egypt, and it was brought to the British Museum. The trained eye of the Keeper of Manuscripts fell upon the Greek letters *Iota-Eta*, the ancient Christian symbols for the name of Jesus. After studying the scraps more closely, Dr. Bell, of the Museum, says that they were written not later than the middle of the second century, and that they are copies of an older document. Fragmentary as it is, it is believed to be the most valuable find that has been made in the sands of Egypt, not alone for its age, but for the vastly more important reason that it has the appearance of being the foundation of our fourth Gospel—either

that the Johannine Gospel was drawn from the material of which this is a part, or that the two had a common source. A fair presumption in favor of this theory would tend to give a direct and positive validation to the fourth Gospel; would dispose of many of the critical problems which have been raised; and give it a rank and an originality not less than that accorded the synoptics. Cities have been razed and their sites forgotten; and civilizations have come and gone; but he who said: Heaven and earth shall pass away, but my words shall not pass away, makes the very sands of the desert to be the bearers of his message.

## Contributed Editorial

### THE CHURCH PRESS

It almost frightens one to think seriously over what he observes being read by the people whom he meets in daily contact. The fact that their lives are being directed by the reading material to which persons give attention makes the matter all the more serious. We find the commercialized advertisements dominating the policy of many popular magazines and newspapers. A change in owners turns a dependable journal of opinion into a agency of baneful propaganda. All too many books are either flippant or irreverent. And this literature is being read by our people everywhere.

The writer has heard several of his fellow ministers comment on finding the literature of Unity, Christian Science, and premillennialism in the homes of their church members. Our people are reading such publications to the neglect of their own literature. They are being attracted to outside agencies which sooner or later will cause them to lose interest in what their church is doing.

Our hope in such a time of threatened apostasy seems to lie in the periodicals produced by the church. These have a definitely idealistic purpose. They exist to interpret modern existence in its highest terms. The church press warns when danger threatens. It is muzzled by no predatory interests. It sets forth convincingly the abiding values of the religious life. This is its mission. It utters the voice of prophecy concerning the purpose of God in this and the future ages.

The message of the church press must be megaphoned until it reaches every Christian. Our papers should deliver this message to every home in the Christian church. It should be carried far beyond the confines of the church into all the areas of present day existence.

Strangle the church press and religion's most convincing voice is hushed. Amplify that voice, and the message of God will have its rightful chance with this generation.

REV. C. A. BOWEN.





# The Forum



## SPIRITUAL TRAINING IN THE HOME

By Rev. John W. Ramsey

It would be an exceedingly difficult task to select a topic for discussion of a more vital and fundamental importance than that of spiritual training in the home. The church is frequently criticised today for its lack of spirituality; but the trouble is not with the church. **The root of the matter is in the home.** The tide of spirituality in the church will fall just as low and rise just as high as the tide of spirituality in the home. And what is more, the religious temperance of the nation will fall and rise with the religious temperance of the home. The spirituality of the home is the measure of the spirituality of the church, the community, and the nation. Hence, the vital necessity of spiritual training in the home.

The editor of the Manufacturers Record, which is a business journal, has this to say: "Above all else this country needs a nation-wide revival of old-fashioned prayer meeting religion. A religion that makes a man realize that if there is a heaven there must also be a hell. A religion that makes a man realize that every act is recorded on his own conscience; a religion that makes an employer understand that if he pays his employees less than fair wages he is a robber; a religion that will teach church members that if they fail to support religion with their contributions and pay their pastor less than a living salary they are robbing both man and God. Until the people of this nation accept and live this religion there will be strife where there should be peace. A nation-wide acceptance of this true religion would bring business and world peace." There is but one fault to be found with this statement of the editor of the Manufacturers Record. He should have gone one step further and emphasized the fact that there can be no nation-wide acceptance of religion without spiritual training in the home.

The editor of the Christian Herald, Dr. Charles M. Sheldon, says: "The one great need of the United States is a genuine revival of the religion of Jesus Christ. This nation does not need a revision of the tariff to bring prosperity—it needs religion. This nation does not need increased trade with other nations to restore prosperity—it needs religion in the heart. America needs a religious revival. The great need is religion. It does not need statesman-

ship, or diplomacy, or economics, or politics. It does not need laws, but religion—the religion of Jesus Christ, the Redeemer of the World." Let me again emphasize the fact that this great need, of which Dr. Sheldon so forcefully speaks, cannot be realized without spiritual training in the home.

The fathers and mothers of today are making a serious mistake—a mistake which, if persisted in, will result in the disintegration of our civilization and ultimately accomplish the downfall of our nation. The mistake to which I refer is the neglect of the spiritual training of their children in the home while placing their dependence upon educational processes, obsessed with the misleading idea that intellectual training alone will make good citizens of their sons and daughters; but that this idea is based upon a false assumption was demonstrated in the murder of the Franks boy by Loeb and Leopold, both of whom were highly educated, one of them being able to read, write, and speak fifteen different languages.

History records two outstanding illustrations, one of the far reaching results of spiritual training in the home and the other of the terrible consequences of its criminal neglect. Max Jukes was born in New York and married a woman of his own type. Neither cared for religion or morals and both loved sin. They had twelve hundred descendants, nine hundred of whom have been located and their characters examined. The records show that almost all were criminals, paupers, drunkards, insane, and licentious. Three hundred died prematurely; two hundred were thieves and murderers; one hundred contaminated with vicious diseases; and ninety were prostitutes. They cost the government \$1,250,000. The other example is found in Jonathan Edwards. He and his wife were reared in Christian homes. Fifteen hundred of their descendants have been found. Two hundred and eighty-five were graduates of colleges; sixty were university professors; thirteen were college presidents; more than one hundred were lawyers; more than one hundred were preachers; seventy-five were army and navy officers; one was vice president; three were United States senators; sixty were doctors; sixty were authors; thirty were judges of courts and among them were ministers and missionaries who carried the gospel to other lands and blessed the world. Only one of the fifteen hundred descendants ever approached being a criminal and that was Aaron Burr who himself was seeking to be a Christian when a college president made light of

a revival that was in progress and turned him aside from that purpose.

The present and future prosperity of this nation depends upon religious training in the home. Mr. Babson, the nation's business statistician, says: "Much of the prosperity of this nation is due to family prayers which were once held daily in the homes of our fathers. Whatever the argument pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed those spiritual resources to which the prosperity of the nation is due." If then this statement of Mr. Babson be true, give us homes where the Bible is read, whose members attend church and Sunday school, and where family prayers are held for the purpose of religious training; give us public schools and colleges where the Christian religion is honored and taught, and I will show you the most flourishing and prosperous nation in the world, a nation that is happy and free.

Spiritual training in the home is necessary because it is essential to the perpetuation of our national life and history. Henry W. Grady spoke a divine message when he said: "The majesty and strength of our nation is in the homes of our people; let us keep them pure and independent, and all will be well with the republic. Let us in frugal industry make them self-sustaining. Let us make them homes of refinement in which we shall teach our daughters that modesty and patience and goodness are the charms of woman. Let us make them temples of liberty and teach our sons that an honest conscience is every man's first political law; and that no splendor can rob him and no force justify the surrender of the simplest right of a free and independent citizen. Above all, let us honor God in our avocations—anchor them close in his love, build his altars above our hearthstones, uphold them in the simple faith of our fathers, and crown them with the Bible—that Book of all books in which all the ways of life are made straight and the mystery of death made plain. The home is the source of our national life."

The homes in which there is religious training for the future citizenship of this country are the bedrock of this nation. John and Charles Wesley, both of whom received intensive religious training in the home, led a religious revival that saved England from a bloody revolution like that in France when the streets of Paris flowed with human gore—the blood of the flower of her citizenship. In like manner, if America, which God intended to be the lighthouse of the world, is saved from wreck and ruin it can only be done through spiritual training in the home.

## BISHOP HORACE M. DUBOSE

Last week, February 10-17, Waynesboro had the very rare privilege of having one of its own sons, after more than fifty years of distinguished service in the ministry, come back for a series of sermon-lectures. This son was our own Bishop Horace M. DuBose, who spent his later boyhood in Waynesboro, and since leaving here has achieved distinction as a minister, scholar, writer, historian and archaeologist. And with all of his accomplishments he has kept burning the fires of a vital Christian experience.

From a mind richly stored with information gathered from many sources and many lands, and from a heart kindled with the illuminating power of the Holy Spirit, he brought messages that will long live in the minds and hearts of the thoughtful and reverent citizens of this community. He told us most interestingly of his travels and archaeological work in Palestine, Egypt, and among the ruins of ancient Nineveh and Babylon, and preached on the great experiences in the life of our Christ.

By such messages from a mind so dynamic with information and from a heart so filled with the Spirit men could not be otherwise than inspired to better living. Waynesboro is proud of her son, and is grateful that he turned his face back to the home of his youth and came and abode with the relatives and friends breaking the Bread of Life during these days. May God's richest blessings be upon him, and may a large portion of the Master's Spirit continue to abide in our hearts.

C. C. CLARK, Pastor.

## MEMORIALS AND RESOLUTIONS

The Advocate frequently receives requests for placing resolutions on a certain page. We can not undertake to do that, for we have too little space for such choice of place. We place them all on the Memorial Page, or on any open page. Please make them as brief as possible, and we will publish them just as soon as it is possible to do so.

## THE WOMAN'S PAGE

Please take notice that all material for use on the page devoted to Methodist women is to be sent to the editor for your own Conference. Mrs. Ernest Moore, Malvina, Miss., Mrs. H. McMullan, Newton, Miss., and Mrs. J. B. Polard, 1574 Jefferson Ave., New Orleans, La. To send it to the editor of the Advocate, will cause delay, as he has then to send it to the editor. Please send material to your Conference editor.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

perience which produced Methodism. He was the son of a carpenter and his mother died when he was about thirteen years of age. He then fell into the hands of a horse-racing, cock-fighting, farmer brother. He grew up, therefore, with no religious background. In the course of time he became a school-teacher and came in contact with a Mrs. Cannon, a very pious woman of the Presbyterian faith. Under her influence, he was led to an interest in religion and finally to an experience of salvation. His whole approach to Christianity was experimental and practical rather than theological; he developed kinship with the passion and thought of the early Methodists; and even a style of preaching which marked him as one of them. After his ordination, he preached several sermons in London, and he says: "It was strongly suspected I was a Methodist, or something else beside a churchman." But he declares that he had never conversed with a Methodist, nor did he know their principles. During his sojourn in London, he heard Wesley and Whitefield and one of the lay preachers; but he says that, although the two leaders "spoke well and to the purpose," he was little edified. Naturally Jarratt's inclination was toward the Presbyterian ministry, and he expected to cast his lot with that body. But he says: "The general prejudice of the people, at that time, against dissenters, and in favor of the church, gave me a full persuasion, that I could do more good in the Church than anywhere else. This gave a very decided preference in favor of taking orders in the Church."

The tie of interest which marked him with Methodist sympathies was destined to receive severe testing; for he says that as a preacher of experimental religion in the Establishment: "I was opposed, and reproached, by the clergy—called an enthusiast, fanatic, visionary, dissenter, Presbyterian, madman and what not." Again, "I stood alone for some considerable time; and I dare say no man was ever more cordially abhorred than I was by the clergy in general." So when Robert Williams came to his home in Virginia, the soul of Jarratt was unconsciously in revolt on account of the attitude of the clergy of the Establishment toward his ministry. He was much pleased with Williams and his preaching, by whom he says he was assured that, "Methodists were true members of the Church of England—that their design was to build up, and not divide the church—that the preachers did not assume the office of priests—administered neither the ordinance of baptism, nor the Lord's Supper, but looked to the

parish ministers, in all places, for these—that they travelled to call sinners to repentance—to join proper subjects in society for mutual edification, and to do all they could for the spiritual improvement of those societies." It should be said that this statement was concurred in by the Methodists generally, and by Joseph Pilmoor in particular. Jarratt then quotes Williams as saying, "He that left the Church left the Methodists," and he says for himself, "I put a strong mark on these words." This statement was recorded in 1794, more than twenty years after the incident; and after he had experienced great disappointment in the setting up of the Methodist Church as a separate ecclesiastical body. It should be said here, that he placed an unwise and probably an unwarranted emphasis upon the assurances of Robert Williams. Mr. Wesley had been brought up in the Church of England, but the rank and file of the Methodists had little in common with the Establishment. Time was to demonstrate that no man, not even Mr. Wesley himself, could speak authoritatively and finally for Methodism; and especially under the changed conditions in America, and the unrelenting hostility which the Church of England displayed toward the Methodists on both sides of the Atlantic.

Jarratt says that he first went from house to house in his own parish for "prayer, singing, preaching and conversation;" and in making response to the solicitations for help: "Thus commenced the enlargement of my bounds of preaching, which, in process of time, extended to a circle of five or six hundred miles—east, west, north and south." This ministry, chiefly to the Methodist societies, covered fourteen counties in Virginia and five counties in North Carolina. He confesses frankly that his first giving countenance to the Methodists was to prevent dissensions in the Church such as the Baptists introduced; but that he "jumped out of the frying pan into the fire." When the Established Church was put down and the clergy were deserting because deprived of their livings, he admits that the question of the administration of ordinances became a great problem. After the suspension of the Virginia ordinations, Jarratt came promptly to the help of the Methodists: "In order to remedy the complaint of the want of ordinances, and to render them steady to the church in future, I took some long rides through several circuits, to baptize their children, administer the sacraments, etc. All which I did without fee or reward—and I continued so to do, as long as the Methodists stood to their profession." He says that in the spring of 1784, in order to make more firm their attachment to the Church, he attended Conference at

Ellis's and preached, counselled the preachers, and administered the sacraments. It is clear from these statements that he was rather insisting that a great movement should be bound by individual interpretations; and that he could not realize the wider problem which the Methodists were coming more and more to face.

After the organization of the Methodist Church, he became rather cynical and bitter, particularly toward Dr. Coke whom he refers to as the "little man," and his "little soul." It appears, too, that the Methodists were not more considerate of him. Methodist historians have given prominence to his antipathies; but his long and unselfish service to the societies should be appreciated as a far greater factor in determining our estimate of his character and work. He suffered much at the hands of his own Church for the sake of promoting a genuine work of grace among all classes. When he was attacked for his activity in this regard, he says: "No clamor, opposition, or reproach, could daunt my spirit or move me from my purpose and manner of preaching, or induce me to give flattering titles to any man."

In some respects he was a bundle of paradoxical relations: developed as a Presbyterian; took orders in the Church of England; and typed by Wesleyan evangelism. His Christian spirit and judicial temperament stand out in a fine way in his apology for the emotional excesses of the revival, which he called "wild fire." He quotes Jonathan Edwards: "Wherever these most appear, there is always the greatest and deepest work." He was offended by the confusion of simultaneous prayers; but he says; "It requires much wisdom to allay the wild and not damp the sacred fire." Last of all, it is to the pen of Devereaux Jarratt, an outsider, that we are indebted for the most detailed and appreciative account of the Virginia revival. He tells the story without a tinge of jealousy—that the revival affected seven or eight counties in Virginia and that the circuit of George Shadford in 1776, "Many hundreds have in a few months been added to the Lord. And some are adding still." Truly he was a friend to the Methodists and he was a noble example of Christian catholicity.

When the representatives of Mr. Wesley came over there were three church buildings, including the log meeting-house which was never completed; and there were three lay preachers and three hundred members scattered over a wide extent of wilderness. In the fifteen years which followed their arrival, Methodist services were held in private residences, barns and court-houses; and the membership grew to fifteen thousand, two-thirds of whom were in Virginia, Maryland and North Carolina. It is impossible to give an estimate of the number of buildings that were erected; but there were eighty-four preachers actively engaged in the work; there was a network of circuits covering

New York, New Jersey, eastern Pennsylvania, Delaware, Maryland, Virginia, the Carolinas and parts of Tennessee; and the circuit-riders were pressing along every trail that led towards the border of settlement and civilization. This is the record which lies back of the convening of the Christmas Conference of 1784 when the Methodist Episcopal Church was organized; and such is the story of the expanding of the Methodist horizon on this side of the Atlantic.

### Chapter III

#### ECCLESIASTICAL INDEPENDENCE

The adoption of the Declaration of Independence marked the beginning of a new era in the political and social history of the American settlements; and the retirement of the Wesleyan missionaries was the herald of a no less distinct change in the ecclesiastical life of the people called Methodists. As was to be expected, the Church of England inherited the unpopularity of the government which maintained it; and every movement of British origin or under any form of British control was suspected and opposed by the patriot forces in the colonies. The mistrust of Methodism on account of its British relation was greatly intensified by the Calm Address which Mr. Wesley issued in 1775. In that document he undertook an impolitic and offensive support of England against the patriot cause, and the wonder is that his action did not destroy the Methodist movement in America altogether. In addition to the blunder upon the part of the founder, the societies contributed something to the irritation on their own account. For some reason or other, the Methodists of Virginia, in 1776, engaged in active and open opposition to the move for disestablishment in that Colony; and in the petition which they presented to the Legislature, they definitely allied themselves with the Church of England and against other Protestants whom they termed "common dissenters." As we have stated already, Methodist preachers and leaders suffered much during the Revolution at the hands of mobs and magistrates who were willing to lend themselves to misguided enthusiasms and patriotic prejudices. By 1779, however, sentiment had so completely changed that the Methodists then joined in a petition for dissolving the relation between church and state in Virginia. In that same year, the traveling preachers of the South met in Conference at Broken-Back Church, Fluvanna County, Virginia, and proceeded to ordain themselves without reference to historic forms of succession. Both the Established Church and Mr. Wesley were involved in this unwise spirit of independence and revolt. In our time it would probably be attributed to the development of the "spirit of nationalism;" but it was due in considerable measure to the resentment of the Methodists on account of being so long denied a duly accredited ministry of their own. By this denial, they had

(Continued Next Week)



## Mississippi and Louisiana

Rev. L. L. Cowen, pastor of Noel Memorial Church, Shreveport, has received 106 members into his church since Conference.

Rev. Harry S. Allen, one of the General Evangelists of the Church, will assist Rev. E. C. Gunn in a meeting at Lake Charles, March 17-31.

The little son of Rev. W. M. Jones of Prairie, Miss., was stricken with scarlet fever recently, but his condition was reported as favorable at last account.

We are glad to be able to report that Dr. A. W. Turner's condition is improving. He is still in a serious condition, but the ominous symptoms of a week ago have disappeared.

In a business note, Rev. W. W. Cammack, a superannuate of the Mississippi Conference, says he is "the oldest and smallest member of the Mississippi Conference."

Rev. Martin Hebert writes us an appreciated note from the little city by the Ouichita—West Monroe. He says that in spite of a few bad Sundays, they have made a good start.

Rev. B. D. Benson, pastor of Toccopola, Miss., recently underwent an operation for appendicitis, in the Water Valley hospital. We are happy to know that he is well on the way to recovery.

Bishop Hoyt M. Dobbs is constantly on the go. His schedule for the last ten days included Natchitoches, State Normal and Rayville in Louisiana; Winona, Miss., and Little Rock, Ark.

The four institutes conducted by Rev. W. P. Buhrman, presiding elder of the Aberdeen District, are said to have resulted in much good. A large number of the stewards of the district attended.

Rev. A. S. J. Neill of Gueydan, La., is looking after all the interests of the church in his field. He had a church

conference on the night of February 20, in which the Advocate had a place.

Rev. Ira W. Flowers, pastor of Covington, La., has returned from Oklahoma City where he carried his baby for treatment. His friends will be rejoiced to learn that the baby is much improved.

Mrs. C. M. Martin of East End Church, Meridian, and the widow of a superannuate preacher of that Conference, writes of her joy in church work. She is in charge of the nursery department of her church.

Rev. A. F. Godat, now an insurance man of New York City; but formerly of New Orleans, retains his interest in the Crescent City and in the Advocate. His gracious words to the editor are duly appreciated.

Rev. K. W. Dodson, presiding elder of the Baton Rouge District, says that all the pastors are doing good work and are very happy. He was much pleased with his missionary Institutes at Hammond and Baton Rouge.

Mrs. Roberts, widow of the late W. G. Roberts, once of the Louisiana and Mississippi Conferences and brother of Revs. L. L. and H. G. Roberts of Mississippi, was an appreciated caller at the Advocate office a few days ago.

Rev. H. E. Pfost, pastor of Oak Grove charge, received eighteen into the church on January 20. On Thursday, March 21, Bishop Dobbs will speak on "The Meaning of Religion for Today." Brother Pfost is enthusiastic about his work.

Rev. J. J. Baird reports a fine interest in church work and an advance in the pastor's salary at Tchula, Miss. He says that the salary has been paid to date and that twice as much will be raised for benevolences as was raised last year.

The Methodist Men's Club recently organized at Amory, Miss., is well spoken

of, and it promises to become a power for the enlistment of the men of the city. The next session of the North Mississippi Conference will be held in that church.

Mr. R. A. Pullen, chairman of the Board of Stewards of Aberdeen church, reports that at the end of the first quarter one-fourth of the entire budget for the year has been raised. That shows what system and a consistent planning will accomplish.

For two years past, Scarritt College for Christian workers has not undertaken a regular program of work during the summer quarter; but this year a full schedule of work is being resumed, according to announcement sent to the Advocate office.

The Aberdeen District Preachers Meeting was held at Amory, Miss., on February 12, and the next meeting will be at Calhoun City, March 5. Rev. W. R. Lott will lead a discussion on making reception into the church mean more to children. Rev. H. C. Lewis will preach the sermon.

Rev. Newton D. Guerry, who has made a special study of the rural church, is making an interesting demonstration of the possibilities of the country church at Woodland, Miss. He is organizing it to serve the people in a larger and a more satisfying manner than it has been doing in recent years.

Mr. G. L. Morelock, secretary of the General Board of Lay Activities, will conduct an Institute for stewards and other church officials in New Orleans, March 10-12. The sessions will be held at Rayne Memorial Church and no steward or church official should miss any one of the three sessions scheduled.

The editor makes acknowledgement of a very gracious personal letter from Rev. A. H. Williams, formerly a member of the North Mississippi Conference, but now a superannuate of the North Alabama Conference. His home is at Attalla, Ala., and he writes in highest appreciation of the people of Mississippi and Louisiana.

The Kiwanis Club of Columbus, Miss., did a very gracious and beautiful thing in paying tribute to the memory of Mrs. McIntosh, wife of Rev. W. M. McIntosh, who is an honorary member of the Club. Rev. E. Nash Broyles of First Methodist Church offered the prayer, and an account of the service was carried by the Columbus Commercial Dispatch.

Phone, MAIn 2838

**ROSE McCAFFREY**  
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## FROM OLIVE BRANCH, MISS.

Dear Dr. Duren: You may say through the Advocate to any who are interested in our church work at Olive Branch that the embarrassing church debt which has been hanging for several years over our splendid church building has been satisfactorily settled. The people had almost despaired of raising it at all but after a liberal offer had been made by the holder of the mortgage we rallied our forces for the final effort. After heroic work and sacrifice every dollar has been lifted from the church and the balance remaining, which is not large, fully covered by individual notes.

Our people are happy over results and we feel sure that prosperity will come to the church.

Sincerely,

J. D. SIMPSON.

## MONROE DISTRICT MISSIONARY INSTITUTE

Shall we call it something new under the sun? Well, as far as the writer's experience is concerned, new methods of getting the people to attend were used. It was given a new name. It was new to the knowledge of this reporter in that there was the largest attendance in proportion to the church membership of the district that he has ever seen or heard about. And Dr. and Mrs. W. B. Lewis, from the Belgian Congo, said there was the largest attendance that they had witnessed in institutes in three Annual Conferences. It was new with new interest in old interests. There is a new district leader who is asking us to call him by a new name—"District Pastor."

The "Inspirational Missionary Addresses were truly inspirational, only they indicted! Dr. Lewis spoke like a man. Mrs. Lewis spoke like a woman. They spoke like men and women "almost inspired" with unselfish interests.

"District Pastor" H. L. Johns had offered ten dollars to the charge that should succeed in getting the largest per cent of its membership to attend the "District Rally," to apply on its benevolences. He also sent out two hundred pieces of advertising. Mer Rouge, Rev. J. A. McCormack, pastor, got the ten dollars, with twenty-four present, or 9 per cent of its membership.

There was an attendance of three and one-half per cent of the membership, or two hundred forty-seven. You would have declared, most likely, had we not made an actual count, because the main auditorium of First Church, Monroe, seemed to be just about filled, that there were four or five hundred present. It was an

inspiring sight. All of the pastors of the district were present, with the exception of one who was sick.

Rev. Guy M. Hicks, of Mansfield, La., and Conference Missionary Secretary, brought a brief message on evangelism. Mrs. H. L. Johns opened the meeting with an organ prelude. Rev. W. C. Scott, of First Church, Monroe, led us in prayer. Mrs. James T. Harris sang; Mrs. D. C. Metcalf gave a short talk on "The World Outlook," and Miss Elizabeth Langford made announcements in regard to our week-end Christian Culture Institute, February 22, 23-24, to be held at First Methodist Church, Monroe. Each one brought his lunch, and the local committee provided coffee.

After lunch Mrs. W. D. Bozone met with about sixty workers of Children's Divisions of the district. Mrs. Bozone is District Director of Children's Work.

This "Rally" is characteristic of the way things are "running" in the Monroe District!

HOWARD E. PFOST, Reporter.

Oak Grove, La.

## ADDITIONAL RECEIPTS, LEWIS MEMORIAL HOSPITAL, BELGIAN CONGO

W. T. Winston, Cleveland, \$20; Acona charge, \$15.60; Lucedale Church, \$7; Ackerman Church, \$7; "A Friend," Senatobia, \$10; Mrs. C. L. Galloway, Jackson, \$5; Pittsboro and Bruce, \$5.50; Noxapater charge, \$13.37; Greenwood Church, \$15.25; Mr. and Mrs. R. T. Jones, Greenwood, \$33.75; Rev. J. M. Bradley, Green-

wood, \$5; Mrs. S. V. Wall, Cleveland, \$10; Mrs. B. D. Pace, \$5; Mrs. Stephens S. S. Class, Galloway Memorial Church, \$10; Woodville Church, \$6.50; Mrs. Ida Edwards, Lorman, \$2; "Friends," \$3. Total, \$175.97. Previously acknowledged, \$766.36. Total to date \$942.33.

R. G. MOORE, Treasurer

## COLUMBUS PREACHERS' INSTITUTE

The Columbus District, North Mississippi Conference, held a two-day Preachers' Institute at Kosciusko, February 21 and 22. The agenda announced by Dr. Curtis, the presiding elder, embraced the minister's preparation and every phase of his work, including his recreations, his relation to society and his participation in politics.

## Purely Vegetable

## Laxative Medicine

It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human digestive system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.

## Here's Planned Defense AGAINST COLDS



### When Colds THREATEN ...VICKS VA-TRO-NOL

At the first warning sneeze, stuffiness or nasal irritation, quick!... apply Vicks Va-tro-nol—just a few drops up each nostril. Its timely use helps to prevent many colds, and to throw off colds in their early stages.

### If a Cold STRIKES ...VICKS VAPORUB

Don't experiment or take half-way measures. Rub on Vicks VapoRub—standby of two generations for relieving colds. Its direct double action—by stimulation and inhalation—helps to end a cold.

**BUILD RESISTANCE TO COLDS**—by following the simple health rules that are also a part of Vicks Plan for Better Control of Colds. (Full details of this clinically tested Plan are in each Vicks package.)

**VICKS PLAN FOR BETTER CONTROL OF COLDS**



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The Officers' Training Day for the Alexandria District was held in First Church, Alexandria, on January 31. Mrs. L. S. Sims, district secretary, presided.

Mrs. R. F. Harrell led the morning devotions, taking for her subject: "Finding God Through Prayer."

The instruction period followed with the following instructors leading the various groups: Mrs. George S. Sexton, Jr., Mrs. W. H. Martin, Mrs. W. M. Ledbetter, Mrs. H. J. Powers, Mrs. W. T. Cunningham, Mrs. O. E. Woodard, Mrs. R. F. Harrell and Rev. A. K. McLellan.

At 11:15 the groups reassembled in the auditorium and an open forum was conducted by Mrs. Sims.

Miss Mathilda Killingsworth, a Scarritt graduate who has just taken her new position as director of student work at the State Normal at Natchitoches, gave an inspiring message using for her subject "Scarritt College."

The meeting was closed with a consecration service led by Mrs. Sexton. A record attendance was reported for this occasion, showing nearly 250 in attendance.

\* \* \*

We are happy to announce that Alexandria District made a fine financial record for last year, the treasurer's report showing that their district pledge to Conference was over paid by \$100.00.

\* \* \*

Monroe W. M. S. closed its year's work with flying colors. Not only did they pay all pledges and scholarships in full but four life members were made at their December meeting. Those to receive this honor were Mrs. A. R. Holloway, president of the auxiliary; Mrs. S. R. Wright, Mrs. W. D. Bozone and Mrs. Walter Scott.

\* \* \*

Mrs. W. A. Newell, Council superintendent of Christian Social Relations, writes to the auxiliary superintendents as follows: "Christian citizenship calls for action on motion pictures. For years good people have tried to devise some way of cleansing the motion picture industry of evil features, so that their children might enjoy this wonderful form of entertainment without being contaminated. Every device has failed. Now a new way has been opened by the church. Will you help by joining the

Legion of Decency? Our Church, through its bishops, its Board of Education and the Woman's Missionary Council, endorses this league. There are no dues, no meetings to attend. Joining consists in signing a 'Declaration of Purpose' the gist of which is 'I will remain away from all motion pictures which offend decency and Christian morality and will try to induce others to do the same.'"

Your auxiliary superintendent was sent a sample of these cards and urged to order them and to work diligently for signers. This column would be glad to print the names of auxiliaries following this instruction from Mrs. Newell and also the number of signers. Let's hear from you!

### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

Mrs. T. P. Charles, chairman Council Committee on Status of Women, says that the subject should be discussed at every zone, district and annual meeting this year; and that material for preparation for talks may be secured free of charge from Literature Headquarters, 706 Church Street, Nashville, Tenn.

\* \* \*

The Quitman auxiliary met at the parsonage January 28, at which time a very impressive pledge service was held with Mrs. T. B. Cottrell as leader, using a chart explaining where and how the pledge is used. The program topic included three parts: 1st, Praise and Promise; 2nd, Prayer and Partnership; 3rd, Pledge and Participation. This was given responsively with occasional verses of hymns sung. The most impressive part of the program was the pledge service emphasized by burning candles representing service, prayer and giving, as they gave off their light prayer was offered for those in the fields of service. An interesting letter from the Council president was read by Mrs. L. E. Dease. The candle lighting by the leader and her inspiring words gave fresh inspiration to the members, who after a period of meditation and prayer quietly signed the pledge cards; these showing an encouraging increase over the pledge of last year.

Delicious refreshments were served by the hostess with Mrs. H. C. Watkins and Mrs. B. H. Carter as co-hostesses.

Miss Myrtle Zicafoose of Wembo Nyami Station in the Congo Missions re-

ports that two young women who finished the Normal school in May, 1934, are now teaching in mission schools. Both these girls were trained in Council home and both are married. "It is a new day for Africa," says Miss Zicafoose, "when a woman of this tribe can work outside her home if she wishes."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Program of work for auxiliaries for first quarter:

February:

1. Report of Outlook Canvass. 2. Bible Study. 3. Outlook Program. 4. Presentation of Bulletin. 5. Pledges paid in full for month. 6. Report of effort to organize young women's circles. 7. Begin new book in Spiritual Life Group.

March:

1. Bible Study. 2. Outlook Program. 3. Presentation of Bulletin. 4. Christian Social Relations. (See Council superintendent's letter). 5. Presentation of Stewardship. 6. Life Membership asked for. 7. Conference delegate elected and name sent in. 8. Pledges paid for quarter. 9. Executive meeting and reports sent to Conference officers by the first of April.

Are you ordering the Council Bulletin? price, 25 cents. Address Literature Headquarters, Doctors' Building, Nashville, Tenn. Are you sponsoring the program for a World's Day of Prayer, March 8?

\* \* \*

North Mississippi Missionary women regret the departure of Dr. and Mrs. Lewis for Tunda Station in Africa. We have been greatly inspired by their lectures and have been appreciative of the time Dr. and Mrs. Lewis have given to appearing on auxiliary and zone programs. Greenville District women of the Church will be active in making the Lewis Special of the Greenville District a success.

\* \* \*

Starkville reports an interesting meeting at which Dr. Henry, a returned medical missionary from Egypt, was the principal speaker. Dr. Henry has spent forty-three years in Egypt and is thoroughly familiar with the manners and customs of its people. He is spend-

(Continued on page 16)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

## The Methodist Layman

### A MESSAGE FROM THE LAY LEADER OF THE MISSISSIPPI CONFERENCE

By J. M. Sullivan

Dear Brethern: The report received recently from our Conference treasurer showing payments on the benevolences up to February 1 is given below. It will be of interest and a source of concern. Here it is:

#### Brookhaven District

Crystal Springs, \$30.00; Osyka, \$7.00; Utica, \$10.56.

#### Hattiesburg District

Hattiesburg Broad St., \$31.20; Laurel, West Laurel, \$5.00; Waynesboro Circuit, \$9.00.

#### Jackson District

Fannin, \$19.00; Forest, \$20.00; Mendenhall and D'Lo, \$7.50; Vaughan, \$35.00.

#### Meridian District

Burnside, \$10.00; Lauderdale and Electric Mills, \$39.50; Meridian, Hawkins Memorial, \$38.15; Union, \$105.00.

#### Vicksburg District

Vicksburg, Gibson Memorial, \$29.51.

#### Seashore District

Logtown, \$5.00; Moss Point, \$21.50; Saucier, \$33.00.

It might be well if the situation of our benevolences as reflected in this report could be carried with emphasis to every adult member of our Church in the Mississippi Conference, provided it be given serious consideration with reference to what was done last year, what we are asked to do this year, what the needs demand, what our financial duty and ability is, and what our "new financial plan" contemplates.

Last year the payments on benevolences up to February 1 amounted to \$638.00 as compared with \$455.92 for the same period this year. In view of all that has been done to encourage a better start and accomplish more early in the year, this report is discouraging.

This year the askings for General and Conference work amount to \$66,585.00, which represents approximately \$5,548.00 per month. If our goal for the benevolences is 100 per cent collected monthly, there has been paid to February 1 about one twenty-fourth, or approximately 4 per cent of what should have been ready for distribution on that date.

The needs this year are made more

demanding and call for more prompt and fruitful efforts because of the great deficit last year. Without reference to the past, the needs of this year are greater than the askings can supply. Who can study the objects for which the benevolences of our Church are raised and at the same time consider how little is being done without recognizing that the needs are really and seriously great?

Every member of the Church, without reference to age, has a financial responsibility and can generally discover some way to meet it when this is recognized as a duty. As to ability, it is quite evident that if our membership were as loyal to the Church as to many secular agencies and if they could discover their ability to contribute to the needs of the Church with one-tenth the readiness and degree that they recognize their ability to gratify the desire for numerous and sometimes expensive pleasures, however

wholesome and helpful they may be, the very reasonable askings of the Church would be taken care of with ease and an evangelistic spirit would be spontaneous.

The new financial plan contemplates a loyal acceptance by every charge to the askings as apportioned by the district stewards, with a determination to follow the plans for developing greater loyalty. It also contemplates a very careful effort of those officials to make the apportionments as wise and just as possible, and a willingness of the larger churches to make extra efforts when needed to assist the weaker ones.

You will note that the treasurer's report included only eighteen charges, one hundred and thirteen having paid nothing. Is that not inexcusable? If it is the best that could be done, no one should complain, but what is the outlook for Mississippi Methodism in this quadrennium?

Pastors will please compare the figures given with their records, and in case of any mistake being discovered, communicate with the treasurer, Mr. F. Y. Whitfield, at once, that he may make the proper adjustment.

## Now Relieve Your Cold "Quick as You Caught It"



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

### For Amazingly Fast Results Remember Directions in These Simple Pictures

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

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15¢



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



## Christian Education

### CHURCH SCHOOL LESSON, MARCH 3

By Dr. J. R. Countiss

#### MODERN FORMS OF HYPOCRISY

While we marvel at the character and achievements of the members of the early church, none who read the record will believe that all were saints, or that the apostles were gifted with omniscience. In general, directed by the Spirit, they sometimes resorted to casting lots, or used the trial and error method common today. Under the stress of poverty and persecution, their brotherly love prompted a noble experiment in communism. Like a loyal and devoted family, "none said that aught that he had was his own." It was the communism of generosity not greed; of sharing not grabbing. Its motto was not "stand and deliver," but "come and receive." Very soon there appeared those who had more appetite for food than for work, there was bickering over the division of supplies, and the experiment failed. Meantime, Barnabas won great acclaim when he sold a piece of land and added

the proceeds to the common fund. This set off the fires of ambition in the hearts of Ananias and his wife. They would have their names written high on the roll of generous givers. They sold their land and made a donation—with reservations! They expected to receive such expressions of appreciation and gratitude as had come to Barnabas. Instead, they were sharply and publicly rebuked for deviltry and lying to God. Regardless of divinely sanctioned penalty, it is no wonder they died under the shock. So perished the couple greedy for a fame they did not merit and for a reward they had not earned. Next comes Simon the magician, who would add another trick to his bag and become immensely rich if only Peter would sell him the power to transform man by the touch of his hands. But recently a pagan, he probably did not know the enormity of his offense till the horrified Peter bade him begone with his money, declaring that he had no part or lot with the lowly Nazarene and his self-sacrificing followers. So the primitive church was purged. Its reputation and life were at stake, and the apostles had an authority the modern minister will hardly dare assume, regardless of theories of "succession." The church today, fortified by the achievements of the centuries, can be more tolerant. In spite of the sneer of the scorner, it must not forget that it represents the Christ who by patience and forbearance transformed the unstable Peter into granite; that it is a nursery caring for infants; a school training the young and immature; a hospital nursing the sick and the lame back to health and vigor.

There have always been hypocrites in the church, but it has never had a monopoly of the breed. They strut or sneak in every group. Witness the Boors assuming the manners of culture; the poor draped in the habiliments of the rich, or riding in automobiles that will be taken back when the first installment falls due, while grocery bills remain unpaid; cowards, boasting and bluffing of their "courage." School boards know well they must be on guard against imposition by "scholars" whose "Ph.D.'s" were bought or forged—and not teachers alone have been made "doctors" for a price! Not all hypocrites meet with sudden or tragic death, but all pay a fearful penalty. No vice is more despised than hypocrisy, as no virtue is more appreciated than genuineness. Perhaps "Hambone" in the comic strip was at his best when

he said: "The more folks tries to look like what they ain't, the more they looks like what they is." Is there not another most subtle form of hypocrisy in which sheep wear wolf's clothing, as when men purposely evade being ranked among the good, refusing to "put the best foot forward?" Do we not owe it to ourselves and to our fellows to seek to appear at our best, as well as to strive to be better?

## GRAY'S OINTMENT

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# BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

## WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to



Mrs. Batchelder

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

**"It Seemed As If Morning  
Would Never Come"**

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Get a bottle from your druggist NOW. Results will please you.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

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## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sias-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Mat. 6:12—Forgive us our debts, as we forgive our debtors.

1. The importance of the petition. Jesus includes this in the model prayer He taught His disciples. Every petition in this brief prayer is vital. He adds a footnote on this petition at the close of the Lord's prayer. Jesus had come to save us from our sins. Jesus prayed from the cross, "Father, forgive them."

2. The nature of forgiveness. Forgiveness does not annul God's natural law. The natural and moral worlds are organically related to the government of God. It remains true that we reap what we sow. The sequence of cause and effect cannot be abrogated. Forgiveness is not

immunity from the natural consequences of our misdeeds.

But forgiveness is spiritual. Forgiveness does bring the restoration into Divine favor. Forgiveness makes possible the filial relation to God that we may cry "Abba, Father." The estrangement caused by sin has been removed. Those once alienated by wicked works are reconciled. Harmony with God is restored. Right attitudes result in right relations with God.

3. Condition of forgiveness. Go on with the prayer, "As we forgive our debtors." Consider the emphatic statement of Jesus at the close of this prayer: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive men not their trespasses, neither will your Father forgive your trespasses." Jesus taught Peter that a Christian must be willing to forgive "until seventy times seven times." The parable of the unforgiving steward plainly reveals that a man who desires forgiveness must be willing to forgive. Forgiveness demands forgiveness. When Jesus pointed out the disastrous consequences of hate in the sermon on the mount, He said, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Acceptable worship waits on the restoration of right personal relation. Well does St. Paul enjoin us: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake, hath forgiven you." Eph. 4:32.

4. The results of forgiveness. T. W. Pym writes in his "Psychology and the Christian Life": "I know of no adequate remedy psychologists advance for the cure of worry that arises from remorse, nor is there any remedy except that provided in a doctrine of forgiveness." O how blessed is Jesus bringing this peace with God and our fellowmen and release from our worry. He knew how hate explodes and brings trouble not only to the object of hate but to the one who harbors it. He saves us from it.

But the blessings of forgiveness are not only individual blessings. Forgiveness clears the atmosphere in the home and removes the clouds of misunderstanding and ill will. Many a broken home is re-established as a result of forgiveness.

Mutual love and forgiveness brings right relations in the home.

Brotherhood reigns in the community life as a consequence of forgiveness. It brings right relations in industry, in civic life, in racial relationships, in international life; it creates friendship and co-operation, while hate creates strife, discord and even futile war.

### Prayer

We stand in need of Thy forgiveness. We thank Thee for Him who prayed and died for our forgiveness. We are graciously forgiven through Christ. We would freely forgive as we are freely forgiven. We would show others the same consideration we ask of Thee.



● Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

## CONSTIPATION Can be Helped!

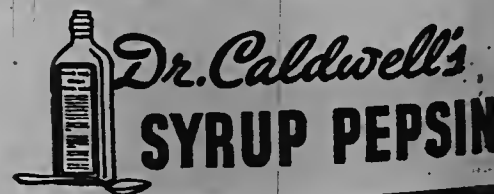
(Use what Doctors do)

Why do the bowels usually move regularly and thoroughly, long after a physician has given you treatment for constipation?

Because the doctor gives a liquid laxative that can always be taken in the right amount. You can gradually reduce the dose. *Reduced dosage is the secret of real and safe relief from constipation.*

Ask your doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help, and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are natural laxatives that form no habit—even in children. Your druggist has it; ask for—




Quick, Safe Relief  
For Eyes Irritated  
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Do you lack PEP.?

Are you all in, tired and run down?

**WINTERSMITH'S  
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Will rid you of

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and build you up. Used for 65 years for Chills,  
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**MISERABLE . . . WEAK?**



Mrs. H. W. Currier of 1117 Geyer St., Little Rock, Ark., said: "I was in a rundown condition and had headaches. I had barely enough strength to do my housework. Dr. Pierce's Favorite Prescription helped me wonderfully. I felt stronger and better and was relieved of the headache."

New size, tablets 50 cts., liquid \$1.00.  
Write Dr. Pierce's Clinic, Buffalo, N. Y.,  
for free medical advice.



## In Memoriam

### MRS. FANNIE EDMONDS

On the evening of December 3, 1933, Mrs. Fannie Edmonds closed her eyes for that last long sleep and went home to heaven. She came into this world March 27, 1858. She was married to W. G. Edmonds November 22, 1876. There came into this home six children. Two preceded her to the better land. Four survive her—John, Mrs. R. L. Criscoe, Mrs. Lottie Weems and Miss Elizabeth Edmonds. In the fair dawn of girlhood she gave her heart to God. In health and strength she walked with the Master and while the days of suffering gradually stole the bloom from her cheek, it could have been no other than the indwelling presence of the Comforter that gave her fortitude to bear the pain of the weary days and nights, and yet greet the friends and loved ones with smiles and tender tones. Her home life was ideal. Quiet, unassuming, yet true to every relation of life, she added to the sum of human happiness, and, were everyone for whom she did some loving service to bring a blossom to her grave, she would sleep beneath a wilderness of flowers. A sweet, happy home is broken up. The home where the children have gathered for family reunions is no more. Her great soul was forever expanding in gratitude to humanity. There are many who could join me in tribute to the loving service of her hands, for flowers skillfully arranged to best display their beauty for the pleasure of her friends, for dainty

dishes to tempt the sick, and for warm, comfortable garments she deftly fashioned for those less fortunate than she. After her hands were still we thought of how much they had done for those she loved, until lately they were shorn through illness of their strength; for God said "their work is done." She was so appreciative of her children and often she would say, "I wish you knew how good they are to me." She never felt that she was in the way and had outlived her usefulness, but she was ever watching for an opportunity to make others happy. It was my pleasure to visit her often and I always was helped, soothed and comforted as I was not before I went there. The thought I would banish forever if I could, is: The last visit has been made and I shall see her no more with mortal eyes. She loved the Methodist church, to which she belonged. She attended service in the house of God when her body was in pain, but she remembered the words of Him who said, "Not forsaking the assembling of ourselves together," and she was true.

Her pastors each found in her a friend. Her home was open to them and they delighted to partake of her cordial hospitality. She did not believe in keeping words of appreciation and praise only to breathe them into dead, cold ears and leaving the thirsty soul to go through life unrefreshed and longing for the kind words which are so plentifully poured upon the grave; but she spoke them while the ears could hear, the eyes see. We shall do well to follow her as she followed Christ.

When the end came she was surrounded by her children, other loved ones and friends, and as we beheld her peaceful face we were comforted. As her feet came to the mystic river of death she seemed to catch a glimpse of "the things which the Lord hath prepared for them that love Him." May the children and loved ones so live as to form an unbroken family circle in heaven.

"Sleep on, dear mother, and take thy rest.  
God called thee home; He thought it best.  
A FRIEND.

Meridian, Miss

J. C. ELLIS

Brother J. C. Ellis was born and reared at Paulding, Miss. He was born March 25, 1874. He had lived since early manhood at Bucatunna, Miss., and for about twenty years had been postmaster here. He was a member of the Masonic Order at the time of his death, and his Masonic

brethren had a part in the last rites at his funeral. He was a member of the Methodist church here for a number of years, and an official member for the greater part of the time. He would work wherever his pastor placed him, always punctual in attendance in every service of the church. He served as superintendent of the Sunday school for several years and was a steward at the time of his death.

His friends were legion; the rich, the poor, both white and colored, counted him as their friend.

He died suddenly on his way home to lunch from the post office, January 3, 1935. His daughter, Mildred, was with him when he fell dead. Brother Ellis is survived by his immediate family, Mrs. Pierce Smith Ellis; two daughters, Mrs. R. M. Fisher, Jr., and Carolyn Ellis; one son, James Ellis, also one brother and two sisters.

He was a good man, unassuming, unpretentious, a lovable, dependable man. He loved the church and God, was thoughtful about his pastor. A quiet, sincere Christian. We expect to meet him in the Christian's home in glory.

WALDO W. MOORE, Pastor.

Bucatunna, Miss.

## It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



**National Mutual  
Church Insurance  
Company  
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Has been furnishing  
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## CHEST COLDS

**D**ISTRESSING cold in chest or throat, that so often leads to something serious, generally eases up quickly when soothing, warming Musterole is applied.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.



**CAPUDINE**  
for  
**ACHES and PAINS**  
due to functional disturbances

**FOR** pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

## NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

ing this winter with his sister, Mrs. J. S. Foster.

At the first business meeting of 1935, Clarksdale auxiliary president asked each member of the Missionary Society to pray each day either at 8:30 or 2 p. m. for all Church causes and activities.

West Point auxiliary expressed its loyalty to the pastor by voting to be at prayer meeting on Wednesday night and to attend every service of the church during January. How did the plan work?

Rule six, page nine, of the 1935 Hand Book says: "Study conditions in your church and be ready to carry out Conference and Council plans as perfectly as possible."

Malvina, Miss.

## AN APPRECIATION

Whereas, Mrs. G. S. Weems, Sr., has, since the organization of the Woman's Missionary Society, in 1889, been effective in spiritual leadership and constant in labors within the society; and

Whereas, her life and achievements have been an inspiration to all; and

Whereas, the Society has sustained the loss of her presence by death on January 31, 1935. Therefore be it

Resolved, that the members of the Woman's Missionary Society of the Methodist Episcopal Church, South, at Shubuta, Miss., express heartfelt sympathy to the surviving members of the family.

Respectfully submitted:

MRS. T. D. BLAIR,  
MRS. C. H. GUNN,  
MRS. W. L. WEEMS,  
MRS. W. E. CALHOUN.

Quicker Relief  
From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## NORTH MISSISSIPPI CONFERENCE

## Greenwood District—Second Round

Winona Circuit, at Columbiana, March 2 and 3.  
Winona Station, March 3, p.m.  
Black Hawk, at Black Hawk, March 5.  
Duck Hill, at Gore Springs, March 10, all day service.  
Belzoni, March 13, p.m.  
Ruleville and Doddsville, at Doddsville, March 17, a.m.  
Tutwiler, at Rome, March 17, p.m.  
Moorhead, March 20, p.m.  
Ebenezer, at Hebron, March 24, all day service.  
Valden and West, at West, March 27, p.m.  
Poplar Creek, at Poplar Springs, March 31, all day service.  
Killmichael, at Stewart, March 31, p.m.  
Sunflower, at Blaine, April 7, a.m.  
Drew, April 7, p.m.  
Itta Bena, April 10, p.m.  
Lexington, April 14, a.m.  
Tchula and Cruger, at Cruger, April 14, p.m.  
Inverness and Isola, at Isola, April 17, p.m.  
A. T. McILWAIN, P. E.

## Greenville District—Second Round

Boyle and Pace, at Pace, Feb. 17, a.m.; Q. C. afternoon; preaching at Shipman's Chapel, 7 p.m.  
Indianola, Feb. 24, a.m.  
Leland, Feb. 24, 7 p.m.  
Arcola and Murphy, at Murphy, Mar. 3, a.m.; Q. C. afternoon.  
Hollandale, Mar. 3, 7 p.m.  
Duncan and Alligator, at Alligator, Mar. 10, a.m.; Q. C. afternoon.  
Shaw and Litton, at Shaw, Mar. 10, 7 p.m.  
Rosedale and Benoit, at Benoit, Mar. 17, a.m.; Q. C. afternoon.  
Friars Point and Lyon, at Friars Point, Mar. 17, 7 p.m.  
Glen Allan and Winterville, at Avon, Mar. 24, a.m.; Q. C. afternoon.  
Greenville, Mar. 24, 7 p.m.  
Coahoma and Jonestown, at Jonestown, Apr. 7, a.m.; Q. C. afternoon.  
Clarksdale, Apr. 7, 7 p.m.  
Gunnison Ct., at Gunnison, Apr. 14, a.m.; Q. C. afternoon.  
Shelby, Apr. 14, 7 p.m.  
Dubbs and Evansville, at Dubbs, Apr. 21, a.m.; Q. C. afternoon.  
Lula and Dundee, at Lula, Apr. 21, 7 p.m.  
Dublin and Mattson, at Mattson, Apr. 28, a.m.; Q. C. afternoon.  
Tunica, Apr. 28, 7 p.m.  
Merigold and Sherard, at Sherard, May 5, a.m.; Q. C. afternoon.  
Cleveland, May 5, 7 p.m.  
J. R. COUNTESS, P. E.

## LOUISIANA CONFERENCE

## Baton Rouge District—Second Round

Greensburg, at Days Church, Mar. 10, a.m.  
Kentwood, Mar. 10, p.m.  
Clinton, at Clinton, Mar. 17, a.m.  
Istrouma, Mar. 17, p.m.  
Zachary, at Zachary, Mar. 24, a.m.  
Keener Memorial, Mar. 24, p.m.  
Denham Springs, at Walker, Mar. 31, a.m.  
Natalbany, at Natalbany, Mar. 31, p.m.  
Gonzales, at Frost, Apr. 7, a.m.  
Hammond, Apr. 7, p.m.  
St. Francisville, at New Hope, Apr. 12, a.m.  
Jackson, at Ethel, Apr. 12, p.m.  
Pine Grove, at Pipkins Church, Apr. 21, a.m.  
Amite, Apr. 21, p.m.  
Lottie, at Rosedale, Apr. 28, a.m.  
Baton Rouge, First Church, Apr. 28, p.m.  
Angle, at Varnado, May 5, a.m.  
Franklinton, May 5, p.m.  
Baker, at \_\_\_\_\_, May 12.  
Plaquemine, May 19, a.m.  
Springfield, May 26, a.m.  
Ponchatoula, May 26, p.m.  
District Conference convenes at Denham Springs, May 28-29.  
K. W. DODSON, P. E.

## New Orleans District—Second Round

McDonoghville, Mar. 3, a.m.  
Felicity, at Chalmette, Mar. 3, 7:45 p.m.  
Donaldsonville, at White Castle, Mar. 17, a.m.  
Bogalusa, Mar. 24, a.m.  
Pearl River, at St. Tammany, afternoon.  
Rayne Memorial, Mar. 31, a.m.  
Louisiana-Gentilly, at Louisiana, Mar. 31, p.m.  
Epworth, Apr. 7, a.m.  
Second Church, Apr. 7, p.m.  
Covington, at Fitzgerald, Apr. 14, a.m.  
St. Mark's, Apr. 14, p.m.  
Franklin, Apr. 21, a.m.  
Morgan City, at Berwick, Apr. 21, p.m.  
Carrollton, Apr. 28, a.m.  
First Church, Apr. 28, p.m.  
Algiers, May 5, a.m.  
Houma, at Bayou Blue, May 12, a.m.  
Parker Memorial, May 19, a.m.

Slidell, May 19, p.m.

The District Conference will be held at Epworth Church, New Orleans, on Tuesday, May 7, beginning at 8:45 a.m.

W. L. DUREN, P. E.

## MISSISSIPPI CONFERENCE

## Meridian District—Second Round

Fifth Street, Meridian, Feb. 24, 11 a.m.  
Central, Meridian, Feb. 24, 7:30 p.m.  
Philadelphia Ct., at Sandtown, Mar. 2, 11 a.m.; Mar. 3, 11 a.m.  
Decatur, at Hickory, Mar. 10, 11 a.m.  
East End, Meridian, Mar. 10, 5 p.m.  
Wesley, Meridian, Mar. 10, 7:30 p.m.  
Poplar Springs, Meridian, Mar. 17, 11 a.m.  
Scooba, at Binnsville, Mar. 24, 11 a.m.  
Lauderdale, at Electric Mills, Mar. 24, 7:30 p.m.  
Porterville, at Union, Mar. 31, 11 a.m.  
Pachuta, at Salem, Apr. 7, 11 a.m.  
DeSoto, at Cooper's Chapel, Apr. 7, 3 p.m.; 7 p.m.  
Daleville, at Seoul's Chapel, Apr. 21, 11 a.m.  
Quitman, Apr. 21, 7:30 p.m.  
Enterprise, Apr. 28, 11 a.m.  
Union, Apr. 28, 7:30 p.m.  
Cleveland, at Pleasant Grove, May 5, 11 a.m.  
Rose Hill, at Hopewell, May 12, 11 a.m.  
Burnside, at Hope, May 18, 11 a.m.; May 19, 11 a.m.  
Philadelphia, May 19, 7:30 p.m.  
Hawkins Memorial, Meridian, at Oak Grove, May 26, 3 p.m.  
Chunky, at Lost Gap, May 26, 11 a.m.  
De Kalk, at New Hope, June 2, 11 a.m.  
Newton, June 2, 7:30 p.m.  
Vimville, at Pleasant Hill, June 23, 11 a.m.  
JOSEPH A. SMITH, P. E.

## Vicksburg District—Second Round

Nebo, at Blue Hill, Mar. 3, 11 a.m.; 1:30 p.m.  
Fayette, Mar. 3, 4:30 p.m.  
Roxie, at McNair, Mar. 10, 10:30 a.m.; 11:30 a.m.  
Lorman, at Cane Ridge, Mar. 17, 11 a.m.; 1:30 p.m.  
Crawford Street, Vicksburg, Mar. 17, 7:30 p.m.; May 22, 7:30 p.m.  
Mayersville, at Valley Park, Mar. 24, 11 a.m.  
Gibson Memorial, Vicksburg, Mar. 24, 7:30 p.m.; Mar. 27, 7:30 p.m.  
Satartia, at Wesley Chapel, Mar. 31, 11 a.m.; 1:30 p.m.  
Gloster, at Mt. Vernon, Apr. 7, 11 a.m.; 2 p.m.  
Centerville, at Centerville, Apr. 14, 11 a.m.; 1:30 p.m.  
Woodville, Apr. 14, 3:30 p.m.  
Louise and Holly Bluff, at Holly Bluff, Apr. 21, 11 a.m.; 1:30 p.m.  
Silver City, at Carter, Apr. 21, 7:30 p.m.  
Edwards, at Learned, Apr. 28, 11 a.m.; 1:30 p.m.  
Oak Ridge, at Bovina, Apr. 28, 4 p.m.  
Hermanville, at Sarepta, May 5, 11 a.m.; 1:30 p.m.  
Port Gibson, May 5, 4 p.m.; 7:30 p.m.  
Washington, May 12, 11 a.m.; 2 p.m.  
Natchez, May 12, 4 p.m.; 7:30 p.m.  
Rolling Fork and Cary, at Cary, May 19, 11 a.m.; 2 p.m.  
Anguilla, at Anguilla, May 19, 4 p.m.; 7:30 p.m.  
Eden, at Eden, May 26, 11 a.m.; 2 p.m.  
Yazoo City, May 26, 4 p.m.; 7:30 p.m.  
The District Conference will be held at Fayette, Tuesday and Wednesday, April 30-May 1. Send names of delegates to Rev. H. A. Wood and to me.  
HENRY G. HAWKINS, P. E.

## Cardui Relieves

Periodic Pains  
and Nervousness

Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.



# Christian Advocate

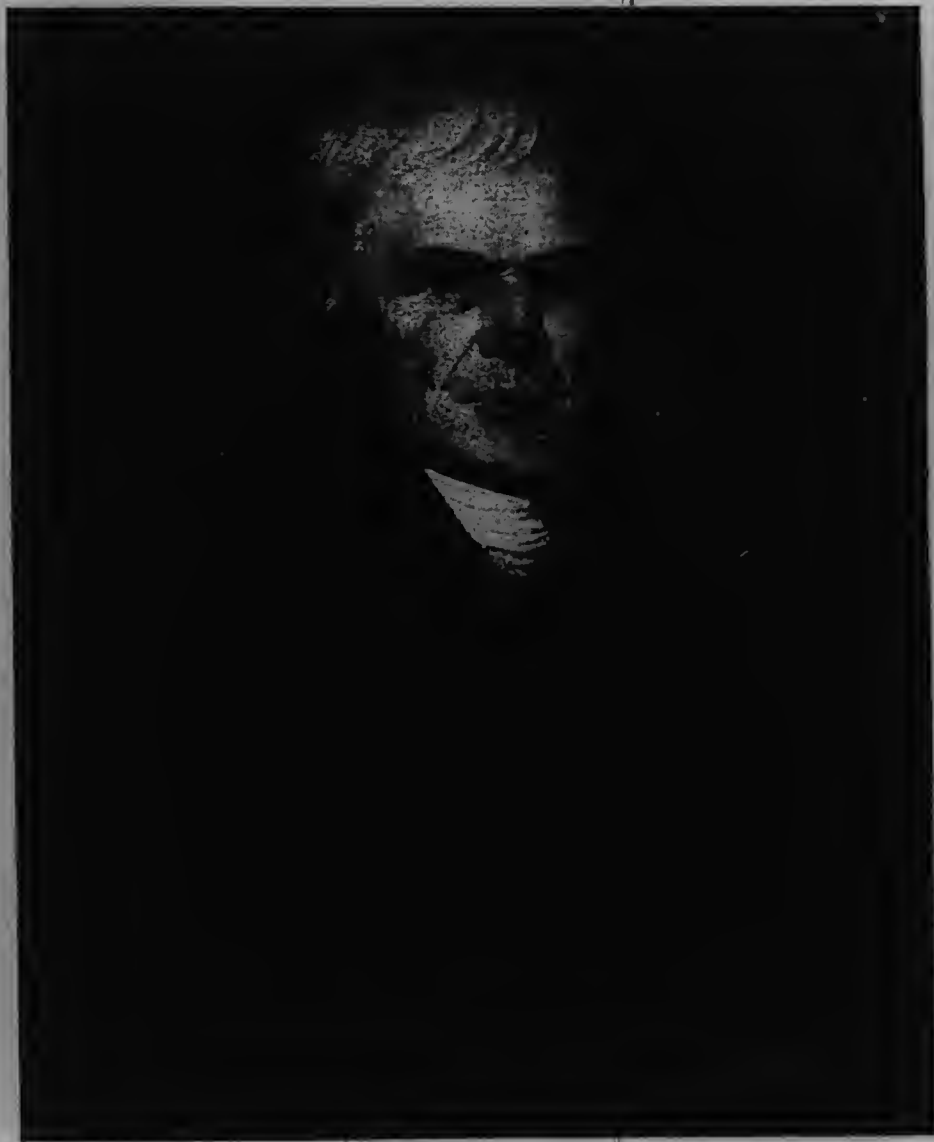
NEW ORLEANS

Vol. 82—No. 10.

NEW ORLEANS, LA., THURSDAY, MARCH 7, 1935.

Whole No. 4121.

FRANCIS ASBURY



This portrait was painted by an unknown artist. Tradition says that it was made for a society of Methodist women, and when the society disbanded the portrait was presented to Rev. Stephen Asbury Roszel. It remained in his family until after the Civil War; and it was then presented to Judge Richard H. Tebbs, of Leesburg, Virginia, by George Roszel. From Judge Tebbs, it descended to the late Hon. Charles B. Tebbs, of Washington, D. C. Permission for its use in this work was generously granted by Mrs. Chas. B. Tebbs and Hon. William F. Tebbs of Houston, Texas, two of the owners of the portrait.





# Wallet of the Week



JUDGE OLIVER WENDELL HOLMES, according to press dispatches, is seriously ill. The indications are the distinguished jurist, who is ninety-four years of age, is nearing the end of his distinguished career. His service as one of the Justices of the Supreme Court of the United States was long and honorable; and he made a contribution to American jurisprudence not less important than that made by his worthy father in the field of literature.

\* \* \*

THE MOONSHINERS OF GEORGIA, according to an Associated Press dispatch, have petitioned against the repeal of the prohibition laws of Georgia. That kind of liquor propaganda shows that they are either hard-pressed for argument, or they place a low estimate on Georgia intelligence. As for ourselves, we do not recognize a distinction of character in liquor peddlers. When we first went to school we learned that dollars can not be subtracted from apples and we still believe that the principle is true.

\* \* \*

THE FIRST METHODIST EPISCOPAL CHURCH, Chicago, on Easter morning, will dedicate what is said to be the "World's largest tubular bell carillon," for the "nation's tallest church-office building." The carillon is located in a tower 400 feet above the street. It is the gift of Mr. William E. Turner, of a pioneer Chicago family, himself now 76 years of age; and it is a memorial to his father and mother. The church is located in the "Loop district" of the city, and is apparently dependent largely on rentals for its support, as it is a sky-scraper office building.

\* \* \*

GREAT BRITAIN IS UNDERTAKING TO DEVELOP TELEVISION with a seriousness and an earnestness greater than that in any other country. It has been demonstrated that a film can be taken, developed and broadcast within forty seconds. The Treasury and British Broadcasting Corporation are financing the developments; and it is asserted that "the time may come when broadcasting entirely unaccompanied by television, will be almost as rare as the silent cinema film is today." According to the New Outlook, television broadcasts are already maintained on limited lines, but its use is to be considerably broadened in the coming months.

\* \* \*

THE PEACE POLL conducted in co-operation with the Association of College Editors, has secured an expression from 90,000 students in 115 colleges. Such questionnaires tend to direct a judgment and they necessarily leave many angles of an issue un-

touched. So far the result has been overwhelmingly against war, particularly a foreign war; and it shows a pronounced opposition to the preparedness insistence which is being urged, and it favors government control of munitions industries and the conscription of all resources. There may or may not be much significance to the poll itself; but it shows that the present generation does not look favorably upon the encouragement of war.

\* \* \*

OUT OF BERLIN'S TOTAL POPULATION of more than four million people, more than three million of them belong to the Evangelical Churches. There are 603,150 who make no confession; 441,133 are Roman Catholics; 150,564 are Jews; and only a few belong to the smaller religious bodies. The Protestants have had a small decrease in the last ten years, and the Catholics a considerable increase.

\* \* \*

THE NEXT GENERAL CONFERENCE, is the caption of an editorial in the last issue of Zion's Herald, Boston, dealing with the vexatious race problem. We do not refer to it in any spirit of criticism; but the refusal, so far, of any city to invite the Conference for the session to be held in 1936 "on the terms laid down in the Tittle resolution" adopted at Atlantic City three years ago shows the stubbornness of the problem which the church and the country face in common. It is one thing to outline a policy as was done at Atlantic City; but to bring the public to the terms of such a paper is quite different. No one knows the problem of our sister Church better than the Southerner. We have doubtless failed in many things regarding race matters; but we know the problem first hand.

\* \* \*

THE BRITISH GOVERNMENT is again face to face with the difficult political problem growing out of its Indian government. In projecting plans for the future of that vast area it is confronted by every manner of racial and religious problem. There is the rivalry of the Hindus and the Mohammedans on the one hand, and the demand of the Indian Christians on the other hand, for political organization upon the basis of individual fitness for such responsibility, not upon adherence to any faith. There has been throughout India a manifest softening toward Christianity in the abandonment of persecution of those who abandon the older national faiths for Christian baptism. This change is said to have come about within the last two decades, and it may well be taken to mean the beginning of a new India.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MARCH 7, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### ALABAMA REMAINS DRY

The Alabama election which was held as a referendum on the prohibition statutes now in force is, we believe, an unmistakable evidence of a right-about-face on the liquor question throughout the country. And it was certainly a decided defeat of the interests and of the politics which is seeking to re-enthroned liquor, to force it upon the country. In 1909 Alabama defeated prohibition by a majority of 26,000 votes. In 1933 it voted for the repeal of the Eighteenth Amendment by a majority of 33,000. In 1935, 49 of the 67 counties gave a decided majority for prohibition and the state as a whole voted to retain the prohibition statutes, by a majority of six or seven thousand. But the wet press, in the very issue that records the defeat of liquor, says that certain little politicians will seek local option, in order to defeat an election to which the wets are positively committed. Their little "yes men" talk local option but their names are withheld. A few days ago we heard a distinguished editor of another state quote a penologist to the effect that liquor and politics are the two "incorrigibles" with which society and crime agencies have to deal. He then added for himself that he had heard of liquor being "rectified" but not politics. The business which has debauched civilization since the days of Noah respects neither law, liberty nor life. In Louisiana the local option law has been declared null and void; and in Alabama local option is invoked when the business has been outlawed in a state-wide referendum. In the city of New Orleans, 23 persons have been killed in traffic accidents since January 1—more than one for every three days this year. That is the highest record ever made in the city. The papers have announced that certain hotels have stocked liquor by the carload for Mardi Gras. But we say that the handwriting is on the wall—the day of liquor is ending. The people are beginning to realize that some things are more precious than either tax money or doles.

### THE CHURCH PAPER

Three items, which have been called to our attention recently, have greatly re-enforced our conviction as to the value of the church paper. The editor of the Baptist Witness in Florida is quoted as having made the statement that the editors of that denomination had made an investigation which revealed the fact that practically nine-tenths of the total sum raised by the Baptists for benevolences is contributed by those who subscribe for their church paper. To the same effect, is the statement of the pastor of a Methodist Church in Florida. That pastor says that he takes the collection for the benevolences himself, and that eighty per cent of the total amount contributed for benevolences comes from those who read the church paper. On the very day that we were told these things, a preacher from another Conference spoke to us about publicity for a certain Conference project for which he is responsible. He said frankly that without the support of the church paper, worthy and needy as the cause is, it would fail. We do not lose sight of the fact that the people who are most loyal to the program of the church will take the church paper; but we know that it is equally true that those who are best informed as to the enterprises of the church will be its staunchest supporters in all that it undertakes. We believe also that, without the support of the church paper, many of its worthiest enterprises would be doomed to absolute failure. But no paper can give effective promotional support, no matter how worthy the cause may be, unless it shall have financial support to make it possible to render that service. We do not hesitate to say that we believe that one of the very first items in the program for the year's work should be an adequate provision for the church paper. It may be placed in the local budget, or it may be sustained through individual subscriptions. It makes no difference as to the method. It is vitally related to everything that the church undertakes, and it should have a cordial and a substantial support.

## THE MISSIONARY COUNCIL

The meeting of the Missionary Council held in Little Rock, Ark., February 26-29, was probably the best and the most satisfactory that has been held. Every missionary interest of the church at home and abroad; and every problem and every related interest was ably and effectively presented. The Council was well attended and the addresses were of a very high order. Bishop Ainsworth delivered the opening address on Tuesday evening. Dr. W. G. Cram, Bishops E. D. Mouzon and John M. Moore, and Bishop Carter, of the Colored Methodist Episcopal Church, were the speakers for Wednesday morning. Wednesday afternoon was given over to the missionaries from the various fields. Wednesday evening Bishop A. W. Leonard of the Methodist Episcopal Church, brought a great address and he won the hearts of his audience by his courageous and outspoken utterances on the great questions and problems of our day. He gave a very effective interpretation of the difficulties which confront the church in many lands; and he brought his message to a close with a strong appeal for the evangelistic courage and fervor that shall bring back the power of the days which followed that evening in Aldersgate Street when the heart of John Wesley was strangely warmed. Dr. C. C. Seleckman, of Southern Methodist University, and others spoke on Thursday, bringing to a conclusion three great days of fellowship and high communion.

In connection with the meeting of the Missionary Council, the Methodist Press Association was called to meet also. Editors present were Dr. A. J. Weeks, President; A. G. Millar, Arkansas Methodist; F. H. Richardson, of the Baltimore Southern Methodist; P. M. Boyd, Florida Christian Advocate; J. M. Rowland, Richmond Christian Advocate; C. C. Ransford, of the Nashville Christian Advocate; E. H. Rawlings, of The World Outlook; and W. L. Duren, of the New Orleans Christian Advocate. An elaborate banquet was tendered the Editors by the Little Rock Chamber of Commerce. The banquet was held at the Albert Pike Hotel; most of the Board of Governors were present; and Mr. Wallace Townsend presided. Dr. A. C. Millar made some remarks and then introduced the visitors. Hon. J. N. Heiskell, a former U. S. Senator from Arkansas, made the principal address—in every way a credit to the man and to the occasion. Dr. A. J. Weeks, the President, responded on behalf of the editors, in his usual happy vein.

## INSTITUTE FOR CHURCH OFFICERS

Mr. G. L. Morelock, General Secretary of the Board of Lay Activities, will conduct a three-day Institute for church officials in New Orleans, beginning Sunday afternoon, March 10. The meetings will be held at Rayne Memorial Church. Mr. Morelock has held nearly a hundred of these Institutes, and we do not know of any effort being put forth which promises greater things in the way of making effective the entire program of the Church. Every officer in the Church should be present for all three of the sessions.

## Contributed Editorial

### THE CHRISTIAN COLLEGE

By Dr. A. P. Hamilton,  
Professor in Millsaps College

The very fact that we feel the propriety of using the qualifying adjective in the above title is proof that we are conscious of a difference in kinds of education. The Christian college was first projected on the assumption that there should be a difference, that there is a difference. The State Institution must be neutral on the subject of religious teaching and of instruction for character.

The Christian college, however, is avowedly spiritual in its objective. It stands up and says openly and unashamed before the world: "We believe man's first concern in this brief school of life is to make a life, not a living."

Now in the final analysis, we must agree, I think, that no college, Christian or otherwise, can educate any man; that no college ever has.

No faculty, however brilliant, can educate a man. Einstein himself cannot educate anybody.

The student, the man to be educated, must do the work himself.

Colleges, schools, libraries, faculties, teachers, are merely the means, the stimuli, to wake up the sleeping powers, to point the way; to inspire, to spring the mind and spirit.

That is just where the Christian college comes in. Herein is the difference. The subjects taught and learned are pretty well stereotyped and mill-run everywhere. The men who teach constitute the difference.

A Christian college insists on a certain kind of man to do the teaching. He must have something that the ordinary teacher in another kind of institution has not got. Finally, then, a college is merely a place where an education may be acquired.

A Christian college is not only a place, a body, or corporation; it is a body plus a soul.





# The Forum



## OFFICIAL NOTICE

A state-wide meeting of the preachers and laymen of the Mississippi and the North Mississippi Conferences is called for March 19, 10 a.m., in Gallo-way Memorial Church, Jackson, Miss. A similar meeting is called for the Louisiana Conference preachers and laymen in Shreveport, La., March 20, at 10 a.m., in First Methodist Church.

These meetings are a part of a church-wide campaign for the purpose of promoting evangelism and missions, and they will be led by Bishop Arthur J. Moore, who has just landed on the Pacific Coast upon his return trip from the Orient. In addition to Bishop Moore, the speakers will be Bishop U. V. W. Darlington, Dr. C. C. Selecman, Dr. W. C. Cram, Dr. R. P. Shuler, and Dr. Grover C. Emmons.

*Hoyt M. D. L.*

## THE CHRISTIAN COLLEGE

By Dr. D. M. Key, President of Millsaps College

The Christian college is the largest single resource of the nation for the sort of intellectual and spiritual service to the next generation that colleges render. Dr. L. R. Alderman, Director of the Emergency Division of the F. E. R. A., says: "We have in this country 968 independent colleges, most of which have, or have had in the past, a church sponsorship." More than half of the young people enrolled in all the American colleges and universities of every kind are getting their college education from so-called Christian colleges.

These church-related colleges are not all alike. Some of them do not deserve the name of Christian college. But they have a norm, a unity of spirit and purpose, among the conflicting types of theories, of college training in the present-day America, that is easily recognizable. The Christian college stands for something. That something is Christian character, the training of the youth into the full stature of a man in Christ Jesus. Such a purpose has given a continuity and consistency to the development through the decades of the typical church-related college. It has been flexible and has grown with new conceptions of educational service. But the sense of mis-

sion, the evangelistic impulse, has given heart and meaning to its policies and observable identity to its aims.

The Christian college has stood for the ideal of human service, faith in spiritual values, freedom of thought and integrity of scholarship. It has stood for these things not in spite of but because of its religious motivation. Personality development, the concern for the educational needs of the individual, counselling and guidance, the very procedures that great public and secular institutions are now attempting through the machinery of deans and personnel offices—that sort of service to the student has been the aim of the Christian college from the first. I believe it can truly be said that the professor in the small church college, with his intimate and friendly solicitude for the growth in character and personality of his pupils has vitally affected American college procedure in this its latest and best development.

The Christian college, that arm of the Christian church which touches the next generation on so wide a front, is a stabilizing and steadying influence in a society that has to a degree lost its moorings. Independent, spontaneous, and affecting more than half of the college trained of America's tomorrow, the Christian college by its very nature must be forever free from the possibility of federal or state direction and propaganda. It may save the soul of America and the fabric of democracy.

So long as the Christian college is performing with integrity of thought and character and singleness of purpose so fundamental a service to youth, it will be maintained and supported. From the church, the college will draw its authority, its sponsorship, its animating purpose and in part, its support. That support is a challenging task. The colleges of the Southern Methodist Church alone represent a total capital investment of \$103,833,728.00.

May the Church feel the appeal of a service so vital and so far-reaching as that of the Christian college.

## MRS. McINTOSH PASSES

On Wednesday, February 13, about 6:30 p. m., Mrs. W. M. McIntosh, wife of Dr. W. M. McIntosh, long-time General Evangelist of our Church, passed into the glory land. Sister McIntosh had been ill for some time and had suffered much, but the end came

as peacefully as a little child goes to sleep in a mother's arms.

The funeral service was held at Central Church, where Dr. McIntosh had served as pastor, conducted by Rev. T. B. Thrower, pastor, assisted by Dr. E. N. Broyles, pastor First Methodist Church, Columbus, Rev. W. M. Wright, Dr. J. D. Franks, pastor of First Baptist Church, Columbus, and Rev. R. J. Shelton, former pastor East End Baptist Church, Columbus. The altar was banked in beautiful floral tributes. The body was carried to Iuka, where Dr. and Mrs. McIntosh made their home for a long time, and laid to rest from the home of Mr. J. C. Jourdan under the direction of Rev. S. E. Ashmore, assisted by Rev. J. W. Holliday and Rev. T. B. Thrower.

T. B. THROWER.

### BATON ROUGE DISTRICT INSTITUTE FOR STEWARDS

Mr. G. L. Morelock, General Secretary, General Board of Lay Activities will hold an Institute for pastors, stewards, lay leaders, trustees, officers of the Church school and Woman's Missionary Society, and young men and women who will be leaders of the local church, in First Methodist Church, Baton Rouge, March 17, 18 and 19.

Mr. E. F. Webb, district lay leader, is endeavoring to secure a good attendance from every pastor and board of stewards in the district.

The discussions in the Institute will build to a sound financial policy for the local church, based upon spiritual values, and the responsibility of stewards.

Plans are being carried forward for an eventful gathering to train the leaders for all the churches in the district.

K. W. DODSON, P. E.

### PASTORS OF THE SEASHORE DISTRICT

Will each of you please send me the names of your delegates elected to the District Conference at Kreole, April 24, also the names of your local preachers that will be here, and the names of any others that are members of the District Conference?

Tell me as nearly as you can how many from your charge will stay over night with us, and we will make plans to take care of them as best we can. We are hoping that the conference will mean a great blessing to Kreole and to our church. It will be of great help to me and my people if you will send me their names just as early as you can.

W. F. BAGGETT, P. C.

Kreole, Miss.

### SAFETY SIGNALS

By Rev. S. J. Davies

If it be true, as has been well said, the Old Testament foretells the New, and the New reveals the Old, the Bible as a whole contains many lessons of value, not only of moral and spiritual worth, but in the conduct and direction of the Christian ministry. In the Old Testament the priestly office is honored and magnified. To the priests and the temple the people looked for guidance and teaching in religious and civil affairs. The glory of the Holy Shekinah lighted the temple and the will of God was manifest to his people through the medium of the divinely called and anointed priesthood. Its authority was unquestioned by stringent and legal enactments.

In the fuller revelation of life and grace contained in the New Testament we are said to be kings and priests in the church and kingdom of God. Despite the fact that the priestly office has been abused and used for the purpose of exploiting and maintaining ecclesiastical domination, that is a poor reason for not recognizing its potent value in the Christian ministry. It is recognized in the prayer of intercession, the administration of the communion and in the apostolic benediction in our churches today. One may say that all of God's children by faith and adoption are kings and priests unto Him. That is true in a larger sense, yet a careful study of the polity of the New Testament will show that in a special sense men are called and set apart to this ministry. Even as the priests of an elder day ministered in holy things in tabernacle and temple, so do God's ministers of this latter day minister to the faith, comfort and assurance of his people.

And the congregation look to the minister in his priestly function and office as a medium for spiritual blessings. This view is not an undue exaltation of the preacher but a recognition of his proper relation to his people. For "he that is greatest among you is servant to all," and wise indeed is the servant of the Lord who rightly and circumspectly uses his high office. Since the priests of Old Testament days were clad in beautiful garments indicating a life dedicated to mercy, holiness and service to Israel's God, so let the ministering priests at his altar in this latter day recognize their intercessory relation and be faithful thereto. For priest, presbyter, elder, bishop are really interchangeable and like terms in the Word of God.

628 Kings Highway, Shreveport, La.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

been largely deprived of the privileges of the church to which, as Christians, they were entitled. In any event, the acknowledgement of the independence of the United States made certain a change in the ecclesiastical arrangement under which the movement in America had been developed; and it made all the more necessary the establishment of an independent ministry with the privileges, the power and the freedom to meet the changed conditions and the growing needs of the Methodist societies in the new Country. Whatever of obtuseness might be charged against Mr. Wesley in some other matters, it must be admitted that in this he sensed accurately the situation which he and his cause must face and he set himself immediately to the task of making ready for the issue.

Mr. Wesley grappled long and earnestly with the problem of securing ordained clergymen to assist him in his work. He often importuned the bishops of the Established Church to ordain men for his societies, but without success. At his instigation, Dr. Barnard, Bishop of Londonderry, Ireland, ordained Thomas Maxfield, the Bishop said: "Sir, I ordain you to assist that good man (Mr. Wesley), that he may not work himself to death." After a few years, Maxfield deserted the Wesleyan connection and left Mr. Wesley in greater straits than ever. No bishop would come to his assistance, and in sheer desperation, he "enlisted the services of a rather shadowy Greek Prelate, Erasmus, Bishop of Arcadia" in Crete. Erasmus ordained John Jones, a man of considerable learning, a former master of Kingswood school, and a long-time helper of Mr. Wesley, for whom both he and his brother, Charles, had vainly sought ordination at the hands of Anglican bishops. This incident gave such offence and Charles Wesley's opposition became so pronounced and annoying that Jones left the Methodists, procured reordination from the Bishop of London, and was rector of Harwich for the remainder of his life. At this juncture John Richardson, a young Yorkshire curate who was episcopally ordained, was awakened under the preaching of Thomas Rankin. He joined the Methodists in 1763 and became a valuable assistant to Mr. Wesley.

For a long while every means of securing ordination for Wesleyan preachers had seemed to be closed, except to ordain by presbyters—the practice followed for two hundred years by the Church at Alexandria. Mr. Wesley had pondered this course for many years, and in the month of February, probably the fourteenth, 1784,

he invited Dr. Coke to his private chamber in London and outlined to him his thought concerning America and the matter of providing an ordained ministry for the societies in that country. He proposed the ordination of minister by presbyters, and the appointment of Dr. Coke to be superintendent over the entire work. In this statement of purpose which Mr. Wesley made to Dr. Coke, he seems to have made no mention of Asbury; but later Dr. Coke, who appears to have been dubious as to the acceptability of such a plan to the Americans, made the first reference to Asbury, and the suggestion of his inclusion as joint superintendent was probably his letter to Mr. Wesley August 9, 1784. Dr. Coke argues with Mr. Wesley for the abandonment of timidity as to procedure, and for the assumption of a conciliatory attitude toward the Americans, particularly towards Asbury. He tells Mr. Wesley, and wisely so, that nothing should be trusted to the willingness of presbyters on the other side of the water, and he insists that he be consecrated for the work of a superintendent by the imposition of Mr. Wesley's hands. Assisted by Rev. James Creighton, a presbyter of the Church of England, Mr. Wesley consecrated Dr. Coke; and the three ordained Richard Whatcoat and Thomas Vasey, first as deacons and then as elders. This was done at Bristol, September 2, 1784.

The course of events up to this point is simple enough; but when Mr. Wesley refused to admit the implication of his ordinations, the story becomes more complicated. Dr. Coke made the matter perfectly clear in his letter of August 9, 1784, and Charles Wesley was in no doubt as to what his brother had done. He wrote Dr. Chandler that he had, "Assumed the episcopal character, ordained elders, consecrated a bishop and sent him to ordain our lay preachers in America." A recent biographer of Mr. Wesley says, "Inconsistency is the privilege of a genius;" and he argues that Mr. Wesley's action was hopelessly inconsistent, and that he was torn between his love for the Church of England and his own relation to the very practical and distressing needs of the American Methodists. He asserts that Mr. Wesley should have left "succession" out of consideration, and that he should have acted upon the theory of his mother who, in defence of the ministry of Thomas Maxfield, held that the validity of a Christian ministry is proved not by its credentials, but by results.

Washington Irving, with characteristic shrewdness, said that the witches were burnt to gratify the populace, but that they were tried for the satisfaction of

posterity. So we may say that the superintendency of the Methodist Church was established to meet a need which could be met in no other way; it belongs to the history of the movement; and it has amply justified its institution. It has stood the tests of one hundred and fifty years of operation, and to argue its ecclesiastical regularity is to raise unnecessary doubts. In the study of the organization of the Methodist Church in America, however, we must consider what Mr. Wesley intended to do; for it is a decision which involves many things which came up in the founding of the Church. Strange and inconsistent as it may seem to us now, Mr. Wesley did intend to set up a ministry for American Methodism; but he evidently did *not* intend to create a church which would be separate from the Church of England and independent of himself. The ordination certificate given Dr. Coke reads:

"To all to whom these presents shall come, John Wesley, late Fellow of *Lincoln College in Oxford*, Presbyter of the Church of *England*, sendeth greeting.

"Whereas many of the people in the Southern provinces of *North America*, who desire to continue under my care, and still adhere to the Doctrines and Discipline of the Church of *England*, are greatly distressed for want of Ministers to administer the sacraments of Baptism and the Lord's Supper, according to the usages of said Church: And whereas there does not appear to be any other way of supplying them with Ministers

"Know all men, that I John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in *America*. And therefore under the Protection of Almighty God, and with a single eye to his glory, I have this day set apart as a Superintendent, by the imposition of my hands and prayer, (being assisted by other ordained ministers), Thomas Coke, Doctor of Civil Law, a Presbyter of the Church of *England*, and man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the Flock of Christ. In testimony whereof I have hereunto set my hand and seal this second day of September in the year of our Lord one thousand seven hundred and eighty-four.

"JOHN WESLEY."

This is the initial document in the formation of the Methodist Episcopal Church, and the first paragraph after the greeting sets forth in unequivocal language the facts that he had been unable to provide a ministry in any other way; that the American societies were to continue under his care; and that they were to adhere to the doctrines and discipline of the Church of England. At the session of the British Conference in 1785, a statement signed by Mr. Wesley was inserted in the Minutes. After commenting on the situation created by the war and the desertion of their posts by the clergy, he says: "Judging this to be a case of real

necessity, I took a step which, for peace and quietness, I had refrained from taking for many years. I exercised that power which I am persuaded the great Shepherd and Bishop of the Church has given me: I appointed three of our laborers to go and help them, by not only preaching the word of God, but likewise by administering the Lord's Supper and baptizing their children throughout that vast tract of land.

"These are the steps which, not of choice but necessity, I have slowly and deliberately taken. If any one is pleased to call this separating from the Church he may. But the law of England does not call it so."

This statement is clearly to the effect that Mr. Wesley meant to extend the authority and the privileges of the commission given his original missionaries to America to include all the functions of an ordained ministry; but that he did not intend to dissolve the relations with the Church of England. That understanding of the mind of Mr. Wesley is evidently reflected in the refusal of Asbury to accept ordination as Mr. Wesley's appointee. Any student of Asbury's course must feel that he meant to effect the complete elimination of Mr. Wesley from the control of American Methodism, and that this flat refusal to receive the appointment solely upon his designation was the first stage in the battle for the independence of the Church. Asbury wrote Joseph Benson that he was opposed to the binding minute, declaring obedience to Mr. Wesley "in all matters relative to Church government," which was adopted by the Christmas Conference. There is no evidence to show that the calling of a Conference was contemplated by Mr. Wesley and the probability is that he would *not* have approved it. While there was no specific limitation in the instruction given Dr. Coke, in his correspondence with Bishop White of the Protestant Episcopal Church, under date of April 24, 1791, he admits: "I am not sure but that I went farther in the separation of our Church in America than Mr. Wesley, from whom I received my commission, did intend. He did, indeed, solemnly invest me, so far as he had a right so to do, with Episcopal authority, but he did not intend, I think, that our entire separation should take place." The man who was strenuously opposed to government from a distance of three thousand miles was not to be misled by the appointive right of Mr. Wesley. The hour for action had come in the fortunes of the American societies, and Asbury did not propose to surrender the opportunity and implication of the victory of American arms.

Dr. Coke said that when Asbury met him at Barrett's Chapel, on Sunday, November 14, 1784, he was accompanied by a council of preachers of the American connection, to whom he requested that Mr. Wesley's communication might be submitted. This request was

(Continued Next Week)



## Mississippi and Louisiana

Rev. W. D. Bennett is very happy in his second year at Rosedale, Miss. The people are kind and the work is making progress.

Rev. V. C. Curtis, presiding elder of Columbus District, has divided his district into two zones, East and West, with Ackerman as the center.

Rev. T. F. Sartain, pastor of Chester, Miss., charge, is making a house-to-house canvass for the Advocate; and, of course, he is getting results.

Rev. E. C. Dufresne reports that Rochelle charge, his new appointment, is starting off well, and he is neglecting none of the interests of the church.

Mrs. F. F. Jeter, of Logansport, La., says that she appreciates the Advocate, and that she would miss it very much, if she were not able to continue its visits.

Dr. S. Parkes Cadman was the preacher at the pre-Easter services of First Church, Birmingham, February 20-27. Dr. Clovis G. Chappell is the pastor of that splendid church.

Rev. W. H. Lewis says that he has found a group of earnest and loyal workers at Lucedale, Miss.; and that every department of the church is growing and the work is encouraging.

Dr. T. E. Gregory pastor of Kosciusko, Miss., has a regular period on the air—9 to 9:15 each morning over the local station. We are glad to know of this recognition of his splendid ministry.

Rev. Hilary S. Westbrook, of Florence, Miss., charge, reports that the work is moving along auspiciously, and that the interest is better than last year. He says that he confidently expects an advance along all lines.

The ladies of Aberdeen Methodist Church have had equipment installed to take care of the social gatherings of the congregation. This historic old church

was built before such things were a feature of our church work.

The editor hereby makes acknowledgment for the greetings and words of appreciation sent by his college friend, Harris Allen Jones of Elkins, West Virginia. We appreciate no less the sterling character and merited success of our good friend, Harris Allen.

Rev. Morelle Wells, son of Rev. J. A. Wells, pastor of Gendale Methodist Church, Jackson, Miss., will receive his B. D. from Asbury College in June. In addition to his work in the school of Theology, he is the president of the college glee club also.

Boy Scout Troop No. 300 of Donaldsonville, La., held its first Court of Honor on Washington's birthday, also the twenty-fifth anniversary of the Boy Scout movement. Rev. C. W. Lahey is scoutmaster. Twelve boys were given tenderfoot badges and seventeen received second class certificates.

Rev. S. H. Caffey of West Point, Miss., preached recently upon the text: "Am I my brother's keeper;" and in his discourse he related an incident of a soldier in the great war who said that his military training created a thirst for blood which required earnest prayer and the assistance of the Holy Spirit to free himself of.

Miss Minnie Eudy, Meridian, Miss., sends us a copy of a letter written by her grandmother in February, 1932, to the editor of the Advocate. She was then almost seventy-five years of age, and lived just a year afterward. She said that she had read the Advocate all her life and her devotion to it was such that her grandchildren referred to it as "big mamma's paper." She concluded the letter with the wish that the paper might prove as great a blessing to others as it had been to her.

Mr. Paul Ramsey, a senior of Millsaps College and a son of Rev. J. W. Ramsey of Porterville, Miss., was awarded recently a scholarship in Duke University covering all expenses. His address on Christianity and War, which appeared in the Nashville Advocate of February 15, has received wide commendation; and he has received a number of invitations to deliver the address during the coming summer. The Advocate joins with many friends in congratulations and good wishes to both father and son.

### RESOLUTION OF RESPECT

Whom God has seen fit in His wisdom to remove from our midst our beloved member of this society, Mrs. W. H. Boothe, she being one of our long-standing and beloved members. Her death not being unexpected by us because of her lingering illness, we desire by this means to express our bereavement for her loss to us in the following resolutions.

Whereas, that we regret her loss as a co-worker in our society and her willing support for our church in every cause tending to the advancement of our spiritual program, and

Whereas, that we tender to the members of this society and to the bereaved family our heart-felt sympathy in their great loss—reminding all that our loss is her gain—commending her spirit to God with a knowledge that He who gave her to us will receive her unto Himself; therefore be it

Resolved, that these resolutions be spread upon the minutes of this society and a copy of same be sent by our secretary to the members of her family.

Signed:

MRS. J. WESLEY WHITTEN,  
MRS. C. E. FLINT,  
MRS. MARY FLINT,

Committee.

Phone, MAin 2838

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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

To the Auxiliary President in the  
Mississippi Conference—

Dear Co-workers:

Have you been busy cultivating those splendid young women in your church who are not already members of your auxiliary? These young women are of major interest to us, and we need to present the work of the Woman's Missionary Society as a big business for the Kingdom and as an enriching experience for every woman. You have the high privilege of finding and training them for immediate and future leadership. Appoint a sponsor or committee to look after these young women.

Some auxiliaries are successful in enlisting them directly in the adult group. Others have found the circle more interesting. Meeting the local situation—but reaching young women—is the better part of wisdom.

The five points you will gain on the Standard of Efficiency for the "Organization and Cultivation of young women," will mean a great deal to the future of your auxiliary as well as to help you get on the honor roll this year.

Most of the circles use the regular program material, the same as the adults

and carry the full line of work; however some of the newly organized circles prefer the literature for new societies. They can use this the second year if they request it.

If there is a possibility of organizing a young women's circle in your auxiliary, please write me at once and I shall be so glad to help you in every way possible.

May God bless you.

Sincerely,

MRS. HOMER E. FRIZELL,  
Secretary Young Women's Circles.  
Vaughan, Miss.

February 25, 1935

The Vaughan Auxiliary has started the New Year off with a greater determination to do more in His Kingdom and to accomplish more in the Missionary work. We have been on the honor roll for the past six years, but we are not satisfied with that; we want to do more than make the 85 credit points.

We were so glad to report a life member last quarter, and we are hoping to have another one this quarter. The superintendents of all the departments are carrying on their work as nearly according to Council plans as is possible and great results are being accomplished. The young women's circle has increased their membership. They have just given a play to increase the funds in the local treasury, and have enjoyed helping our missionary daughter, Mary Humes, who is in her senior year at Millsaps. We have adopted a little boy from our Methodist Orphanage whom we love very much, though he is there we look after his needs.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Zone Program—First Quarter:

1. Officers Training Day.
  - (a) Duties of officers.
  - (b) Duties of members.
2. Present Christian Social Relations.
3. Present Stewardship. (Can be used as devotional).
4. Discuss Honor Roll Standard. (Determine to attain it).
5. Talk on Value of Young Women's Circle.
6. Octagon Soap Campaign.

At the Brooksville Church on February 13, the Columbus Zone held a joint meeting with the Macon Zone. Nine auxiliaries were represented with an attendance of sixty-eight. There were three Conference officers present. Mrs. L. J. Hasko, chairman of the Columbus Zone, presided. The opening devotional was given by Mrs. E. H. Johnson of Brooksville. In inculcating the theme of the meeting, "Officers Training," Mrs. R. P. Neblett and Mrs. J. G. Wilkins of the Brooksville Society, presented a playlet in which the duties of the officers were stressed in an impressive and spiritual way. The activities and the objectives of the zones were discussed in talks that were uplifting and inspirational. Mrs. T. W. Lewis, Jr., reported the work of the Christian Social Relations department of the Columbus First Church of last year and outlined plans for this year. "Anti-Lynching" was a talk by Mrs. Pilkington of Artesia. Mrs. T. B. Thrower of Columbus Central Church presented the work of the Spiritual Life group and told of the goal that should be set for the ensuing year. The music included a vocal solo, "Satisfied With Jesus," by Mrs. T. B. Thrower, accompanied by Mr. Sterlin Thrower. The April meeting will be held at West Point with the Starkville Zone. The program was concluded with a prayer by Mrs. R. P. Neblett.

\* \* \*

The Methodist Missionary Societies of Starkville, Cedar Bluff, Longview and West Point had a most successful zone meeting Wednesday afternoon with the Starkville auxiliary as hostess. Mrs. Will Hicks of West Point is chairman of the zone for 1935. Mrs. C. R. Justice of West Point is secretary.

After a short devotional service and the reading of the minutes, the roll of auxiliaries was called and visitors introduced—Mrs. R. P. Neblett of Brooksville, Conference secretary; Mrs. C. A. Pilkinton, secretary of Columbus District and Mr. Fred McDonald, superintendent of the Methodist Orphanage at Jackson. Mrs. S. H. Caffey of West Point, a new member, was recognized.

Mr. McDonald told of conditions at the Orphanage. He suggested that each auxiliary adopt one of the 174 children to care for and also send in all the coupons

(Continued on page 11)

### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

#### POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

#### WRITE

J. H. SHUMAKER, General Secretary

#### HOME OFFICE:

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Nashville, Tennessee

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



## NORTH MISSISSIPPI CONFERENCE

(Continued from page 10)

possible as these netted the Orphanage about \$200 a month.

Following the noon recess, a symposium on the duties of officers was held. Mrs. B. M. Howorth explained the new plan for children's work. Mrs. C. A. Pilkinton told of the work and standing of Columbus District in the Conference for 1934.

Mrs. R. P. Neblett spoke on Spiritual Life. She made a strong plea for a larger contribution to the Conference fund for missions as we had been falling behind in our collections for several years.

It was voted to join in with Macon and Columbus Zones for the April meeting. The meeting was adjourned with prayer.



**They tried  
"MOIST-THROAT"  
METHOD—"next  
day our  
COUGHS  
were gone!"**

• "Both Jackie and I were coughing our heads off," says Mrs. P. Fernandez, Providence, R. I. "Our doctor told us to take Pertussin. By the end of the day neither of us coughed at all."

*Extract of a medicinal herb—stimulates throat's moisture glands*

**NATURE** put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist. When you catch cold, these glands clog, throat dries, phlegm thickens and sticks... tickles... you cough! You must stimulate your throat's moisture glands. Take **PERTUSSIN**. The very first spoonful increases the flow of natural moisture. Throat and bronchial tissues are lubricated, soothed. Sticky phlegm loosens. Germ-infected mucus is easily "raised." Relief.

Get a bottle from your druggist and use it—today.

**GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD.  
THEN COUGHING STARTS!**

**PERTUSSIN**

*Tastes good, acts  
quickly and safely*

# How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Deaconess Sheila Nuttall, in charge of rural work for the W. M. S. of the Louisiana Conference, is now pleasantly located at Choudrant in the Ruston District. She is closing a splendid piece of work and we are indeed proud that the Louisiana Conference was one of the first to employ a deaconess for rural work.

The young people of Indian Village gave a very splendid pageant at Christmas time under the supervision of Miss Nuttall. The result of the coming together of the young people for rehearsals was an organization of a Young People's Division in this church.

Deaconess Nuttall has also recently assisted the Choudrant Missionary Society in the study of the book, "Suynki Looks at Japan." At this time the society met in the home of Mrs. Willis for a Japanese tea and for the study of the book. As the group sat on cushions on the floor in true Japanese style they discussed questions of interest concerning the Japanese people. At the conclusion of the study Japanese games were led by Miss Nuttall.

Deaconess Nuttall accompanied Mrs. George Sexton, Jr., and Mrs. W. H. Martin to Nashville last fall to attend the retreat held at Scarritt College and on her return was the first in the Louisiana Conference to hold a retreat in her district.

This spiritual life retreat was held in Zone 2, Ruston District, at Salem Church. The retreat lasted for two days, the attendants spending the night in the homes of members of Salem Church. Miss Nuttall was ably assisted by Mrs. W. R. Whittaker, spiritual life leader for the Ruston District.

After spending two days of close fellowship, prayer and communion with God, the Findings Committee submitted the following conclusions:

1. While finding God, we must not lose sight of the fact that God is seeking us. We must remove all hindrances.

2. Self-discipline is one of the steps toward removing the hindrances so that God may find us.

3. Finding God transforms our lives, gives us a new sense of power, peace, and joy.

4. Renewing our spiritual lives daily through worship is needful.

5. When we talk to God we need to pause and let God talk to us. Therefore we should set aside a period daily for quiet worship.

6. Through Spiritual Life Groups our lives are enriched and fellowship is strengthened.

7. The first objective of our prayer groups should be the deepening of our own spiritual lives, then we shall be better fitted to reach others.

8. In order to find God, we must seek Him, even though we must climb rugged mountains. We find God not only in the spectacular and beautiful. We must find Him in the humblest things of life.

9. We must find God through repentance, before we can find Him through service.

10. Sometimes the patterns of our lives are changed by the things we do, but if we let Him, God will always direct us.

11. Since God is the ruler of the universe, He is the source of unlimited power, with which we can fill our lives if we will.

12. God expects nothing unreasonable of us—only what we can do. But to accomplish His will we must do the things He calls us to do.

13. This retreat has been a spiritual blessing and uplift to each one of us.

Mrs. W. H. WHITAKER,  
MRS. T. W. MADDEN,  
MRS. E. A. WRIGHT,

Committee.



**Chafing and  
Itching Rash**  
easily soothed by the  
bland medication of  
**Resinol**

## BLACK HAWK CHARGE OF THE GREENWOOD DISTRICT

By W. Geo. Campbell

Sunday, January 20, 1935, was a great day for the rededicating of our lives to the services of the Lord in the Black Hawk community and in the entire Black Hawk charge of the Methodist Church. The meeting was held at the church at Black Hawk. At ten o'clock the regular Church school was functioning. At eleven o'clock the Rev. R. L. Ellis was in the pulpit. Our beloved J. B. Streater was in the chair. The choir was in readiness. Brother Ellis selected two songs and after they were sung he introduced our presiding elder of the Greenwood District, Rev. A. T. McIlwain, who preached the sermon of the morning.

"The Value of the Church," was the subject of the sermon as announced by Brother McIlwain. From Numbers 10:29 the speaker read the words where Moses said to Hobab: "Come thou with us and we will do thee good." "The Church," said Brother McIlwain, "makes a two-fold appeal to us. It promises to help us and we can help it." The speaker then showed in a very forceful way how the Church can help socially, in a business way, morally, and above all, spiritually. It was shown that we can help the Church by only doing our duty in various ways.

At twelve it was time for refreshments. The good ladies of the charge had not neglected this part. A large crowd ate for one hour and then at least one-half the food provided was taken back home. That is the way the ladies co-operate.

In the afternoon beginning at 1:30 there was an inspirational lecture given

by lay leader of the Greenwood District, Superintendent B. P. Brooks of Belzoni City School. Professor Brooks' subject was "The Other Fellow." Mr. Brooks showed that the other fellow has possibilities as well as needs. It will be a joy to us later, he pictured, if someone tells us that we have helped in the past in helping him onward and upward.

Following Superintendent Brooks in his great talk was Rev. R. G. Lord of Grenada. After a beautiful tribute to Brother J. B. Streater he spoke of how we should be laborers together with God. It was brought out plainly but forcefully that the dominant purpose of the Church is to reach every person.

The people of the Black Hawk charge will do more in the service of the Lord in the future. They can not fail to do so after the Revival of last Sunday.

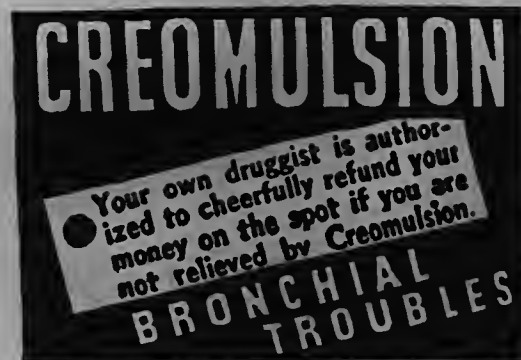
### HOSIERY

5 Pairs Ladies' Chardonize Hosiery \$1. Guaranteed. New Nineteen thirty five Bargain Circulars ready. Write for them. L. S. Sales Company, Asheboro, N. C.

### WEAK EYES

refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

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## Quickest Way to Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

## THESE PICTURES SHOW Modern Three-Minute Way to Ease Sore Throat



1. Crush and stir 3 BAYER Aspirin Tablets in a third glass of water.



2. Gargle Thoroughly—throw your head way back, allowing a little to trickle down your throat. Do this twice. Do not rinse mouth.



3. If you have a cold, take 2 BAYER Aspirin Tablets. Drink full glass of water. Repeat if necessary, following directions in package.

### Ease Pain, Rawness, Soreness Almost Instantly

Here's a safe, modern and effective way to relieve sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes. Many doctors advise it and millions are following this way. Try it.

All you do is crush and stir 3 BAYER Aspirin Tablets in  $\frac{1}{3}$  glass of water and gargle with it twice—as pictured here. (If you have signs of a cold, take BAYER Aspirin and drink plenty of water.)

Get real BAYER Aspirin Tablets for this purpose. They disintegrate quickly and completely, making a gargle without irritating particles.

BAYER Aspirin prices have been decisively reduced, so there's no point now in accepting other than the real Bayer article you want.

NOW  
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PRICES on Genuine Bayer Aspirin Radically Reduced on All Sizes

## DON'T NEGLECT COLDS

RUB soothing, warming Musterole well into your chest and throat—almost instantly you feel easier.

Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out the pain and congestion. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.





## Christian Education

### CHURCH SCHOOL LESSON.

MARCH 12

By Dr. J. R. Countiss

#### OVERCOMING PREJUDICES

The eager soul of the devout Gentile Cornelius cried for fuller knowledge. For all such God has light. He was told to send for Peter; Peter was sent to him. God works on both sides of the fence, preparing the herald and the hearer. It is not easy for exclusive man to understand the inclusive God. Nothing is harder to overcome than taboos and prejudices. Three times Peter had to be told not to call anything of God's creation common or unclean. The Gentile messengers at his door made clear the meaning of his vision. Without hesitation or argument, he broke caste and lodged the strangers overnight. Early next morning, he was on his way to the Gentiles, in better spirit than was Jonah when sent to Nineveh.

Like Jonah, he found the soil ready for the sower. Cornelius was not only devout, but evangelistic. He had gathered his servants, soldiers and kinsmen to hear the messenger. Peter at once eased the social strain on both sides by saying that he was deliberately and gladly violating Jewish custom in obedience to the command of God, and asking Cornelius to state the ground and purpose of his call. This done, Peter preached. Begin-

ning with the call of Israel, he traced the development of the gospel through the preaching of John, the work of Him "who went about doing good," gave personal witness of his life, his work, his crucifixion, his resurrection, and the forgiveness of sins to all who believe in him.

If men had noted that Peter had been with Jesus, they might now well know that Jesus was with him. As he preached, the Spirit came, even upon these Gentile hearers, as upon Jews. "They magnified God." He was greater than Peter or Cornelius had known. The "good news" brought rejoicing. It always does. Is not this a missing note in present-day preaching and hearing? Emotion is decried in religion, and cultivated everywhere else. Most of what we call "modern life" is based on emotion, not on reason. Can one find hid treasure, the ship-wrecked discover land, the perishing reach food and drink, the dying recover life without a thrill? In their ecstasy, these hearers "spoke with tongues." The meaning is open to debate, but the language of joy, grief, earnestness is universal. Though the stranger knows no word of the language, he is never in doubt whether he is witnessing a wedding or a funeral.

Racial and national prejudices are still rampant, newly resurrected and clothed in the habiliments of hate. We fend ourselves against correction of social and economic injustice by parading the bugaboo of "social equality," well knowing that personal friends and guests are of our own choosing. It is far better that my neighbor have a home of his own than that he be a guest in mine; better that his lameless be healed than that he share my bread. The questions pressing on conscience are: Are we sharing the blessings of the gospel and of civilization with the under-privileged? Are they given even a suggestion of equal opportunity for education, culture, progress? Are they paid according to the quantity and quality of their work, or according to color of skin, and national origin? Who fixed that "standard of living" by which we discern how much a day's work is worth? Would not a fair wage for all tend to elevate the "standard of living" for all? Is the man who thinks only of his own welfare a Christian? The nation? The race? How many Gentile Christians of the twentieth century can keep step with Peter, the Jewish Christian of the first century?

### LOUISIANA YOUNG PEOPLE

By Rev. A. K. McLeilan

Young People's Day is to be observed this year on Sunday, March 10, or at some more suitable date. An excellent program has been prepared for use on this occasion entitled, "Today and Tomorrow With Jesus." The February issue of the Epworth Highroad carries this program and it may be found on page 18. The program should be presented by the young people at one of the regular church services, under the guidance of the pastor. No offering is to be taken this year on Young People's Day. This feature of the program has been merged with Church School Day on April 7. We urge the young people's counselors and the department officers to co-operate with the pastor and make wise plans for the observance of Young People's Day.

## Gray Hair

### Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

### Lady Felt Stronger

#### and Not So Restless

#### After She Took Cardui

"Before I took Cardui," writes Mrs. C. W. Axin, of Somerset, Ky., "I would be weak and nervous and could not rest at night. My back would ache so much. As soon as I began taking Cardui, I would rest better and feel so much stronger, and my back would stop hurting. I highly recommend Cardui to other ladies." ... Thousands of women testify that Cardui relieved their pains at menstruation time, and that by continued use of it for a reasonable length of time, their strength has been renewed and general health improved. Of course, if Cardui does not benefit YOU, consult a physician. Sold at drug stores.



### PARKER'S HAIR BALSAM

Removes Dandruff, Stops Hair Falling Out, Imparts Color and Beauty to Gray and Faded Hair. 50c and \$1.00 at Druggists. Hiram Chem. Works, Paterson, N. Y.

**666** Checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**  
in 30 minutes  
LIQUID - TABLETS  
SALVE - NOSE DROPS

## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 3 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sias-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Religion is a home stabilizer. Dr. George Walter Fiske, Professor of Religious Education in the Graduate School of Theology in Oberlin College, writes in his book, "The Christian Family" (Abingdon, 1929):

"An experienced judge in Akron, Ohio, testifies that he has never had a divorce case in which the two parties were members of the same Christian Church. Judge Webber, of Elyria, Ohio, with a long experience on the bench of Lorain County, declares that he has never divorced two

people who were members of ANY church. There must be a reason for these striking facts. The experiences of two ministers of contrasting types is worth comparing. One, a country pastor who has married only his own people, has married 175 couples, and only one of these marriages has resulted in divorce. The other, a city minister with something of a reputation as a "marrying parson," has married over twenty-one hundred couples in nearly half a century. It is his judgment that less than seven per cent of these couples have been divorced, and very few of these were among his own church people.

"We do not search far afield for some very sound reasons why the Christian religion stabilizes the family. It reduces our family difficulties to the minimum because it teaches reverence for personality and the rights of others. It teaches the practice of unselfishness. Unlike other religions, its outstanding quality is kindness. It makes people more considerate and more patient, more thoughtful of others. The more Christian one is, the less selfish he grows. The whole Christian movement has always opposed self-indulgence, which is a major symptom in the disease of selfishness and the chief cause of the troubles leading to divorce. The religion of Jesus is the surest stabilizer of the family also because it teaches the finest kind of friendly teamwork and develops stable character in the process."

### PRAYER

Our Father, may love sanctify all human relationships.

In this age when our hectic modern life has undermined even our most precious institutions, may we dedicate our homes to Thee. May our homes produce mutual love, honor, fidelity, forbearance, and companionship. Forbid that individualism should run amuck.

May our homes be places of worship and character-building. We ask in the name of Thy dear Son.

### Jackson District—Second Round

Bolton, at Bolton, Mar. 3, 11 a.m.; April 4, 7:30 p.m.  
 Flora, at Bentonla, Mar. 3, 7 p.m.; April 2, 7:30 p.m.  
 Vaughan, at Ellison, Mar. 10, 11 a.m.; 1 p.m.  
 Terry, at Byrum, Mar. 10, 7 p.m.; May 10, 7:30 p.m.  
 Galloway Memorial, Mar. 17, 11 a.m.; June 3, 7:30 p.m.  
 Morton, at Pulaski, Mar. 17, 3 p.m.  
 Homewood, at Carr's Church, Mar. 17, 7 p.m.; April 19, 11 a.m.  
 Millsaps Memorial, Mar. 24, 11 a.m.; April 1, 7:30 p.m.  
 Clinton, at Greenfield, Mar. 24, 2:30 p.m.; May 15, 3 p.m.  
 Glendale, Mar. 24, 7:30 p.m.; May 13, 7:30 p.m.

Camden, at Soul's Chapel, Mar. 31, 11 a.m.; 1 p.m.  
 Raleigh, at Cohay, Mar. 27, 3 p.m.; Mar. 31, 7:30 p.m.  
 Madison, at Pocahontas, April 7, 11 a.m.; 2 p.m.  
 Capitol Street, April 5, 7:30 p.m.; April 7, 7:30 p.m.  
 Canton, April 14, 11 a.m.; May 14, 7:30 p.m.  
 Lena, at Good Hope, April 18, 11 a.m.; 1 p.m.  
 Lake, at Conehatta, April 21, 11 a.m.  
 Walnut Grove, at Sebastopol, April 21, 3 p.m.; 7:30 p.m.  
 Mendenhall, at Rials Creek, May 5, 11 a.m.  
 Florence, at Florence, May 5, 4 p.m.; 7:30 p.m.  
 Benton, at Midway, May 12, 11 a.m.; 1:30 p.m.  
 Grace, May 12, 7:30 p.m.; May 24, 7:30 p.m.  
 Brandon, at Brandon, May 16, 7:30 p.m.  
 Carthage Circuit, at Goshen, May 19, 11 a.m.; 1 p.m.  
 Carthage, at McAfee, May 19, 3:30 p.m.; 7:30 p.m.  
 Harpersville, at Hillsboro, May 25, 3 p.m.; May 26, 11 a.m.  
 Fannin, at Andrew's Chapel, May 26, 3 p.m.  
 Forest, May 26, 7:30 p.m.  
 Shiloh, at Lodibar, June 2, 3 p.m.  
 The Jackson District Conference will be held at Raleigh, Miss., May 7-8. Pastors will please elect delegates and let the pastor, Rev. W. J. Waters, know the number from your charge who will expect to stay over night.  
 B. L. SUTHERLAND, P. E.

## A Body Builder



Mrs. O. W. Semora of 1101 Geyer St., Little Rock, Ark., said: "My husband (picture left) was in a rundown condition; he lost weight, never cared to eat and complained of indigestion and constipation. He used Dr. Pierce's Golden Medical Discovery and regained his normal weight, his appetite improved and he did not complain of his stomach any more."

New size, tablets 50 cts., liquid \$1.00.

## Doctors Know!

... and they use **liquid laxatives**

You'd use a liquid, too, if you knew how much better it makes you feel. A liquid laxative can always be taken in the right amount. You can gradually reduce the dose. *Reduced dosage is the secret of real and safe relief from constipation.*

Just ask your own doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help—and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without aid. People who have experienced this comfort, never return to any form of help that can't be regulated! The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are natural laxatives that form no habit. It relieves a condition of biliousness or sluggishness without upset.

To relieve your occasional upsets safely and comfortably, try Syrup Pepsin. The druggist has it.



**Dr. Caldwell's**  
**SYRUP PEPSIN**

## ...NIGHT COUGHS

Quickly Checked  
 and a  
 Restful Night  
 Assured

Just rub on  
**VICKS**  
 VAPORUB

RELIEVES COLDS WITHOUT "DOSING"

## COULD NOT DO HER HOUSEWORK



WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra

energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Try *Lydia E. Pinkham's*  
 VEGETABLE COMPOUND



## In Memoriam

### JOHN GRAHAM CALHOUN

John Graham Calhoun was born January 31, 1845. At the age of 15 he united with the Church in Alabama. Coming to Mississippi a few years later, he became a member of the Methodist Episcopal Church, South, when it was first organized in Mt. Olive. He served the Church in varied ways, trustee, steward, Bible class teacher nearly all his life here. But he will be especially remembered as the teacher of the young men's Bible class for more than thirty years. He was married to Susan Ann Thompson, October 25, 1866. Eight children were born to them, six of whom are still living. He was one of fifteen children and four brothers and four sisters of them are living now. About sixty-five nephews and nieces and thirteen grandchildren to mourn his loss. He was a faithful soldier in the Civil War for two years. He had reached the ripe age of 90 years and 3 days. As a wise and judicious father, a faithful husband, a loyal and upright citizen, devout and sincere in all relations of life, of him it could be truly said: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." His was truly a remarkable life and only the recording angel can know how much treasure he laid up in heaven, by his consistent life of religious service.

JAMES L. SELLS, P. C.

### LEVI LAFAYETTE UPTON

The subject of this sketch, Levi Lafayette Upton, was born November 8, 1853, near Buena Vista, Marion County, Ga., and departed this life at Slaughter, La., at 7:30 p. m. Sunday, February 3, 1935. Brother Upton was a son of the Rev. T. J. Upton, member of the Annual Conference, (admitted 1858 died 1912), and Elizabeth Wheelless Upton, both of Georgia.

Brother Upton was twice married. He was first happily married to Miss Mary Anna Calhoun, Claiborne Parish, La.,

**MOTHERS!** Just a word about a refined, reliable laxative that little children really like to take: It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

October 12, 1879, near Old Athens, La. To this union were born seven children, Edgar C. Upton, Will Lawrence, Prentiss, Thomas, Elizabeth (Mrs. H. G. Henderson, Fort Smith, Ark.), Mary Davidson (Mrs. Ellis J. Smith, Homer, La.), Della Calhoun (Mrs. J. Ingram Law, Bass, La.) His second wife is Mrs. Carrie Bell Morris Upton (married, Slaughter, January 30, 1898), who is thus left alone, as there are no children to the second marriage.

Brother Upton was educated in Homer College, Homer, La. He taught in the public and in private schools of this state; was superintendent of schools of Richland Parish; vice president of old Centenary College at Jackson, La., and also assistant of the preparatory department. A successful farmer, Mr. Upton was prevailed upon to run for the Legislature. While no politician, he served his state for two terms, eight years, as Representative from East Feliciana Parish. (1916-24). In community life he was an active and forceful worker. Was member of boards of aldermen, secretary and treasurer of such boards. A friend and advisor to many who needed him.

He joined the Methodist Church when a child in Mt. Lebanon, and always served the church faithfully, as teacher, Sunday school superintendent, steward, for many years. The son of a Methodist preacher, he was always the preacher's friend. Even to the end his interest in the affairs of the state and of the church was keen, his vigorous mind was active, and his faith as a true, consecrated Christian was unflinching. His life was an honored product of the Methodist parsonage.

The funeral services were conducted in the Slaughter Methodist Church, Monday afternoon, in the midst of a large congregation of friends and relatives, by the pastor, the Rev. J. Cude Rousseaux, assisted by the presiding elder, the Rev. K. W. Dodson, and the pastor of Slaughter Baptist Church, the Rev. Mr. Stubblefield. Interment was in beautiful Redwood cemetery, which he had helped as an officer of the cemetery association to beautify. His life was a testimony, and his works follow him. One of his daughters told me, "I cannot remember a time when my father did not read the Bible and have prayer in our home. I know the Bible now because I heard my father read it to us ever since I was a baby." Dear readers, we need more such fathers and homes today.

REV. J. CUDE ROUSSEAU.

# Give that COLD Just 24 Hours

## Colds Go Overnight When You Take the Right Thing

A cold doesn't have to run its course and expose you to serious complications.

A cold can be routed overnight if you go about it the right way. First of all, a cold being an internal infection, calls for internal treatment. Secondly, a cold calls for a COLD remedy and not for a "cure-all".

Grove's Laxative Bromo Quinine is what a cold requires. It is expressly a cold remedy. It is internal and direct—and it does the four things necessary.

## Fourfold in Effect

It opens the bowels. It combats the cold germs in the system and reduces the fever. It relieves the headache and grippy feeling. It tones and fortifies the entire system. Anything less than that is taking chances with a cold.

Get Grove's Laxative Bromo Quinine at any druggist's.



# Twelve Great Regional Rallies Preparatory to the Mighty Evangelistic Crusade

The Committee on Evangelism, in co-operation with the Bishops in charge of the districts involved, announces twelve great regional evangelistic meetings preparatory to a Church-wide crusade for souls.

The schedule is as follows:

Jackson, Miss. ....	March 19
Shreveport .....	March 20
Fort Worth .....	March 21
San Antonio .....	March 22
St. Louis .....	March 26
Louisville .....	March 27
Memphis .....	March 28
Nashville .....	March 29
Johnson City, Tenn. ....	April 2
Asheville .....	April 3
Winston-Salem .....	April 4
Atlanta .....	April 5

## THE SPEAKERS AND PROGRAM

The speakers are all our own—led by the incomparable Bishop Arthur J. Moore, fresh from our Oriental mission fields. Bishops John M. Moore, Ainsworth, Darlington, Dobbs, Boaz, Kern, and others. Pastors: Bob Shuler, Walter Anthony, Ray Jordan, and others. Secretaries: Schisler, Cram, Emmons, and others. President C. C. Selecman and others.

These meetings have definite purposes. Not only will there be the inspiration and spiritual uplift of ringing sermons and mighty throngs of eager, earnest people; there will be a special gathering of preachers for definite planning of local evangelistic movements. There will be a special banquet for young people. A mighty mass meeting at night addressed by Bishop Arthur J. Moore. A plan will be proposed to rebuild the altar in the home—to rekindle the flame of fireside devotion in a hundred thousand Methodist families. A plan the pastors will welcome.

**PREACHERS AND ACTIVE LAYMEN ARE URGED TO ATTEND  
ONE OR MORE OF THESE RALLIES**



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 11.

NEW ORLEANS, LA., THURSDAY, MARCH 14, 1935.

Whole No. 4122.

GREEN HILL HOUSE



In this house near Louisburg, North Carolina, Francis Asbury and Dr. Thomas Coke held the first Annual Conference of the Methodist Episcopal Church, April 20, 1785. It was here that Dr. Coke had his trouble with Jesse Lee over the rule on slavery; and in this house Beverly Allen was ordained—the first ordination after the organization of the Church.





# Wallet of the Week



THE HOUSE OF REPRESENTATIVES of Arkansas, a few days ago, voted to divert 45 cents per gallon excise tax on liquors to relief purposes. Such gestures upon the part of law-makers have the appearance of being more apologetic than sincere. Benevolence and processes of moral debauchery do not lie in the same place. The Arkansas liquor ostrich may poke his head in the sand, but his baleful plumage will remain visible.

\* \* \*

THE STRUGGLE OF SCIENCE AGAINST THE DISEASES which afflict the human body has brought to light many interesting facts. It is revealed that wars have been determined by epidemics; many diseases which once afflicted the race have disappeared altogether; Typhus has a recorded history of at least fifteen hundred years; and the one thing in which the feudism of the races and the animosities of the nations is dissolved is the fight upon disease.

\* \* \*

A REVOLUTION SAID TO HAVE ORIGINATED IN MACEDONIA is in progress in Greece. According to press reports, neither persons nor properties are respected; and to the horrors of machine-gun and artillery fire, pillage and piracy have been added. Even the tobacco fields of the countryside have been laid waste. Samos, Chios, and Mytilene, names cut deep in Grecian literature, have fallen; and even Athens, regal despite her age-long desolation, is threatened by the despoiler. Such is war and the war spirit in every land, which respects nothing as either sacred or private—not even the ruins which remain as melancholy memorials of a golden age of national history.

\* \* \*

THE HONOR ROLL of the Federal Council of Churches contains the names of only two Southern states that have a record of no lynchings for the past two years, Arkansas and Virginia. Only North Carolina and South Carolina are added as having no lynchings in 1934. In five states of the Union, there has never been a recorded lynching: Connecticut, Massachusetts, New Hampshire, Rhode Island, and Vermont. Maine and New Jersey have not had a lynching since 1866. Delaware, Iowa, Michigan, Nevada, South Dakota and Wisconsin have not had a lynching in twenty-five years. But Louisiana, Mississippi, Alabama, Georgia, Florida, Tennessee, Kentucky and Texas have the unenviable distinction of having furnished the stage for the fifteen lynchings recorded in 1934.

THE FRENCH GOVERNMENT has introduced a bill to reimburse Canada for additional expenditures in connection with the erection at Vimy Ridge of a memorial to the Canadian dead. The New Outlook, Canada, says that the bill is to take care of the expenditures for additional private plots surrounding the monument; and that it is a token of gratitude to the Dominion and a gesture worthy of France. This little Canadian land in the heart of the French Republic will have served a noble purpose, if it may only impress succeeding generations with the brutality and futility of war.

\* \* \*

REAR ADMIRAL RICHARD BYRD, after his long and lonely sojourn in the darkness and icy wastes of the Antarctic, is on his homeward journey. What secrets he has learned from the silences of that far away region, we do not know; and, perhaps, no one will know for a long time. But, for the moment, the pulse of the nation responds to the home-coming of its intrepid adventurer, as did the heart of ancient Rome to the return of her victorious Consuls. Admiral Byrd will receive a great welcome from all classes, irrespective of any interest in his achievements.

\* \* \*

SOME OF THE SOUTH AMERICAN REPUBLICS, according to a bulletin of the International Labor Organization, have a much more liberal system of insurance and pensions for wage earners, widows and unemployables than have the countries to the north, or even some European nations. These provisions are said to be large and substantial and they are paid under more liberal conditions than in other countries. The insurance funds are said to be well organized and efficiently administered; and in some of the countries, compulsory social insurance has been made a constitutional requirement.

\* \* \*

THE NATIONAL YOUNGER MEN'S MISSIONARY CONGRESS is announced for the Stevens Hotel, Chicago, May 2-5. It is to be held under the auspices of the Laymen's Missionary Movement; it is inter-denominational in character; and the theme of the Congress is, "Jesus Christ and the World Today." All ministers and laymen are invited to attend; but those with an expectancy of twenty-five years are specially urged to be present. The program outlined and the speakers announced indicate that a definite and substantial contribution will be made to the thinking of those who have the good fortune to attend the Congress.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MARCH 14, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### OUR EVANGELISTIC CRUSADE

Under the leadership of some of the ablest and best known men in the Church, the Committee on Evangelism is undertaking a series of regional meetings preparatory to a church-wide crusade for souls. This movement has no material end in view; it does not propose to standardize the evangelism of the churches; and it does not seek to supplant either the leadership or the organization which is directly responsible to every community for promoting the revival spirit. These meetings are designed to be a kind of trumpet-call to the whole Church, to gird itself for the mighty spiritual awakening for which the General Conference has specifically dedicated its energies for the present quadrennium. There has probably been no time since the rise of Methodism in the great Wesleyan Revival when every preacher and every layman in the church needed more to feel the burden of our great spiritual responsibility. The whole church needs to feel the thrill of a great baptism of spiritual power—a Pentecostal equipment for the stupendous task to which our energies have been dedicated. There are multitudes in the membership of our churches who need to be made conscious of the vital implications of church membership, and in many cases a personal experience of salvation. There is a vast untouched heathenism throughout the land, dwelling in the very shadow of our lordly church spires, but knowing nothing of the light and guidance of our Christ. No church dominated by formal or conventional religious ideals, can muster either the courage or the faith necessary for a great revival movement. This time of crisis in Zion will be no less a time of testing for the men and women who must meet the spiritual needs of this day, or fail utterly in their responsibility to both God and men. No blare of trumpets can save the world. Every pastor should feel the burden of souls and every church in the land should go down upon its knees in a prayer of penitence and confession and in a plea for power adequate to the task which is not a corporate, but an individual and a personal responsibility.

### DR. C. C. MILLER DIES

The press dispatches report the death of Dr. C. C. Miller, a veteran minister of the Louisiana Conference, at Jackson, La., on Friday last. Dr. Miller had been in failing health for a number of years; and at the time of the last session of the Louisiana Conference, he was seriously ill. After a desperate



DR. C. C. MILLER

fight, he made some recovery, but he became completely deaf as a result of his illness. Hopes were entertained that he might be spared for a while, and his death will be a sorrowful surprise to a wide circle of friends. For many years, Dr. Miller has been one of the picturesque characters of the Louisiana Conference; no man among us was more faithful and true than he was; his genial spirit and delightful humor won for him a place in all hearts and he will be sadly missed. But we know that his noble soul has enriched the Conference of saints on the other side, and we look forward to the day when we shall see him again, in our Father's house. We hope to publish a fuller appreciation of his long and distinguished service.

**REV. JOHN S. HENLEY DEAD**

News has just reached us of the death of Rev. John S. Henley, pastor at Jonesboro, La. We have no details of the death of this faithful and devoted man, and we give only the fact that the friends of Brother Henley may know of his going. A fuller account will be given later.

**METHODIST EDUCATION**

The observance of College Day and Education Week should cause our people to reflect upon the course and the aim of the educational program and policy of the church. Kingswood School in England, and Cokesbury College in America were phases of the Wesleyan Revival—evangelism with an educational accompaniment. But in 1820 theological pressure had become so great that our Methodist fathers were forced to launch a movement to counteract the Calvinistic teaching which was predominant in the schools then existing. The General Conference of that year urged the Annual Conferences "to establish literary institutions under their own control," and so Methodist theology and the fundamental facts of evangelical Christianity marched hand in hand in our cultural progress. Educational institutions were founded and maintained in order to discharge this three-fold responsibility to the people. Our college centers are still maintained, but our educational program is more diffused, in that effort is now put forth to carry the educational message into every local church. The colleges are the centers from which educational ideals and standards are radiated throughout the entire field, regardless of previous academic training or cultural opportunity. That which began timidly as correspondence instruction has been broadened into Christian Culture courses, Standard Training Schools, and Institutes for Church officers in every nook and corner of Methodism. These efforts are in no sense the "meteors of a season"—they are constructive agencies which the church has devised for raising the intellectual and the efficiency standards of the Methodist people. There is no longer any excuse for poor craftsmen among the Methodists; for the church is carrying to the very doors of the people the best thought and culture which this generation affords. Men and women with trained minds and with spiritual experience and insight are sent over the church to interpret its educational message and purpose. The day is past when it is deemed sufficient to mill minds to any theological pattern; and the church now seeks to make every man, regardless of collegiate backgrounds, an intelligent, capable and consecrated workman in the kingdom of our Lord and Saviour, Jesus Christ. In no other way can it set forward the Wesleyan movement in this gen-

eration, or provide a vehicle for the attainment of Mr. Wesley's evangelistic goal of a world parish.

**Contributed Editorial****A MINISTER'S READING**

By Dr. Cleanth Brooks

Reading, for a preacher, may easily become a disease. When one reads just to kill time, he really kills it, and a little later himself, too. If one reads to inform his mind or to refresh it, he soon has a good habit; and soon has to fight for time enough to read. I had a friend once who bought many books, and good books, but along with this good practice he hardly ever read a book. A preacher who reads inordinately and never really digests what he reads puts a bad taste in his congregation's mouth, and soon he is looking for a congregation. Mr. Wesley used to say that he was a man of one book. And so he was, but all books of the whole world ministered to him. He illustrates the fact that a great saint is also a great worldling. And this is true of all the great saints.

No doubt a great deal of time is lost by not knowing what to read. At the same time, with so many helps to wise reading there is no adequate excuse for anyone's failure to read. Mr. Wesley said to one of his preachers that he must learn to read—that is, that he must learn to enjoy reading, or must quit the ministry. It is just that important and just that necessary.

As for the reading at one's own desk, the Bible of course comes first—the Bible until it becomes a pleasure. A little girl was saying to me that she was not able to pray. She did not seem to know that she was putting up a childish test for the patience of the moods of the Spirit. So the language of the Old and New Testaments in the original tongues or the many translations, written over great stretches of time and bearing on many phases of life, one must read for a long time and then only here and there get the pure beauty in reading or meditation. Very few persons even with the training that entitles to a degree ever master the language so that they read well and easily or without slavery; so that unless with the finest scholarship one would best learn to know and read in his own tongue. But do not neglect the translations such as those of Moffat or of Goodspeed and Smith. For my devotional reading and for reading from the pulpit, I have for a long time used these and other translations. This for the New Testament and for the poems and part of the prophecies of the Old Testament. Here there is delightful reading that one can indulge in with no thought that he is reading just to carry out a duty.





# The Forum



## WOMAN'S WORK

By Mrs. T. B. Cottrell

I would like to share with you some encouraging notes sounded in a recent letter from Mrs. Helen Bourne, Council Educational and Promotional Secretary. This will encourage us and also enable us to see what part we have had in reported progress.

"We find an active gain all along the line in the Department of Education and Promotion—we had 645 new societies and 34,087 new members reported in 1934, and our present membership is 244,817."

The increase in offerings was most gratifying. Fifteen conferences were unable to meet their pledges and five conferences overpaid. It is most gratifying to find so many have come back to their places of "paid in full." We rejoice with Mrs. Bourne in these lines of success, realizing that every auxiliary in Southern Methodism has had a part in bringing this to pass; but it is with great sorrow that we say to you that the Mississippi Conference is one of the fifteen which did not meet its conference pledge. Need we ask why? Rather may we ask ourselves this question, "Did I do all I could to bring up this deficit?" May we resolutely determine at the very beginning of 1935 that the Mississippi Conference will not be classed with the delinquents another year. If I have failed in any way, and the cause should be laid at my door, kindly tell me that I may correct my error.

I throw out the challenge to every woman in each auxiliary to add one dollar to her pledge already made and together we shall meet our obligation with ease and much joy. Who will be the first to meet the challenge?

We appreciate the beautiful spirit of co-operation displayed by all officers and members of the Conference and bespeak a continuation of your loyalty. It is through your untiring efforts and ceaseless prayers that a forward move was made in organization, mission and Bible study, and a better understanding of missionary work in our society.

Fourteen new auxiliaries were organized, but some failed to report, so we could not count these a net gain. Fifty-five auxiliaries are on the "Honor Roll," and quite an increase in number of certificates for Council recognition were granted—forty the last quarter which indicates interest and a more thorough understanding of missions. Meridian District set

the example of a "Coaching Day in Missions," which will be followed by all districts during 1935.

Progress was shown in the department of children's work through organization and finances and it is with joy that we enter into the co-operative plan given us by the General Conference.

We are enlisting your enthusiastic co-operation in helping us to reach our goal in World Outlook campaign which ends March 18. Our superintendent says we lack 500 subscribers. Will you not rally to her untiring efforts, and also avail yourself of the pertinent missionary news of the World? Our heartfelt thanks are extended to the district secretaries who, with many other duties incumbent upon them, have accepted a certain quota for each district.

Have we broken our alabaster box of ointment at the feet of our Master? Has it meant sacrificial living? Has it meant sacrificial giving of time, talent, and money? Are we willing to give of our best to Him who gave up all for us, and purchased us on Calvary's tree?

The great apostle, Paul, said: "Be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." When we, as a Woman's Missionary Society, follow this exhortation, every phase of our work will go forward, and we shall find such joy in building His kingdom where peace and righteousness prevail.

## LOUISIANA ANTI-SALOON LEAGUE

Rev. Francis Scott McBride, D.D., national superintendent of the Anti-Saloon League, will attend the meeting of the Louisiana state group in New Orleans on March 18. On Sunday, March 17, Dr. McBride will preach at the Westminster Presbyterian Church at 11 a. m., and at the Coliseum Place Baptist Church at 7:45 p. m. Mr. O. B. Christgau will speak at Napoleon Avenue Methodist Church at 11 a. m., and at Carrollton Avenue Baptist Church at 7:45 p. m. In the afternoon, a young people's conference in behalf of prohibition will be held in the auditorium of the Baptist Bible Institute, 1220 Washington Avenue. The hour will be announced later. Dr. McBride will also speak at Baton Rouge and Shreveport.

## AN OPEN LETTER TO MINISTERS AND LAYMEN FROM THE MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

For your information, some of the accomplishments and requests of your Historical Society are listed here. Please read carefully, file this Advocate or clip this article for constant reference, and assist the Society in every possible way.

1. Through the efforts of H. G. Hawkins, President of the Historical Society, on May 14, 1935, at Washington, Miss., there will be dedicated a monument marking the birthplace of Mississippi. An elaborate program has been planned, including addresses by Mr. Dunbar Rowland, Governor Connor, and Bishop Dobbs. Please plan to be present.

2. J. B. Cain, Conference Historian, is proceeding to write the History of the Mississippi Conference, beginning where John G. Jones left off in "Methodism in Mississippi." The President and Secretary of the Historical Society are gathering much information that will be useful in bringing this history up to date.

3. The "Biographical Record of the Members of the Mississippi Conference" is being recorded for permanent keeping, thanks to the co-operation of the ministers and the interest already manifested by them in the early returning of the necessary information and fees incidental to the undertaking.

4. The Secretary of the Historical Society has compiled a list "by Charges" of all the appointments that have ever been made by a regular session of the Mississippi Conference. By corresponding with him, each charge or church may now secure a list of the pastors and presiding elders that it has had during the years.

5. Articles are desired that contain any reliable information concerning the original organization of churches, Sunday schools, Woman's Missionary Societies, Wesley Brotherhoods, etc. Printed yearbooks and directories of churches, no matter what their dates, are desired, especially those that give information concerning organizations of churches and the erection of church buildings.

6. Obituaries of prominent Methodist laymen or local preachers, of years gone by, are desired. These obituaries may be highly regarded by the descendants or relatives or loved ones of the deceased, but many of them will be of great service in the writing of the Conference History. Please send copies of any such obituaries that you may have, or know of, to the undersigned, or else send the original clipping with the request that it be returned. Care will be taken to see that all such articles and obituaries are promptly returned.

7. Presiding Elder Minute Books of by-gone years

are wanted also. These books contain much information that may be gleaned from no other source. If the families of departed presiding elders, or living presiding elders and ex-presiding elders themselves, will contribute these books to the Historical Society, it will be a great service. Please inform the undersigned where any such books may be procured, or send the books themselves to the undersigned and postage will be refunded promptly. These books will be valuable in writing the Conference History, in preserving the life and labors of the presiding elders themselves, and will be filed by the Historical Society for the reference of any who may need information from them.

8. We desire brief articles written by present-day ministers and laymen, especially the older ones, concerning their recollection of the "giants of old" and the Church of old, concerning any story of great heroism, consecration, pioneering, faithfulness, etc., concerning the organization of churches and charges, and concerning their own early lives and service in the Church as ministers or laymen. Please write such articles for us at once, and send them to us without further bidding. This is your invitation and urgent request to do so.

Finally, accept our thanks and the gratitude of future Methodism for any such service that you may have already done, are doing even now, or will do in the future in line with these requests.

Sincerely,

GEO. H. JONES,

Secty. Miss. Conf. Historical Society.

Montrose, Miss.

## ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Friday, April 26, 1935, 9 A. M. All applications to be considered by the Board at its annual meeting must be in the hands of the secretary on or before March 31.

T. D. ELLIS, Secretary.

## NORTH MISSISSIPPI CONFERENCE

The meeting date for the Executive Committee of the Board of Church Extension of the North Mississippi Conference has been changed from March 19, to Tuesday, March 24, at 10 o'clock a. m. The same place—West Point. Let all interested parties take due notice thereof and govern themselves accordingly.

J. J. BAIRD, Secty..



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

acceded to, and, after debate, they were unanimously of opinion that it would be best immediately to call a Conference of all the traveling preachers on the continent. Dr. Coke knew that the man who had held the Methodists steady amidst the distractions of war and who with the authority of his own personality had conquered the spirit of ecclesiastical revolution, following the ordinations in Virginia, was not to be set aside by a stroke of the pen, even though it be that of Mr. Wesley. He realized, too, that the failure of his mission would very probably result in making permanent the irregular move which had been temporarily suspended. Francis Asbury outgeneraled the ambassador of Mr. Wesley; for Dr. Coke would not risk bringing disaster to the Methodist cause. The only detail upon which he refused to surrender was indicated by the minute declaring allegiance to Mr. Wesley, and that was rescinded by the Conference of 1787—apparently for the very reason which Asbury had foreseen.

As soon as it was agreed to call a Conference, Freeborn Garrettson was dispatched to Virginia and the south to summon the preachers to meet in Baltimore, December 24, 1784. Asbury arranged a preaching tour of a thousand miles for Dr. Coke, who was accompanied by Black Harry; and he took Richard Whatcoat and Thomas Vasey with himself on a tour through Maryland. On December 18, Asbury and the envoys of Mr. Wesley arrived at Perry Hall, the home of Harry Dorsey Gough, where they discussed at length the details of the momentous occasion in prospect. On the morning of December 24, they rode to Baltimore where the Conference was opened at 10:00 o'clock in Lovely Lane Chapel. The benches were without backs, there was no heat in the building, and the weather was cold; but "friends in Baltimore," says Dr. Coke, "were so kind as to put up a large stove and to back several of the seats." Here sixty of the eighty-four American preachers assembled for ten days and deliberated upon the communication of Mr. Wesley. Here they worked out the details of an organization that was soon to become one of the most numerous and militant ecclesiastical bodies in America.

Unfortunately no official minutes of the proceedings were kept; and the individual recordings were naturally colored by personal opinion and are sometimes conflicting. The journals of Coke and Asbury give the most detailed records of what was done; but these must often be supplemented from the journals, diaries, and reminiscences of others who were present.

Thomas Haskin, whose manuscript journal is now in the Library of Congress, records objections to the plan, and expresses his own fears as to the wisdom of setting up an independent church at that time. But, in assigning value to his opinions, it should be kept in mind that he had been received into full connection just six months before the organization of the Church; he located and went into business in 1786; and in 1800 he withdrew from St. George's Church, Philadelphia, and joined with some independent Methodists who established Union Church and secured for their meeting place the south end of Whitefield Academy. The names of twenty-nine preachers who were in attendance have been determined with reasonable certainty, and others living in the vicinity of Baltimore are presumed to have been present.

Asbury was ordained a deacon on Saturday, December 25, and an elder on the following day, by Dr. Coke, assisted by Richard Whatcoat and Thomas Vasey; and on Monday, the twenty-seventh, he was ordained a superintendent by the same elders, assisted by Philip W. Otterbein, a minister of the German Reformed Church in Baltimore. Otterbein, who was a friend of Asbury, was Arminian in theology and was fervently evangelistic in his ministry; and in 1800 he joined with Martin Boehm, a preacher among the Mennonites, in the organization of the United Brethren in Christ Church. On the last day of December, several deacons were ordained; New Year's Day was given over to the consideration of Cokesbury College; and on Sunday, January 2, Freeborn Garrettson, James O. Cromwell, Jeremiah Lambert, William Gill, Le Roy Cole, Nelson Reed, John Hagerty, Reuben Ellis, Richard Ivey and James O'Kelly were ordained elders, having been ordained deacons two days earlier. John Tunnell, Henry Willis and Beverly Allen were elected elders, but not being present they were ordained later. John Dickins was ordained a deacon, and Caleb Boyer and Ignatius Pigman were elected deacons and ordained later. The Conference adjourned on January 2, 1785.

In addition to the setting up of its ministry, the Christmas Conference approved the Articles of Religion—Mr. Wesley's abridgement of the thirty-nine articles of the English Church; and it arranged a form of Discipline for the government of the Church. This Discipline was in the form of "Conversations," questions and answers, and was really an adjustment of the large Minutes of the Wesleyan Conference to meet American conditions—it even retained the form of its title. The Conference adopted a stringent regulation

on the subject of slavery, which caused great excitement and opposition throughout the connection. The preachers, including Dr. Coke, were vigorously opposed and even threatened; and at the Baltimore Conference, June 1, 1785, was entered: "It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future Conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force. The regulation was never revived, but in spirit it was never repealed.

After the adoption of the name, The Methodist Episcopal Church, the matter of first importance to the Conference was the establishment of a ministry for the new Church. It was certainly the first interest with those rugged pioneers who had battled so long against moral and spiritual conditions made more difficult by their own lack of full ministerial authority. They had a commission to preach the gospel to the people; but were denied the privilege of administering the sacraments of the Church. Asbury says: "It was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders and deacons." They planned that henceforth the Methodist Church should be able to offer every ecclesiastical right and privilege of the Christian Church without waiting for the consent or willingness of any one. The ordinations of Mr. Wesley were, therefore, but a step in the march of events which culminated in the complete independence of the Methodists.

The study of the origin and the ecclesiastical regularity of our episcopacy belongs, of course, to the polemical literature of the Church; but there are certain facts with which the historian must deal because they have bearing upon the development and progress of the movement. In demanding the submission of Mr. Wesley's plan to the Conference for ratification, Asbury achieved the independence of the American Methodist Church; but he probably exalted the authority of that body to a degree which he did not intend, and which he certainly did not accept. His episcopal course was unquestionably founded upon a belief in the absolutism of his power. In 1801 he recorded his opinion thus: "There is not—nor indeed, in my mind, can there be—a perfect equality between a constant president, and those over whom he always presides." This comment was provoked by a theological treatise on the origin and powers of the primitive episcopacy. Whatcoat, who belonged to the same school of thought, is quoted as believing that "it is not an office taken at pleasure, but an order of God." Jesse Lee and John Dickins held more liberal views of the tenure and powers of the episcopacy. So, at the very beginning, we find Esau and Jacob struggling in the womb of their Methodist mother.

Many things might be said of the men who, as bish-

ops, were charged with the leadership and direction of the new Church. No two men were ever more unlike, or together served more effectively in an important epoch of Methodist history. It is probably true that no ecclesiastical body was ever more fortunate in the character and ability of its initial leadership; but this is not the place for formal biography, and we can only give a brief appreciation of the two leaders whom we recognize as occupying a unique place in our history.

Doctor Thomas Coke, the appointee and the ambassador of Mr. Wesley, was of course accepted by the Conference in the relation for which he had been named and consecrated. He is, therefore, the dean of the bishops of the Methodist Church and is so listed on its episcopal roll. He was an only child and was born in Brecon, Wales, September 9, 1747. His father, who was a wealthy surgeon, provided the best educational opportunity to be had; and Dr. Coke was, therefore, one of the most accomplished men of the entire Wesleyan connection. In his seventeenth year, he became a gentleman commoner of Jesus College, Oxford; and he received the Bachelor of Arts Degree, February 4, 1768, Master of Arts, June 13, 1770, and Doctor of Civil Laws, June 17, 1775. He was ordained a deacon in the Church of England, June 10, 1770, a priest, August 23, 1772, and some time afterward he became curate at South Petherton, where his vigorous preaching on the great themes of Scripture soon attracted wide attention. It was here that he came in contact with Thomas Maxfield and the tone of his preaching was perceptibly changed. His reflection of Methodist passion and fervor brought persecution and ultimately expulsion from his curacy. He was chimed out of the pulpit by the ringing of the bells of the parish church. He was humiliated and was much depressed, but fortunately he found asylum with a family of Dissenters named Edmonds whose social prestige and fine loyalty did much to recover his broken spirit.

On August 18, 1776, Dr. Coke traveled a distance of twenty miles and had an interview with Mr. Wesley at Kingston; and on August 19, 1777, we find him enlisted with the Wesleyans, but for some reason his name does not appear in the Minutes until 1778. Dr. Coke's contribution to Methodism has never been estimated at its true worth; for he probably gave greater and more constructive service to the cause than any other man of that period. He was a great student, a worthy author, and more than once he was the agent of his Church in delicate and exacting crises, and he met with manliness and fidelity every obligation of the trust. To him more than to any other was due credit for the Deed of Declaration which secured a succession to the Wesleyan chapels. He was probably the only man, not excepting Mr. Wesley or the saintly Fletcher, who could have steered the plan for America to a suc-

(Continued Next Week)



## Mississippi and Louisiana

Rev. A. W. Turner is able to sit up after his recent severe illness. This will be good news to his many friends throughout Louisiana.

Dr. Theodore Copeland is writing a biography of the late Rev. Sam P. Jones of Georgia, which he hopes to bring from the press late in the summer of this year.

Mrs. R. E. Smith, the chairman of the new "Committee on the Local Church," is magnifying her new office by carrying the educational message to every charge in Louisiana.

A Standard Training School for the south end of the Greenville District, with an attendance of 60, was held at Leland recently. Rev. R. G. Lord was the director of the school.

Rev. L. M. Lipscomb, who is pastor at Como, Miss., writes in commendation of the Advocate; and he is doing his part to help us win the fight for freeing the Advocate from debt.

We have received notice of the death of Rev. O. A. Thrower at Fort Myers, Fla., on February 13. Brother Thrower was once pastor at Lake Charles in the Louisiana Conference.

Rev. T. J. O'Neil has received 41 new members into Crawford Street Church, Vicksburg, since Conference; the Church school is growing and every unit of the organization is running smoothly.

Rev. A. T. McIlwain, the wide-awake presiding elder of Greenwood, Miss., District, is carrying every detail of the church program to all the stewards of his district. Of course, he is succeeding.

Rev. Dan C. Barr, one of the honored veterans of the Methodist ministry in Louisiana, is in Mosely Clinic, at Monroe, La., suffering with a carbuncle. We hope that he may soon be restored to health.

Rev. Roy Wolfe reports progress on the Saucier charge. Rev. Porter Caraway of Gulfport will assist him in a revival at Saucier, March 6-15; and O. C. Hull, a lay evangelist, at Lyman, March 24-31.

Rev. E. L. Jernigan is doing an excellent work at Marks, Miss. He reports a Christian Culture Institute for Quitman County in which 41 were enrolled; a Standard Training class; and 15 new members received.

Rev. Henry Felgar Brooks of Tupelo, Miss., has changed the plans for his revival. He will preach for a week before Easter, and Dr. George Stoves, of Memphis, will begin on Monday, 22, instead of the date originally set.

Bishop Hoyt M. Dobbs is scheduled to preach at Clarksdale on the morning of March 31, and to dedicate the church at Dublin that evening. He will also attend the North Mississippi Woman's Missionary Conference on April 2, 3.

Rev. W. R. Lyons is doing a splendid work on Pearl River charge. He is doing extensive repairs on Pearl River and Bush churches, and best of all the bills will be paid when the work is finished. His finances are the best the charge has known in years.

Mr. Fred Coon, Monroe, La., is in the Eye, Ear, Nose and Throat Hospital of this city, for an operation upon his eye following a automobile accident which occurred some months ago. Brother Coon is one of the valuable laymen of First Church, Monroe.

Noel Memorial Church, of which Rev. L. L. Cowen is pastor, is a veritable beehive of activity. The Advocate is included in the budget of the church; and every provision is being made for the cultivation of the devotional life of the membership, and for reaching the unenlisted.

Mr. David L. Bingham, of Memphis, Tenn., has established a scholarship trophy to be passed from chapter to chapter of the Kappa Sigma college fraternity in the Ninth District. The trophy is given in honor of his father, the late J. R. Bingham of Carrollton, Miss.

Rev. W. H. Giles is meeting with great success in his ministry at Bastrop, La., where he is the new pastor. He is having great congregations at all services, including the church-night hours, and has organized a plan for the discharge of the building debts of the church.

Mr. Chas. O. Chalmers, while still confined to his room, is able to sit up several hours each day. His recovery is considered no less than a miracle, and he is grateful to his many friends who remembered him in their prayers during the two months of his illness.

Clalborne Church just outside West Monroe, La., is being served by its organizer and best friend, Rev. H. W. Ledbetter. Though a very small organization, Brother Ledbetter and his people are raising \$1.25 per month to help make the Advocate Campaign a success.

We regret to learn of the illness of Rev. Guy M. Hicks of Mansfield, La. We understand that Brother Hicks, after spending some time in a local hospital, was carried to a hospital in Oklahoma. We trust that he may soon be able to return to his work, and in the vigor of health.

We regret to learn of the serious illness of Mrs. C. W. Avery in the Methodist Hospital at Memphis. Brother Avery is pastor at Duncan and Alligator in the Greenville District. Let our people remember this pastor and his wife in their distress. (Since the above was written, we learn that Mrs. Avery's condition is reported improved).

Rev. and Mrs. J. A. Alford of Baton Rouge, La., were injured in an automobile accident last Sunday, according to a telephone report to the Advocate office. Both of them are in a Baton Rouge hospital, and we do not know the details of the accident or the extent of the injuries. We understand, however, that they are expected to recover.

Chaplain Howard Brooks, of the United States Navy, with his family have recently been on a visit to Rev. J. J. Brooks of the North Mississippi Conference and to Rev. B. P. Jacob, Raymondville, Texas, of the same Conference. These are the parents of Chaplain and Mrs. Brooks. Chaplain Brooks is now stationed in the office of chaplains in Washington, D. C.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard.

The New Orleans District held its Annual Officers' Training Day at Houma on February, with Mrs. C. F. Niebergall, the district secretary, presiding. The auxiliaries throughout the district were well represented.

The devotional periods were led by Deaconesses Hendricks and Kelley. The instructors for this occasion were Mrs. George Sexton, Jr., Mrs. W. M. Ledbetter, Mrs. R. S. Crichlow, Mrs. R. W. Irvine, Mrs. W. W. Holmes, and Mrs. J. B. Pollard.

At the close of the afternoon session a visit was made to the MacDonell School and Wesley House. All were much pleased with the new furniture that has recently been placed in Keener Hall.

A number of ladies from the Baton Rouge District motored over for this interesting and instructive meeting.

\* \* \*

On February 19, the annual meeting of the Advisory Board of MacDonell School and Wesley House was held at the school with Mrs. John A. Pharr, president, pre-

siding. Annual reports were made at this time and ways and means were discussed for the advancement of this work for the new year. The following were in attendance: Mrs. J. A. Pharr, Berwick; Mrs. Geo. Sexton, Jr., Shreveport; Mrs. W. M. Ledbetter, Shreveport; Mrs. James H. Chambers, Baton Rouge; Mrs. D. B. Carre, New Orleans; Dr. W. L. Duren, New Orleans, and Rev. B. H. Andrews, New Iberia.

\* \* \*

We note with interest the splendid report of the work at Jubilee Inn in Shreveport, under the supervision of Deaconess Mary Freeman. This home is filled to capacity and many girls have been turned away for lack of room. A sweet Christian atmosphere prevails in this home and a large number of the girls are active in church and young people's work. Deaconess Freeman says: "Tomorrow's home life and ideals will be determined by the girls of today. We are striving to minister to them here in such a way that their contribution to the home and church of tomorrow will be of the highest character."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Fourth quarter Mission and Bible study report:

Mrs. M. T. Lockman sends a summary of 156 reports—130 Mission Study classes with 3750 members; 116 Bible study classes with 3174 members; 22 have met requirements for Council credits. There are at least 50 churches in our Conference that are not reporting Mission and Bible classes. Most of our auxiliaries are doing splendid work and fully 50 per cent of them are making the Standard of Efficiency.

\* \* \*

Most of our Missionary Societies have completed the foreign mission study, using "Suzuki Looks at Japan," or one of the other recommended books on Japan. Orientals "In American Life," by Albert W. Palmer, ties in consistently with the foreign mission book. If you are studying the supplementary book on Japan by Wainwright do not let it take the place of the recommended home mission book. Rather, take them both,

The mission study class of the Woman's Missionary Society of the Methodist Church, Charleston, Miss., held an all-day meeting, February 25, to study their new book "Suzuki Looks at Japan." The morning session consisted of a class in geography, conducted by Mrs. Rathburn, with Miss Georgia Fonda's circle answering questions on the schools, and the old faiths of Japan.

Then Mrs. Turberville's circle held a round-table discussion of the youth, the schools, and the old faiths of Japan.

After a bountiful and delicious basket lunch the study was resumed. Mrs. Boone's circle gave several interesting papers on the changing social and religious conditions of Japan. The question of international relations was discussed with Mrs. Jinkins representing the side of China, and Mrs. Stewart that of Japan. Mrs. Rathburn concluded the program with a talk on the position of the United States on this question and a prayer for peace and mutual understanding among the nations.

\* \* \*

An interesting dialogue on "How best to carry on the work of advancing the religion in Japan" was given by Mrs. Page, Mrs. Roberts, and Mrs. Fultch.

"A Japanese Woman Discussing Marriage in Her Country" was impersonated by Mrs. Paul Wells.

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## The Methodist Layman

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The report on benevolences just received from the Conference Treasurer shows amounts paid up to March 1, and will be read with some encouragement when compared with the report of last month. It will be noted that the total of \$1,704.76 has been paid by thirty-three charges and that the total by districts is as follows: Brookhaven District, \$112.37; Hattiesburg District, \$158.14; Jackson District, \$765.40; Meridian District, \$459.65; Vicksburg District, \$114.75; Seashore District, \$94.45.

The amounts paid by charges are as follows:

#### Brookhaven District

Crystal Springs, \$40.00; Meadville and

Bude, \$20.00; Osyka, \$33.25; Utica, \$19.12.

#### Hattiesburg District

Bonhommie, \$25.00; Bucatunna, \$27.00; Hattiesburg, Broad St., \$31.20; Laurel, Kingston, \$13.00; Laurel, West Laurel, \$5.00; Shubuta, \$36.20; Waynesboro Circuit, \$20.74.

#### Jackson District

Brandon and Pelahatchie, \$45.00; Carthage, \$26.00; Clinton, \$17.00; Fannin, \$47.90; Forest, \$20.00; Jackson, Capitol St., \$317.00; Jackson, Galloway Memorial, \$250.00; Morton, \$7.50; Vaughan, \$35.00.

#### Meridian District

Burnside, \$10.00; DeSoto, \$22.00; Enterprise, \$45.00; Lauderdale and Electric Mills, \$39.50; Meridian, Hawkins Memorial, \$38.15; Philadelphia, \$200.00; Union, \$105.00.

#### Vicksburg District

Natchez, \$50.00; Roxie, \$16.20; Vicksburg, Gibson Memorial, \$48.55.

#### Seashore District

Logtown, \$5.00; Moss Point, \$40.65; Saucier, \$48.80.

It may be noted that the total payments made on the benevolences during February were \$1,248.84, and if a similar amount is paid during March, the situation will be far better than at the same date last year. Perhaps each of the 98 charges not represented in the above list will make even a small payment during the current month, and it will be splendid if the next report includes payments from 131 charges.

J. M. SULLIVAN.

### FINANCIAL RECOVERY FOR THE LOCAL CHURCH

By M. L. Walton, Jr.,  
Conference Lay Leader, Baltimore  
Conference

The above caption is the title of an attractive, interesting book by Dr. J. E. Crawford, associate secretary of the General Board of Lay Activities. Prior to the publication of this book, I was requested by the General Board of Lay Activities in session at Lake Junaluska to review and appraise it. Upon reading it I was convinced that the author had made an exhaustive research of the literature bearing on Church finance, and was impressed by his unusual and sound

approach to this question, as well as his logical conclusions. I was struck by the fact that in the period of crisis and transition which our Church is undergoing in initiating the New Financial Plan, the advance preparation and the publication of this book are providential.

Upon reading this book I am impressed by the fact that great profit will be derived by our membership, both by individual reading and by its use in study classes. In my opinion, it is the best and most comprehensive book which has been written in this field.

Personally, I feel that the board circulation of this book will bring a great blessing to the Church, as well as joy to its readers, who will experience the satisfaction of rethinking the principles governing this important function of the Church's life. A richer and broader spirituality will inevitably follow. Can any member afford to neglect the study of this question? It behooves every pastor in co-operation with the Lay organization to exert every possible effort to have his members read and study this great book.

Woodstock, Va.

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## BOOKS

**Faith That Propels.** By G. Ray Jordan. Whitmore & Smith. \$1.50.

This volume is a fitting sequel to a previous volume by the same author: "Courage That Propels." These sermons which come from the pen of a young minister of the Methodist Episcopal Church, South, clearly reveal the trend of thinking of the young ministerial mind today. The deep religious convictions of the preacher are so evident one cannot miss the earnestness of his soul. He allows nothing to become a substitute for vital truth.

Clergymen and laymen alike may receive inspiration and guidance from this volume.

The author reveals an unusual familiarity with a broad field of knowledge. He is at home with the great minds of every age. Poets, philosophers, and prophets are made to contribute to his stimulating themes. People of every age and station of life pass in review. A clear understanding of human nature in its reactions to life situations is quite evident. Every sermon is rich with illustrations from actual experiences in every-day life.

The author shows that there is no conflict between intellectual honesty and fundamental religion. Indeed, the only way to find reality is to face life and truth as they are. He believes that all truth is a revelation from God, and deals with his major problems in the light of this conviction. Fundamentals are handled courageously and in the light of modern discoveries. One is impressed with the necessity of a "Moral Standard" in a scientific world, one cannot escape the conclusion: "nevertheless the foundation of God standeth sure." Religion may have gathered much "Excess Baggage" in the course of history, but it has kept the things that are necessary to the highest type of life.

R. R. BRANTON

**Toward the Sunrising.** By Dr. R. H. Bruner. Cokesbury Press. \$1.50.

In TOWARD THE SUNRISING Dr. Bruner has given us a readably written book of sermons. They are fresh and spicy.

The author, in his introduction, calls attention to that procession of days noted in the beginning of Genesis calling us to observe that it runs. There was evening and morning, one day, a second day, and so on. Evening always precedes morning.

Then follows the sermons each based upon a suitable and suggestive scripture.

Each sermon is preceded by some fittingly chosen poetic quotations which form a kind of commentary upon the scripture and topic.

There are the sunsets of several wrong or decadent things such as "an old faith," "selfishness," "war," and "wickedness." And there are the glorious sunrises of "justice" and "righteousness."

"Beyond the Sunset" and "Toward the Sunrising" are the chapters that fittingly close the refreshing and stimulating series.

D. B. RAULINS.

**The Rediscovery of John Wesley.**

By George Croft Cell. Henry Holt & Co., New York. \$2.50.

Dr. Cell, who is Professor of Historical Theology in Boston University, has undertaken a revision of the traditional attitude towards John Wesley in this scholarly work. This book is in no sense a biography after the usual pattern. Dr. Cell has examined the Wesleyan Revival at its origin, using as the source of his information Wesley's Journal and Wesley's Letters. Also, Dr. Cell draws upon

another valuable source for his interpretation of Wesley, namely, the opinions and judgments of Wesley's contemporaries. Dr. Cell recognizes the value of the opinions and attitudes of contemporary minds on such a subject as John Wesley.

The thesis of this monograph is that the Wesleyan Revival was, in its origin and earliest stages, negatively a powerful reaction against Arminian Anglicanism in the doctrine of Christian experience and against High Church principles in the theory of Church institutions and the exercise of the pastoral office; and positively a return to the faith of the first Reformers, Luther and Calvin. While the author uses something of the proof-text method of supporting his arguments, this method does not become laborious. This book will be of vital interest to all who are interested in Methodist origins.

ROLAND W. FAULK.

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Radically Reduced on All Sizes**



## Christian Education

### CHURCH SCHOOL LESSON, MARCH 17

By Dr. J. R. Countiss

#### THE POWER OF UNITED PRAYER

The deliverance of Peter from prison is not more marvelous than the simplicity with which the story is related. It is a factual story without a single word by way of ornament. It came, of course, from Peter himself, and he tells it simply and humbly, acknowledging that he had thought it all but a dream till he found himself alone in a familiar street, in the cool fresh air of the night. No word of explanation or elaboration can add to the clearness or force of the record. If we attempt to leave God out of this deliverance, we may as well leave him out of the rest of the Bible.

When Peter found himself free, he hastened to the house of Mary, the mother of Mark, "where many were gathered together praying," quite possibly in the same "upper room" where the Master had prayed with them and for them at the Last Supper. Clearly, it was meant that we should discern intimate connections between this prayer room, the prison gates, and the throne of God. Cooperation is the law of the spiritual life and growth and power. God comes only

to open hearts and helps only willing hands. He loosed the chains and opened the gate, but Peter had to put on his own clothes. This is not the only group to be astonished at the suddenness and completeness of the answer to prayer.

These disciples did not stop with "a word of prayer;" they "prayed without ceasing." The Church will have more power when it is more given to insistent and continued prayer. It is significant that those who pray most, most believe in prayer. The arguments of those who never pray may be taken with more than a grain of salt. The disciples prayed for Peter, definitely, directly. Much so-called prayer is utterly pointless. Perhaps this is why so many "prayer meetings" have failed. In every community some needy, worthy person or cause may be found as an object for prayer, and persons can be brought together to focus their prayers on that definite end.

Prayer does not change God, as spades do not change rivers, but they open irrigation ditches and life-giving water, obedient to gravitation, flows where it could not go without the spade. The sun does not change at the equinox, but its summer heat waits a change in the position of the earth. So, the blessings of God await the cleared channels which only prayer can open; his glory waits the changed attitude of man, and prayer works and witnesses that change. "Men ought always to pray, and not to faint." Greenville, Miss.

#### FINDINGS OF EDUCATIONAL INSTITUTE, VICKSBURG DISTRICT, PORT GIBSON, MISS., FEBRUARY 26, 1935

First: We recommend, and urge the observance of Church School Day, in every church in this district this year

and that the offering be as liberal as possible, and that said offering be promptly forwarded to Mr. J. T. Calhoun, Jackson, Miss.

Second: We recommend the holding of Vacation Schools wherever at all practicable.

Third: We urge that the Home and Foreign Missionary Enterprise be emphasized in every school on the district, that appropriate literature be secured and used, that Missionary programs be rendered the fourth Sunday in each month, and that the fourth Sunday offering be applied to this worthy enterprise.

Fourth: We recommend that Training schools be held at such places, and at such times as are feasible, and that Training classes be organized wherever conditions justify such organizations.

Fifth: We urge that Young People's Day be observed in all our churches, March 10, or as near thereto as is convenient.

Sixth: We urge that every school in the district strive to have at least one representative at the Young People's Assembly at Brookhaven, June 3.

Seventh: We urge that all our pastors and Church School workers apply themselves diligently to the inaugurating, and conducting of a campaign of evangelism, and that we strive to secure our quota of the 750,000 new members fixed by the General Conference Committee on Evangelism as our goal for the current quadrennium.

T. J. O'NEIL

**666** Checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**  
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Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.

## How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.



## ... Successful aid in PREVENTING Colds

At the first nasal irritation or sniffle, apply Vicks Va-tro-nol—just a few drops. Used in time, it helps to avoid many colds entirely. (Two sizes: 30¢, 50¢.)

**VICKS VA-TRO-NOL**

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Gen. 30:30: And now, when shall I also begin to provide for my own house?

Jacob fled from the house of his father to become a stranger in a strange land. He pillowed his head on the rocks amid desolate surroundings. Yet when sleep overpowered him, he saw a vision of angels ascending and descending upon a ladder that reached to heaven.

Jacob stopped at Haran. He met the woman of his choice. The deceiver was deceived. He labored and toiled for many years. He was blessed with a family. He found abundant material success. "And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto mine own place, and to mine own country." Laban remonstrated. Jacob then asked: "And now when shall I also provide for my own house?"

Note the emphasis of the words, "and now." Jacob could merely have said, "When shall I also provide for my own house?" Certainly he had no excuse now. Nor have we.

Note the significance of the little word "also." Could he not just as well have said, "And now when shall I provide for my own house?" Jacob saw that the people about him did provide for their own

households. Others looked after the interests of their faith and culture. Yet he had been too busy seeking material profit. He was living by bread alone. What would it profit him if his business thrived and he neglected his home? What if his home became spiritually bankrupt? He should be a husband and not merely a supporter. He should be a father rather than a mere provider. He should cast out the idols and build the worship of God. He would know his children and their aims in life. They should know him.

But what tragedy that the mercenary spirit again gripped him and he delayed his journey home. For not until the Jacob experience did Jacob truly provide for his own household.

It is refreshing to read Paul's epistle to Philemon. Paul spoke of the "church that is in thine house." Susannah Wesley held a church in the Epworth rectory. How well she provided for her own household. How many other homes were blessed because she provided for her own household.

The human race should be nurtured from the cradle in the way of God.

The "Sunday School Board" of a few years ago issued certificates when whole families attended the Church school. How far-reaching the blessings when the entire family worships in God's sanctuary in the congregation of the believers. What an ally to parents who provide for their own households.

### PRAYER

Our gracious Father, we would seek first the Kingdom of God and His righteousness. May spiritual ideals and spiritual culture pervade our homes.

We thank Thee, O Father, that Thou hast provided for Thine own people an inheritance incorruptible, undefiled, and that fadeth not away.

We ask for Thy abiding presence in Jesus' name.

### FROM WESLEY CHURCH, MERIDIAN

Dear Dr. Duren: Just a few words to let you and the Advocate readers know that our first quarterly conference was a delightful occasion with the congregations and the official board. We had our new presiding elder, Dr. Joseph A. Smith with us, who brought us a great spiritual message. And we feel the work of the district is going to move forward

under Brother Smith's kind administration. He has a kind word for everybody, and is looking after the spiritual work of the church first. And we feel because of such a spirit the work will go forward both financially and spiritually. We have a small membership here at Wesley, but they are a fine, loyal people. We are trying to build up a desire for the Advocate and trust we will be able to send some new subscribers. We are expecting and praying for a great and successful year. We feel we have such an efficient and spiritual leader in our presiding elder the people are willing to work hand in hand with him in making it a great year on the district.

W. H. LANE, P. C.

### LOUISIANA UNION NEWS

Lambuth Union of Monroe District held its last meeting in Rayville, with a program on "Human Sacrifices." This Union has just received its charter, and each local department of the Union is very active. Fifty members of Lambuth Union planned to attend the Christian Culture Institute in Monroe, February 22, 23, 24.

A. F. C. Union of Ruston District last meeting was in Gibsland, and as a special feature on their program Rev. J. H. Bowdon, Dean of Y. P. Assembly, who gave most interesting news of the Assembly.

Active unions make active districts. Great work can be accomplished in unions that can not be accomplished in any other organization, so it is up to us to keep our unions going in a big way.

MARGARET CAMP,

## Do FALSE TEETH

### Rock, Slide or Slip?

**FASTEETH**, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable. Can not slide, slip, rock or pop-out. No gummy, gooey, pasty taste or feeling. Makes breath sweet and pleasant. Get **FASTEETH** today at any good drug store.

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## MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "**counter-irritant**!" And that's what good old **Musterole** is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.





## In Memoriam

### JOHN WESLEY CRANFORD

Brother Cranford was born June 23, 1873, died February 22, 1935, age 61 years, seven months, twenty-nine days. He was married to Miss Nannie Kirkpatrick on March 21, 1906. To this union was born one child, a son, Otis, who survives with his mother, one uncle, and his grandfather. Brother Cranford was a good man, well liked by everybody. He was a member of the Methodist Church at Fellowship in the Hindston community, and also a member of the Masonic Lodge there.

It can truthfully be said that he loved his church, and his pastor, his home was always open to the preacher. The funeral was conducted by the writer, in the Fellowship Church, assisted by Rev. Mr. Delk, a Baptist minister. He was laid to rest in the Fellowship cemetery, with Masonic rites. May God bless the bereaved ones in their sorrow.

C. B. POWELL.

## WHEN YOU TAKE A LAXATIVE

### ... use a spoon

It isn't what brand of laxative you take that's so important—it's the form. A liquid laxative can be taken in any required amount. If only a little is needed, you need never take a bit too much.

Doctors favor the easily measured liquid laxatives. Instead of any form that does not encourage variation from the fixed dose. A fixed dose may be an overdose for you—or your child.

Always remember this one thing about constipation: *the secret of any real relief is reduced dosage.*

Give the bowels only as much help as may be needed, and less help as the need grows less. You will find Dr. Caldwell's Syrup Pepsin an excellent aid in regulating the bowels. It contains senna and cascara (natural laxatives) and it will clear-up any bilious, sluggish condition without upset. Delightful taste, and pleasant action. Your druggist has it.

**Dr. Caldwell's  
SYRUP PEPSIN**

### RESOLUTIONS

Whereas it has pleased Almighty God to remove by death the Rev. M. L. Burton, president of the Board of Trustees of Millsaps College, and one of the most influential members of the Mississippi Conference, therefore, be it resolved by the faculty of Millsaps assembled on this the nineteenth day of February, 1935:

First, that in the loss of Rev. M. L. Burton the Board of Trustees of Millsaps College has been deprived of one of the most devoted and valuable trustees who has served the college in her entire history, and that we are sensible of the magnitude of our loss, and that his long and faithful service deserves our enduring remembrance.

Second, that the Mississippi Conference has lost a member who will be hard to replace and one whose service can hardly be estimated in terms of members added to the church, or of financial benefit gained by his wise counsel. The development of the young ministers under his supervision as presiding elder would alone render him remarkable.

Third, that a copy of these resolutions be spread upon the minutes of this body, and additional copies be sent to his wife and son who survive him, and also be sent to the New Orleans Christian Advocate.

Committee:

J. REESE LIN,  
A. C. HOWELL.  
B. E. MITCHELL.

### RESOLUTIONS

Whereas, in the providence of our all-wise Heavenly Father, He has seen fit to call to His Heavenly home our beloved brother, Paul W. Ayers, who died at his home in Vinton, La., February 8, 1935; therefore be it resolved:

First, that the officers and the members of the Methodist Sunday school which he faithfully served as superintendent and later as assistant superintendent, hereby express their high appreciation of his sterling Christian character, his tender and sympathetic disposition, his generous and unselfish consideration of his fellowman, and his enthusiastic devotion to every cause that tended to inspire higher ideals in the youth of his community.

Second, that we greatly esteemed and valued his membership in our Sunday school and considered his counsel and interest in our work of the highest order; that we deeply deplore the loss we have

sustained in his death.

Third, that we express to his bereaved family and the sorrowing relatives our heartfelt sympathy.

Fourth, that a copy of these resolutions be sent to the family, one spread on the records of the Sunday school and one sent to the press for publication.

MRS. W. A. SUTTON,  
MRS. M. J. KAUFMAN,  
MRS. H. M. LANE,  
Committee on Resolutions.

### SEASHORE DISTRICT

By Rev. Roy Wolfe

The Christian Education Institute was held at the Main Street Church, Biloxi, March 1, 1935, with a good representation from the district.

Rev. E. S. Lewis of Pascagoula conducted the devotional after which Rev. I. H. Sells, executive-extension secretary, took charge. He introduced the following visitors: A. E. Bradley, district director of adult work; Miss Josephine Lewis, district director of young people's work; Mrs. W. H. Watkins, Conference director of adult work; and Mrs. J. L. Carter, Conference director of children's work.

The presence of Rev. O. W. Moerner of the General Board of Christian Education was greatly appreciated. He brought two very helpful messages during the day; one on Missions and the other on Leadership Training. Rev. W. H. Lewis of Lucedale spoke on Evangelism.

The different workers met in their respective groups and these discussion groups were led by the conference and district directors. They proved very helpful.

The ladies of the Main Street Church served lunch to those present. We were indeed grateful to them.

### How Cardui Benefits

#### Middle Life Troubles;

#### Strengthens Women

"I was in a weak and run-down condition, passing through the change of life," writes Mrs. Nannie Bunnell, of Waco, Texas. "My appetite was poor and I was restless at night. One day, I decided to try Cardui. After my first bottle, I felt better and stronger. I continued taking it until I had taken six bottles, after which I felt well on the road to recovery." . . . During the change of life, a woman should be strengthened against the major changes that are taking place. Take Cardui. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

## A NEW TYPE OF PROGRAM FOR EPWORTH LEAGUE

By Melvin Hemphill

The Epworth League meeting of the young people's division of the First Methodist Church of Moorhead, Miss., has a regular attendance of around fifty or sixty high school and junior college students. With such a group we felt the need of some change in the type of program we had been using at our meetings, which had very little if anything of interest to the members. We of course went to the one who can always help the League out when in need, our pastor, Brother McCormack. As a result of our conference, we arranged a type of program that has proved popular and helpful in many ways. Feeling that such a program might be helpful to other Leagues I am giving below a brief outline of it:

First, we chose as a theme for a series of programs, for a period of twelve Sundays, "Highlights in the History of Methodism." The program is typewritten by Brother McCormack each week, and given to the chairman of the program committee on or about Tuesday. He distributes the parts in order to those on the program, and they have several days in which to prepare them.

Brother McCormack uses as a basis for these historical sketches the "History of Methodism" by McTyeire; re-writing it in simple language and emphasizing the highlights. For instance, our last program had five parts as follows: "The Effect of the Methodist Movement On the Church of England," "The Effect of the Movement on the English Nation," "Epworth Homelife," "Estimate of Mrs. Samuel Wesley," and "John Wesley's Marriage." Many of us knew little if anything about the history of our Church, and to learn about it gives us a new appreciation of its worth and its contribution to civilization. For instance, in our last program we learned that Methodism brought about prison reform in England, gave rise to popular education as we have it today, fostered the beginning of the Sunday school; and that while one of the youngest of all Protestant denominations, it is now the largest, and has had probably a very great influence in molding present-day Protestant church life.

Such realizations are sure to instill in us a greater appreciation, love and enthusiasm for our great Church. We know, it is helping our League to have this change of diet, and feel that such a change occasionally would help other Leagues.

Moorhead, Miss.

## BABINGTONS CELEBRATE GOLDEN WEDDINGS

In these days when shallowness of thought and selfishness of character act to discredit the sacredness of the marriage bond it is highly refreshing to know that there may yet be found many godly couples whose lives together are the best illustrations of the real meaning of marriage and of the home.

In Franklinton, La., two Golden Wedding Anniversaries have been celebrated in the same family within the space of ten days. The first was that of Mr. T. M. Babington, Sr., and Mrs. Allie Magee Babington who were married on February 18, 1885. The second was of Mr. W. W. Babington and Mrs. Mima Magee Babington whose marriage occurred on February 28, 1885. The anniversaries celebrating these happy events took place in Franklinton on February 14 and 24. Numbers of friends and relatives as well as most of the children and grandchildren of both couples called to pay their respects to these splendid citizens whose long and useful lives have been sources of great blessing to the community.

W. W. Babington and T. M. Babington, Sr., are brothers and both have served long and acceptably in the Church. The former is at present the senior member both of the Church and Sunday school and has served as chairman of the official board and is at present an honorary member of the board. The latter has been Church treasurer for a long term of years and his services in the Sunday school have been of a high order. Though failing health in late years caused him to retire from any public participation in church life, he has continued these duties in the privacy of his own home and has maintained the splendid efficiency which has always characterized his work in the church.

Mrs. Mima Babington and Mrs. Allie Babington are cousins and represent all that is fine, noble and pure in womanhood and in motherhood. Their children certainly have occasion to rise up and call them blessed. They have constantly shared with their husbands in loyalty and service to the church and community throughout the years.

Character, loyalty and service are meaningful when expressed in human living and we believe that in these two couples who for fifty years have maintained their homes and have helped to build the community and to promote the kingdom of God these qualities have long abounded and do abound.

Hattiesburg Dist.—Second Round

Laurel, at First Church, Mar. 3, 11 a.m.; Apr. 24, 7:30 p.m.  
Hattiesburg, at Court St., Mar. 3, 7:30 p.m.; Apr. 12, 7:30 p.m.

Hattiesburg, at Main St., Mar. 10, 11 a.m.; Apr. 29, 7:30 p.m.  
Hattiesburg, at Broad St., Mar. 10, 7:30 p.m.; Apr. 8, 7:30 p.m.  
Richton, at Avera, Mar. 24, 11 a.m. and 2 p.m.  
New Augusta, at New Augusta, Mar. 24, 4 and 7:30 p.m.  
Ellisville, at Mt. Zion, Mar. 31, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
West Laurel, at Mt. Zion, Mar. 31, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Williamsburg, at Oakvale, Apr. 7, 11 a.m. and 2 p.m.  
Collins, at Seminary, Apr. 7, 3:30 p.m. and 7:30 p.m.  
Montrose, at Camp Allen, Apr. 14, 11 a.m. and 2 p.m.  
Bay Springs, at Stringer, Apr. 14, 4 and 7:30 p.m.  
Mt. Olive, at Mt. Olive, Apr. 21, 11 a.m. and 2 p.m.  
Taylorsville, at Taylorsville, Apr. 21, 7:30 p.m.; Apr. 22, 10 a.m.  
Petal, at Dixie, Apr. 28, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Bonhomie, at Dixie, Apr. 28, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Sumrall, at Sumrall, May 1, 7:30 p.m.  
Eucutta, at New Hope, May 5, 11 a.m. and 2 p.m.  
Shubuta, at Shubuta, May 5, 7:30 p.m.  
Heidelberg, at Sandersville, May 12, 11 a.m. and 2 p.m.  
Waynesboro, at Waynesboro, May 12, 7:30 p.m.  
Matherville, at Salem, May 13, 11 a.m. and 2 p.m.  
Magee, at Magee, May 19, 11 a.m. and 2 p.m.  
Laurel, at Kingston, May 19, 7:30 p.m.  
Bucatanua, at Winchester, May 22, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Waynesboro Ct., Winchester, May 22, Institute at 10 a.m. and Q. C., at 2:30 p.m.  
The District Conference will be held at Sumrall, May 9-10. Pastors will please elect delegates as soon as possible and send names to the pastor, Rev. L. M. Reeves, and to me.

VICTOR G. CLIFFORD, P. E.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your



offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do

Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND



# Christian Advocate

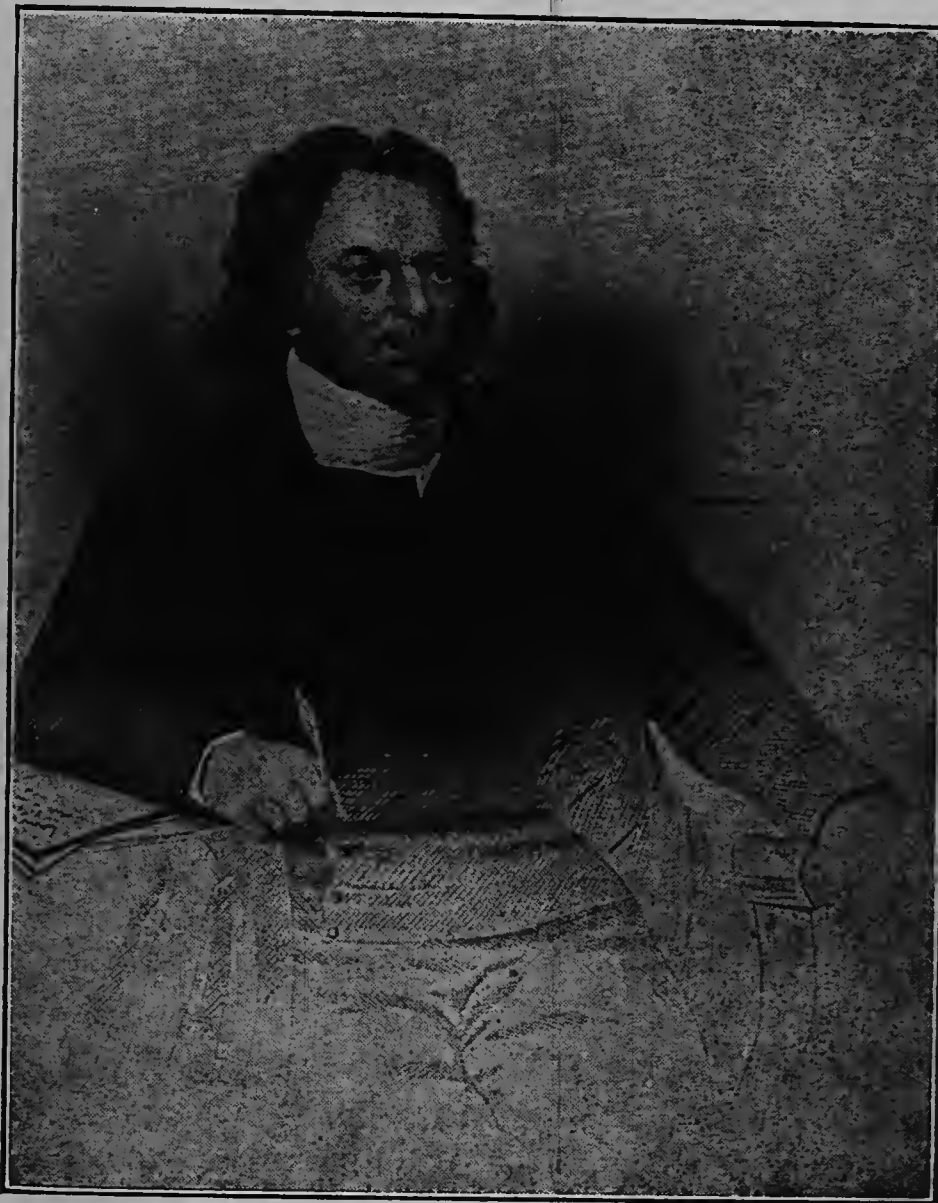
NEW ORLEANS

Vol. 82—No. 12.

NEW ORLEANS, LA., THURSDAY, MARCH 21, 1935.

Whole No. 4123.

DR. THOMAS COKE



Bishop, Missionary Pioneer, Organizer of the Methodist Episcopal Church, and the man by whom Francis Asbury was ordained





# Wallet of the Week



**THE DELIGHTFUL DIVERSION**, is the title of a book just published by The MacMillan Company. It deals with book collecting; and the author lists more than six hundred books published in this country, many of them within the lifetime of the present generation, which have a collector's value ranging from \$15 to \$10,000, in first edition form. The possession of such a volume might help to recover some of the lost items of our literature.

\* \* \*

**THE EASTERN AIR LINES**, according to an announcement by Capt. E. V. Rickenbacker, have established a seven and a half hour schedule between New Orleans and Chicago, and a twelve hour schedule between New Orleans and New York. One may have breakfast in his New Orleans home and lunch in Chicago or dine in Gotham, and with a 25 per cent reduction in through fares for the service of "Fleet-winged Douglas Flyers." Truly we are fast becoming an "air-minded" generation.

\* \* \*

A BILL, INTRODUCED IN THE HOUSE OF LORDS recently, proposes to limit liquor advertising in Britain. The bill provides penalties up to three months imprisonment and \$500 fine for sending circulars advertising intoxicating liquors, except upon written request; the limiting of liquor advertisements in newspapers and periodicals to the names of alcoholic beverages, the manufacturers, wholesalers and retailers; and the prohibition of posters, placards, aeroplane illuminations or other devices containing an invitation or inducement to drink intoxicating liquors. It may not pass, but the accusing finger rests upon the felon.

\* \* \*

**MYSTERY UNSOLVED IN HANGING OF MAN TO MISSISSIPPI OAK**, is the headline of a March 13 Associated Press dispatch from Slayden, Miss. The story is that of the hanging of another Negro by a mob and for the crime of murder. Motorists report the hanging of a Negro by the roadside about two miles from Maringouin, Louisiana, a few days ago. No report of this seems to have been made in the press, and the details of it are not known. But surely the time has come when such acts in contempt of law and the courts of the land should be suppressed with as vigorous a hand as that which has been laid upon the kidnaper and the bandit. The only brief which we hold is for civilization. The citizenship of the country needs to develop a conscience on the subject of lynching.

**CHANCELLOR ADOLPH HITLER**, according to press dispatches, has boldly and defiantly thrust aside the terms of the Versailles treaty by ordering the quadrupling of the German army. This means that the actual fighting force of Germany is to be immediately increased from 100,000 to 400,000 men. The mere terms of the Versailles treaty are not nearly so important as is the warlike ambition manifested by the daring dictator who rules Germany. It might be well for Mr. Hitler to read through again the disastrous record made by one of his ambitious predecessors; and he might profit by recalling the saying of the seer, "Righteousness exalteth a nation"—not political ambition backed by great standing armies.

\* \* \*

**THE MASSACHUSETTS STATE LEGISLATURE** has before it a bill to require teachers, instructors, and professors to take an oath to support the federal and state constitutions. The measure is probably intended to promote a political or social theory of government, rather than to safeguard the documents in question. In plain English, the Legislature of Massachusetts appears to have lacked the courage to say what it meant; and it seems to be willing to reflect upon the character and loyalty of a whole group of good citizens rather than to label a group of offenders. Massachusetts can hardly laugh at the "monkey-statutes" of any other state, after this attack upon its own teachers. Such moves would be humorous, if it were not for the injustice done by them.

\* \* \*

**THE ADDRESS OF THE BISHOPS** of the A. M. E. Church, assembled in Council at Little Rock, Arkansas, has in it some telling and affecting statements. On the subject of Economic Justice it says: "While the country as a whole has been drifting along in utter helplessness, the Negro, the economic pariah of the American family of peoples, has found his lot even more difficult. He still represents the largest group proportionally, of the army of unemployed, and receives the smallest proportion of the emergency jobs and of the National Relief." The statement is made that in the sixteen Southern states and the District of Columbia the child of the white race receives \$45.63 for its education, while the Negro child receives only \$14.95, and in some instances as low as \$1.50. The Bishops went on record as favoring the Wagner-Costigan bill to make lynching a crime against Federal law.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MARCH 21, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### LENT

The Lenten season of the church calendar does not rest upon any, "Thus saith the Lord," but it has values of spiritual discipline which should not be discounted. It has also values of spiritual suggestion which the wise pastor will be quick to appreciate and appropriate. The very fact that the thinking of the multitude is concentrated upon spiritual things has a mellowing effect upon even the hardest sinner and is, therefore, an evangelistic asset not to be overlooked. But it is no less true that the preacher must capitalize the suggestion rather than the convention which the atmosphere has established. The total content of the message of the cross is in the apprehension which turns the feet of the throng toward the altars of the church, not in conventional act or habit of self-denial which superficial souls are disposed to practice. No degree of maceration of the body or cloistering of the soul can unfold within us the holy significance of Lent. Its very implication is a challenge to every one to face the issues of life, human and divine, in all their stark reality. That was exactly what Jesus did in the hour and experience about which our Lenten meditations pivot. To do less is to rob it of every creative possibility. It should be a time of high personal communion, not just a season for pious meditations and shallow chastenings. It should not be the incentive for a mere spurt of evangelistic fervor; but rather the occasion for the unveiling of the redemptive passion and power of Calvary. When John Wesley said to the Bishop of London, "Church or no church, we must attend to the work of saving souls," his words were charged with feelings of a divine urgency which was the creative impulse of Methodism. He took no account of seasons or of instrumentalities, except as means to the one divine end, the saving of souls. It was that urgency which moved St. Paul to write to Timothy, "Be instant in season, out of season;" and such should be the surge within our souls today.

### REUNION WITH HONOR

Under the above caption, the leading editorial of Zion's Herald for March 6, discusses certain problems connected with the reunion of the various bodies of American Methodists. Dr. Hartman places special emphasis upon the "major issue," the Negro and the Negro race as sons and daughters of Wesley. We hold Zion's Herald and its editor in high esteem; but we can not feel that it is quite fair to the Joint Commission, to which this matter has been entrusted, to enter into a discussion of possible conclusions which they might reach. Such would cause the Methodist public to prejudge the work of the Commission, and would just as certainly prejudice the cause of reunion. And, aside from the issue to which it relates, we can not believe that the interests of the kingdom of God would be served by raising the ghostlike issues of the past at a time when no definite proposition is before Methodist peoples. We believe that the South will speak out with candor and frankness when the time arrives for such; but to raise a problem by anticipation, will, we think, almost surely defeat the end toward which the church is moving. After all, the church is a democratic institution and one never gets all that one seeks. But in wisdom, we fortify our advance position and then seek an enlargement of vision for a further conquest of the unattained ideal. We do not think that it would be wise to open the wounds of the past over a hypothetical issue; nor do we believe that any particular standard of social recognition is a matter of first importance in a reintegrated Methodism. We supported the unification plan which was defeated; we still believe in synchronizing the heartbeat of American Methodism; and we stand against the injustices and the discriminations of which the Negro is too often a helpless victim. Attitudes are stubborn things and we see no reason for concealing the facts either from ourselves or from others. The reunion of Methodism will not be brought about through the surrender of any side on controverted questions; but through our toiling and hoping together for the coming of the perfect day.

## SAMSTONE HOLMES HONORED

The friends of Dr. Samstone Holmes, son of Dr. and Mrs. W. W. Holmes of New Orleans, will be delighted to learn of the honor just conferred upon him by his appointment to the Labrador Expedition of the International Grenfell Association. He was the nominee of Forsythe Infirmary, the outstanding children's dental clinic of the country, Boston. The



DR. SAMSTONE HOLMES

appointment means a year in Labrador visiting the institutions founded by the International Grenfell Association, and Dr. Holmes is to be the dental representative for the expedition which goes out this year. He was graduated from the Loyola School of Dentistry in New Orleans a year ago, and since that time he has been an interne in Forsythe Infirmary, Boston. We extend our sincere felicitations to Dr. Holmes and to his no less worthy parents.

## MEMORIALS

Please take notice that all obituaries and memorials should be as brief as possible. The Advocate rule limits the space to 200 words unless the excess is paid for at the rate of one cent per word. We have not enforced the rule, but we have been forced to abbreviate some of the memorials. We cannot undertake to insert memorials upon a particular page, nor can they be published immediately. All memorials are dated and are printed in their turn, and the most important exception which we make is in cases of memoirs for Conference journals. We have seven

unpublished memorials and obituaries on hand now, and some of them are too long. Please help us and do not become impatient with us.

## Contributed Editorial

## THE BOOK OF BOOKS

By Alfred W. Milden

I have always been a lover of books, of books that are worth while, that carry with them a message. Of books like these John Milton said: "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." Preeminent among these is the one referred to by Sir Walter Scott shortly before his death when he asked his son-in-law, John Lockhart, to read to him. "What book?" "Need you ask? There is but one." What we are pleased to call the Bible is the book of books. Through it God speaks to the heart of man, if man can be induced to listen. It makes a clarion call to the best that is in him to break the shackles of his carnal nature and assert his spiritual freedom through the power of the Infinite Spirit. It is a composite library of sixty-six books of varying length, in prose and verse, in which are embedded the earliest songs and stories of the race, and all is brought into the truest harmony and accord by the divine Musician and Composer. Judaism has given us the Old Testament, Christianity the New. It is the achievement of scholarship to make this truth known to the peoples of the world with the utmost possible accuracy and faithfulness in the innumerable languages and dialects of today.

As laymen of the church we are serving, we could not render a more lasting and finer service to the growing generation than to impress upon them the importance of a real knowledge of this treasure-house of spiritual thought. It is a far more neglected book than it deserves to be. Inasmuch as the public schools of the land have been obliged for various reasons to stand more or less aloof, it is all the more incumbent on the various churches to present its claims and make known its virtues to those who are otherwise deprived of its message. The Church school has in the performance of this office its highest trust. The ministry can render most effective service just at this point. The world will grow better or worse, it seems to me, as it cherishes or neglects this book of books.

In approaching the broad economic problems which affect the lives of all people we want to be aware when we are experimenting, and mentally alert to the hazards involved.—John G. Winant.





# The Forum



## LEWIS HOSPITAL FUND CONTINUES TO GROW

By Rev. R. G. Moore, Treasurer

Friends of Dr. and Mrs. W. B. Lewis, and children Zaidee Jane and Billy, will be interested to know that they will leave Jackson, Miss., March 16, driving to New York, where they will embark on the Steamer "Padnsay" for their missionary home at Tunda Station, Belgian Congo, April 8. Address them care of Prince George Hotel, New York, where they will stop several days before leaving.

Meanwhile let us pray for them and continue to help make the Hospital Fund grow as have the friends listed below:

Rev. A. R. Beasley, Minter City, \$5.00; Rev. E. M. Shaw, Guntown, \$5.00; Rev. G. R. Meaders, Derma, \$2.00; A New Orleans Physician, \$25.00; Mrs. T. J. Brown, Grenada, \$2.00; Shaw Church, \$12.85; Boyle and New Salem, \$13.28; Ruleville and Doddsville, \$10.60; Rev. W. M. Campbell, Ruleville, \$5.00; A Friend, \$1.00; E. W. Reid, Magnolia, \$25.00; Lambert Church, \$10.45; Duncan Church, \$3.20; Farewell Service, Leland Methodist Church, \$65.00; Willing Workers S. S. Class, Brooksville, \$3.00; "Friends" by Dr. Lewis, \$13.00; Ralph Neely, Jr., Greenwood, \$1.00; Love Gift, Zone 6, Greenville District, \$19.05; Sherman Church, \$8.00; Rev. G. C. Schwartz, Corinth, \$1.00; Children Department, Sardis Church, \$3.00. Total, \$233.43. Previously acknowledged, \$942.33. Total to date, \$1,175.76.

Leland, Miss.

## DID YOU HEAR DR. AND MRS. W. B. LEWIS?

Did you have the privilege and the great joy of hearing Dr. W. B. Lewis or Mrs. Lewis, during their visit to the Mississippi Conference, as representatives of the General Board of Missions at our Missionary Institutes? If you heard them, I am sure you realize the need of a brick hospital in Africa so that they can minister to those needy people in a more efficient way. The present hospital in which they serve, is made of mud and grass and they need a brick hospital and it can be erected for \$10,000.00. Would you as an individual or as a member of some group or church, like to have a part in making this hospital possible? Send me your contribution and I will put it with what I have now and forward it to help in this way.

Dr. and Mrs. Lewis are to return to Africa in April, therefore, what you do will have to be done quickly.

I am sure you will recall that neither of them made any complaint, and this is what impressed me that they were not complaining, but were doing their best with what equipment they had. But, what about our opportunity of building the brick hospital so they can do better work?

If you are interested, please let me hear from you.

Yours sincerely,

W. D. HAWKINS.

Meridian, Miss.

## THE NAVAL MANEUVERS

### Letter of Protest Sent to the President

The following letter signed by 198 eminent citizens throughout the country has been sent to the President:

Dear Mr. President:

We have every confidence that the maintenance of peace is one of the important objectives of your administration. We rejoice in the leadership which you have exercised in the improvement of our relations with Latin America. We desire particularly to commend you for your declaration to the effect that during the period covered by your administration the armed forces of the United States will not be sent across the boundry line of the nations of the western hemisphere. The great majority of the thoughtful religious people of the nation will support you in these and kindred efforts.

We are convinced, however, that the projected naval maneuvers tentatively scheduled to be held in the Pacific during the period from May 3 to June 10 will, if held, seriously complicate the task of maintaining peace in the Pacific. It is reported that the proposed maneuvers will encompass more than 5,000,00 square miles of Pacific seaways and will involve the employment of 177 surface ships and 477 airplanes of the fleet's high seas air force. This vast armada has been described in the public press as "the largest and most powerful by a wide margin ever assembled under a single command in the world's naval history." Surely, Mr. President, the launching of such a program at such a time cannot

but have the effect of making even more tense and difficult our relations with Japan.

In laying this matter before you we are motivated by our desire to see your "Good Neighbor" policy extended to include our relations with Asiatic peoples. We do not believe that it is a "Good Neighbor" policy for the United States to go through with the plans for the maneuvers as recently announced by Admiral Reeves.

We beg of you, Mr. President, as the commander-in-chief of the armed forces of the United States, and in the name of peace, to alter the plans for these maneuvers so that they may be held, if at all, under such circumstances as will not occasion suspicion and ill will in the Far East.

Respectfully yours,

(SIGNATURES).

### FEDERAL COUNCIL VIEW OF MEXICAN CONFLICT

Opposition to Senator Borah's resolution, which would set up a governmental inquiry into the religious situation in Mexico, was expressed by the Executive Committee of the Federal Council of the Churches of Christ in America in a statement adopted on March 1. The proposed investigation by the American Government was termed "an unwarranted interference with the internal affairs of another nation." At the same time, the church council went on record as strongly supporting "religious liberty for all groups both in Mexico and in every other part of the world." The text of the resolution was as follows:

"In the absence of sufficient authentic and unbiased information, we do not undertake at this time to pass judgment on various aspects of the controversy between the Mexican Government and the Church. On two points, however, our convictions are clear:

"1. We take a vigorous stand in support of religious liberty for all groups both in Mexico and in every other part of the world. We would be untrue to the genius and spirit of Protestantism were we to do otherwise. If the Mexican or any other government fails to recognize the right to full freedom for the worship of God and for religious teaching, it will forfeit the respect of all who understand the indispensable place of religion in both personal and national life.

"2. We record our strong opposition to the resolution introduced into the United States Senate calling for an inquiry by the American Government into the religious controversy in Mexico. We would regard such action by our Government as an unwar-

ranted interference in the internal affairs of another nation. We believe that it would have no value for the safeguarding of religious liberty and would jeopardize our friendly relations with Latin-American countries. Moreover, the proposed measure ignores the grave denials of religious liberty existing in other nations, which are equally subject to investigation."

### MRS. W. F. TILLET TRANSLATED

After an extended illness, Mrs. Tillett, wife of Dean W. F. Tillett, died March 4, at Nashville, Tenn. Probably no two people have meant more to the ministry of the Southern Methodist Church during the last forty years, or have held a larger place in its affections than have Dean and Mrs. Tillett. For a whole generation she was a gracious hostess and a veritable mother to Vanderbilt men. Her going will be the occasion of sincere sorrow to the alumni of that institution throughout the Southland; and will call forth tender and affectionate sympathy for her distinguished husband who is left to mourn her loss.

### IF I WERE A LAYMAN IN 1935

1. I would make a serious attempt to find what's the basic trouble with our world.
2. I would read a few good challenging books on economics, science, psychology, and religion.
3. I would put myself through a severe examination and discover how sound are my religious convictions.
4. I would major in the spiritual life and become a master Christian.
5. I would join myself to nineteen other spiritually-minded men and together lift my church out of the doldrums.
6. I would be a channel through which God could send forth the living waters to thirsty and dying men.
7. I would be a living fire whose coals would kindle and lift up the hearts of my loved ones, my relatives, and my acquaintances.
8. I would seek definitely every day to speak a good word for Jesus, especially among the unsaved.
9. I would so live and so love that there would be some great positive lifts in my life.
10. By my Christian faith, optimism, and enthusiasm I would smash present-day negative criticism, religious complacency, and spiritual impotency, and I would demonstrate that Jesus Christ is the only adequate Saviour.—Christian Advocate, New York.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

cessful conclusion. As an Englishman, he faced the most delicate situation imaginable and, yet, he measured up to every exaction and detail of the national and religious emergency produced by the war. He was not perfect; and he lacked some elements of adaptation for the work of a bishop in America; and he made some surprising blunders; but his greatness was nowhere more conspicuously demonstrated than under humiliation and gross mistreatment. One is rather surprised to find that his monument in the Coke Methodist Church, Brecon, Wales, makes no mention whatever of his connection with American Methodism; but it does pay high tribute to his missionary labors, particularly the effort for the spiritual emancipation of the Negro race. It was as the father and promoter of Methodist missions that he truly towers among men. His interest and consecrated zeal were responsible for the missions launched at the Christmas Conference; he founded Wesleyan mission in the West Indies; he placed himself and his material fortune on the missionary altar; and there is no more inspiring and heroic figure in the missionary record of the Christian Church than Dr. Coke, in his sixty-seventh year, on the high seas at the head of a band of missionaries bound for India. Six ships of his merchant convoy were lost, the wife of one of his missionary associates sickened and died, and on the morning of May 13, 1814, they found his lifeless body on the floor of his cabin—unattended he had met the angels. His body was lent to the waves that sweep the shores of the land of his last missionary dream; there it will rest until the day when the seas shall give up their dead; but his unconquerable spirit abides in missionary power and inspiration. His fame was no accident, and he earned the right to be enrolled as the premier of missionary bishops.

Francis Asbury, plebeian born and a rugged apostle of the wilderness, whose education was had in the school of experience, was the very antithesis of the scholarly and the aristocratic Dr. Coke. After the loss of a sister who died in infancy, like Dr. Coke, he was an only child; but without dower of fortune or access to the culture which might have heightened his triumph. His father was an English gardener who was industrious and honest, but poor. Francis Asbury was born at Handsworth near Birmingham, England, August 20 or 21, 1745, and he served six years as a harness maker's apprentice. At the age of thirteen he was converted; in a little while he began to hold

religious services and then to preach; and he was admitted on trial in the traveling connection at the Conference in London in 1767. After two years spent on English circuits, he volunteered for America, and on the twenty-seventh of October, 1771 he landed at Philadelphia where he immediately began a type and a term of service destined to make him immortal.

There was no semblance of brilliance about anything that Asbury did. Indeed, he does not appear to have possessed any scintillating gift. He was simply an untiring and conscientious worker at the one task to which he gave himself. His title to fame can not be defined in the terms of any philosophy of life, nor even to a well-reasoned policy of action; but must be discovered in the *sum* of his achievements. When he declined to be consecrated to the office of a superintendent, except he be elected by the preachers, he was true to the political philosophy of the Revolution—government rests upon the consent of the governed. It was, therefore, the inflexible demand of Asbury, and not the plan and design of Mr. Wesley, that secured autonomous control for the American Methodists. He was a man of the people, not on account of any theory of social relations which he held, but by the tie of constant association. There is no intimation that he was ever considered to be a great preacher, but he was unquestionably an effective preacher. Thomas Ware said that his public prayers often created an expectation in his audience which he could not measure up to in his preaching. But his influence with such men as Judge White, Senator Bassett, and Harry Dorsey Gough indicate that he was vastly more than a mediocre man. He was not a man who, in his administration, could conceive and carry into execution an elaborate and far-reaching program; but his progress was through a process of trial and error. Within the limits of his field, however, he was very effective. His mind was not of a speculative type; he never surrendered to sentiment or emotion; but he recognized his own limitations and kept steadfastly on his course. He traveled upwards of five thousand miles a year for more than a third of a century; he was never daunted by weather, nor by roads, nor could the approach of age slow his pace. He preached his last sermon in Richmond, Virginia, on March 24, 1816—exactly one week before his death which occurred at the home of his friend George Arnold, near Fredericksburg, Virginia. The distinctive achievement of his life is the Methodist Church which is his sufficient title to distinction, and his forty years of consecrated leadership

and toil is its glorious benediction. The radiant afterglow of his fame lingers upon no ivy-grown college tower; no academic honor or recognition attached to his name; and he was to the end of his life, Francis Asbury, Bishop by the suffrage of his fellow preachers, and by the consecration of himself to the task. He lived a plain man among men and he ended his days as he began—a knight of the road, an itinerant Methodist preacher whose ministry was neither changed in its emphasis, nor lessened in its toil by his ecclesiastical exaltation.

The next step in the formation of the new Church was the setting up of its ministry—licentiates, deacons, and elders. In a way, the ministry of the Church had been typed already by the work and the workmen who had developed the field. The itinerant feature of Methodism had become so prominent that the preachers were referred to as “land-strollers;” and their faithfulness in keeping engagements for services, regardless of weather, passed into the American proverb: “There is nothing out today, but crows and Methodist preachers.” The changes which the Conference made in the ministry related mainly to the functions of the group of preachers chosen for ordination. According to the Discipline, the office of a deacon is, “To baptize in the absence of an elder, to assist the elder in the administration of the Lord’s Supper, to marry, bury the dead, and read the liturgy to the people, except what relates to the administration of the Lord’s Supper.” The office of an elder is, “To administer the sacraments of baptism and the Lord’s Supper, and to perform all the other rites prescribed by our liturgy.”

There has been some misapprehension as to the introduction of a time limit upon the pastorate. By recommendation of the Conferences, the preachers had interchanged quarterly or every six months; but no action was taken on that subject in 1784, and the length of pastoral tenure was left unrestricted. The first enactment on the limitation of tenure was in 1792 when the term of a presiding elder was fixed at not to exceed four years for any one district. In 1794 a note was inserted in the Minutes saying, “The bishop and conferences desire, that the preachers would generally change every six months, by the order of the presiding elder, whenever it can be made convenient.” It was not till 1804, twenty years after the establishment of the Church, that there was a law placing a limit on the pastoral term. At that time the General Conference inserted in the Discipline the words, “Provided he (the bishop) shall not allow any preacher to remain in the same station more than two years consecutively.” The limit thus became mandatory.

The larger responsibilities of an elder, now comprehended in the work of a presiding elder, were not an enactment of the Christmas Conference, but the office

was *practically* instituted then. In their notes on the Discipline of 1796, Coke and Asbury say: “When Mr. Wesley drew up a plan of government for our Church in America, he desired that no more elders should be ordained in the first instance than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office.” This statement implies that the office really originated in 1784 and in deference to the wish of Mr. Wesley, that the ordinations should be limited to the necessities of the work. The presiding eldership was unofficially recognized in the Minutes of 1789, but the office was not established by law until the Conference of 1792, and its original office was to supply the sacraments to the people, not the administrative function of the statute.

The Bishop’s Cabinet was a still later development. Bishop Asbury never used his presiding elders as counselors in making the appointments, although he is quoted as having written a letter in which he said: “They must be my committee of safety.” In 1806 Dr. Coke criticised Asbury’s absolutism in making the appointments; and he said of his own method: “Every year I preside at the Irish Conference & the preachers are stationed by myself and a committee of nine who are the representatives of the Districts.” He said also, “I approve of the stationing of the preachers by a committee at each Annual Conference with the Bishop at the head of it.” It appears, therefore, that credit for the origin of the Bishop’s Cabinet belongs to Dr. Coke. As is well known, Bishop McKendree stood with James O’Kelly against the absolutism of Bishop Asbury, and he is believed by some to have been the author of the statement quoted by Ezekiel Cooper in his paper on the Bishop’s Power: “It is an insult to my understanding; and such an extraordinary stretch of power, so tyrannical, (or) despotic, that I cannot, (or) will not submit to it.” Whether this is McKendree’s statement or not, when the burden of responsibility fell upon him he declined to accept it without the counsel of the presiding elders. Asbury urged him to make the appointments without consulting the presiding elders, but in a letter written to Asbury from Cincinnati, October 8, 1811, he says: “I still refuse to take the *whole* responsibility upon myself, not that I am afraid of proper accountability, but because I conceive the proposition included one highly improper.”

The task of arranging the form of Discipline was greatly simplified by the use of Mr. Wesley’s liturgy and the Large Minutes of the Wesleyan Conference as guides. Much of the Discipline was a mere adaptation of these to meet American needs; but there were some things in which the Conference launched boldly upon an open and uncharted course. All of these things will be discussed at length at a later period in the pro-

(Continued Next Week)



## Mississippi and Louisiana

Rev. George H. Jones reports that Montrose, Miss., charge joins the Advocate campaign, and he assures us that he will see after the interests of the paper in his field.

The Laymen's Institute held for the New Orleans District was a great success and a greater inspiration to those who attended. The attendance record for the three sessions was 158, 177 and 203.

Dr. Lawrence L. Cowen of Noel Memorial Church, Shreveport, has received 131 new member into his church since Conference. He is also leading a "Go-to-Church" campaign which is to carry through to Easter.

Colonel R. F. White, son of Judge Horace H. White of Alexandria, La., is critically ill in a Shreveport hospital. He has been in the hospital for several weeks, and while hope is entertained for his recovery, he is seriously ill.

Rev. V. G. Clifford is much pleased with the spirit of optimism which pervades his district. The amount accepted for General and Conference work is fifty per cent in advance of what was paid last year. The total amount accepted is \$7,698.

Dr. D. L. Coale began a meeting with Rev. Martin Hebert at West Monroe, on March 17. Brother Hebert reports that the outlook for a great revival is good. We regret that we can not accept his invitation to share the fellowship with his good people.

The beautiful and appreciative words of our friends often make the editor and publisher feel that they have been adopted into the families of many of our readers. Such a feeling is ours as we read the letter of Mrs. S. R. Morgan of Greensburg, La.

Rev. Henry Rickey of Zwolle, La., has expended \$300 on playground equipment

and is now doing extensive repairs on the church building. He says that he has already started payments on his benevolences and that they will be paid in full as they were last year.

Brother R. A. Rees, Booneville, Miss., sends a remittance for his father who went home to heaven on February 24, and he has the paper changed to his own name and address. We hope that the paper may long minister spiritual comfort to him, as it did to his sainted father.

Rev. W. W. Woollard, the thorough-going workman, friend of the Advocate and pastor at Ripley, Miss., sends a campaign remembrance. He expresses regret at the editor's absence from the Missionary Council, but we saw him in the gallery the night of Bishop Leonard's address.

Rev. and Mrs. E. D. Simpson express their thanks to the young people's division of the Brooklyn Methodist Church for a beautiful set of silver teaspoons which that group presented as a token of appreciation for the work with them last year. Brother Simpson is now at Daleville, Miss.

A card from Rev. Frank A. Matthews, pastor of Clay charge, was misplaced; but its belated publication can not detract from its interest. It bears the message that a seven-pound boy, John Robin, was born January 31. We congratulate the pastor and his wife, and we do not wonder that the prospects are rosy.

Mrs. Robt. M. Brown, wife of the pastor of Mangum Memorial Church, Shreveport, says that a census has been made preliminary to an evangelistic campaign to run until Easter; and that the entire church is a bee-hive of activity. On a recent Sunday night more than one hundred came to the altar in dedication of themselves to personal work for souls.

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Rev. J. F. Dring of Ringgold, La., has completed and paid for a six thousand dollar church at Heflin, which will be dedicated by Bishop Hoyt M. Dobbs, on April 7. The presiding elder, Rev. Louis Hoffpauir, Rev. W. W. Perry, Rev. P. B. McCullen and Rev. T. J. Holladay, former pastors, have been invited to be present. All the obligations of the church are paid monthly.

Rev. and Mrs. J. A. Alford and Mrs. K. W. Dodson, enroute to the funeral of Dr. C. C. Miller, on Sunday afternoon, March 10, had a serious accident when the car struck some loose gravel and turned over. We are glad to be able to report that, while Brother and Sister Alford were painfully injured, no bones were broken. They were carried back to Baton Rouge in an ambulance, Sunday evening.

A note from Rev. R. S. Walton says that the funeral of Dr. C. C. Miller was conducted by Rev. K. W. Dodson, and associated with him were Dr. R. W. Vaughan, Rev. F. N. Sweeney, Rev. Wm. Schuhle, Rev. C. E. McLean, and Rev. R. S. Walton. Rev. Mr. Smith, of the Baptist Church in Franklinton, brought over a quartet who sang. Mrs. Miller and the members of the family from Lafayette, Gilliam, and New Orleans were present.



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

The Woman's Missionary Conference of North Mississippi will hold its annual meeting in Greenville, April 2-5.

Bishop Dobbs will be present and address the conference the evening of the second, and at eleven o'clock the morning of the third.

Miss Mable K. Howell of Scarritt College will be council guest.

Miss Katherine Arnold of Biloxi Wesley House will present the work and needs of that center.

Miss Mary Skinner of the General Board of Education, Nashville, will be present and will present the co-operative Plan for the Children's Work. This will be a most inspiring and a most helpful part of the program.

Miss Priscilla Walker, home on furlough for six months study and rest, will bring us a message from our neighbor, Mexico.

A memorial service will open the conference at two p. m. Tuesday, the second of April.

Elect your delegate and send the name to Mrs. F. W. Norwood, 303 Orlando, Greenville, Miss.

\*\*\*

Louisville writes: (We are doing such splendid work in our Missionary Society that I hardly know where to begin. We are divided into six circles, and each one is studying a Home, a Foreign, and a Bible Study book. Our leaders have made the study work quite attractive with plays and pageants. All of our members take part on the programs, and I feel that this has helped each one to realize the beauty and benefit of the study work. Our society has given two Life Memberships and donated to another. Our membership has increased wonderfully. All its members are wide awake and deeply interested in the opportunities for service offered by their Missionary Society.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Mrs. Jessie Daniel Ames of Atlanta, Ga., who is the executive secretary of the Association of Southern Women for the Prevention of Lynching, spent a few

days in New Orleans last week in the interest of her work. All auxiliary superintendents of Christian Social Relations of New Orleans with the Conference superintendent, Mrs. R. W. Irvine, were privileged to meet with Mrs. Ames and hear her speak on this very vital subject to missionary women.

Mrs. Ames said that missionary women must do all in their power to stamp out this great evil, first because it is wrong and unChristian and second because there is nothing in our American life today that so hinders the progress of missionary work in foreign lands as this base and corrupt influence.

\*\*\*

The annual meeting of the Louisiana Association for Prevention of Lynching met in Baton Rouge on March 14, with Mrs. Ben Knox of Shreveport, president, presiding. Mrs. Ames was the guest speaker at this meeting.

\*\*\*

The annual meeting of the Woman's Missionary Council was held in Centenary Church, St. Louis, March 12-18. Saturday, March 16, was observed as anniversary day as it was just twenty-five years ago that the Home and Foreign Missionary Societies united into one great body known as the Woman's Missionary Council. The speakers for this anniversary occasion were Mrs. J. W. Mills, vice president of the Council; Dr. Lena Phillips, president of the National Council of Women of the United States; Bishop John M. Moore and Bishop Edwin H. Hughes of the Methodist Episcopal Church.

Mrs. Geo. Sexton, Jr., Mrs. W. M. Ledbetter, Deaconesses Stroup and Hopkins of St. Mark's were in attendance on this auspicious and happy occasion.

\*\*\*

The new Year Books of St. Mark's Community Center are just off the press.

These books will be most welcomed as a book of this type has not been published by St. Mark's for the past five years. It contains interesting material and many full-page pictures of the various activities of St. Mark's. A large number of these books were distributed at the Council meeting in St. Louis last week. St. Mark's will have a large exhibit of their work at the Woman's Conference in DeRidder and the new Year Books will be distributed to Louisiana women at this time.

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Department Store

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A Laxative Constipation makes a child Easy to give feel badly enough. It is **CHILDREN** no longer necessary to add to the little one's discomfort by giving a bad-tasting laxative if you have a bottle of SYRUP OF BLACK-DRAUGHT in the house. Children like it. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. 50c at drug stores.

## Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## MONROE DISTRICT INSTITUTE

From Monroe District comes news of a most successful and inspiring weekend Institute held at First Church in Monroe, February 22, 23, 24, with West Monroe and Gordon Avenue churches acting as co-hosts.

Mildred Dennis, district director and dean of the Institute, reports that 84 of the 145 who registered received credits in courses taught by Rev. J. Midyett, W. D. Boddie, H. L. Johns, and V. Morris.

Monroe and West Monroe homes were open to the delegates, and special entertainment was provided through a banquet, a picnic lunch and a weiner roast.

Because of the excellent business management of Elizabeth Langford, assisted by Jack Rodgers, Shreveport District director, as recreation leader, much enthusiasm was shown throughout the entire program.

On Sunday morning the delegates attended services at First Church, where Rev. Virgil Morris preached the sermon.

MARGARET CAMP,  
Publicity Superintendent.

## MILESTONES OF THE GREENWOOD DISTRICT

By Rev. M. H. McCormack, Jr.

The "Greenwood District Bulletin" made its bow in the realm of inter-church journalism this week. It is a "neat" organ in both content and form. Ably edited by Dr. A. T. McIlwain, presiding elder, the new bulletin sets forth in its first issue the accomplishments, goals, and outlook of the district.

Several items are worthy of general notice. At the recent special Pastors Retreat held at Drew, January 31-February 1, certain definite goals were set. Under "Spiritual Life" the pastors agreed to devote at least thirty minutes each day to daily quiet-time and devotions, and to endeavor to get their people to do likewise. Under "Christian Education" it was agreed that we would hold at least one leadership training class in each charge, and one district Standard Training school at Greenwood. Two hundred dollars was set as the minimum district goal for Church School Day offering.

The "Bulletin" stresses the need of retiring the debt on our Conference Organ, the "Advocate," and states that several charges have agreed to put sizable amounts in their budgets for this worthy cause; they are Drew, \$24.00; Greenwood, \$48.00; Inverness and Isola, \$24.00; Itta Bena, \$24.00; Sunflower, \$12.00; and Tchula and Cruger, \$30.00. Other charges

have not as yet had the matter presented to them, but it is practically certain that most of them will "follow suit." These amounts are being paid in monthly installments.

Financial reports show splendid progress throughout the district. Our presiding elder is thoroughly awake and putting on a progressive and constructive program. He has made a most favorable impression on the entire constituency.

The amount accepted by the several charges of the district for benevolences is eighty per cent more than the district paid last year, and since the charges were deliberate in making these assumptions, we have every reason to expect them to be paid in full.

The District Conference will be held in First Church, Winona, April 24, 25. Bishop Dobbs is to be with us, and it is announced that he will preach Wednesday evening and Thursday morning of the conference. Any announcement that Bishop Dobbs will preach in this vicinity makes large attendance a certainty.

We cannot help but take note of the splendid work being done in the Schlater and Price Memorial charge, of which one of our outstanding young ministers is pastor—Rev. W. Jeff Cunningham. This small charge has paid its pastor's salary to date and already raised 25 per cent of its quota for benevolences. It goes without saying that the spiritual state of the charge is on the incline. Dr. J.

## Up the Tree Zacchaeus Climbed, to ? ? ?

While CLIMBING ZION'S HILL, let's help secure for  
**EVERY METHODIST, SOUND INSURANCE AT COST**

*Preachers, laymen, men, women and children*

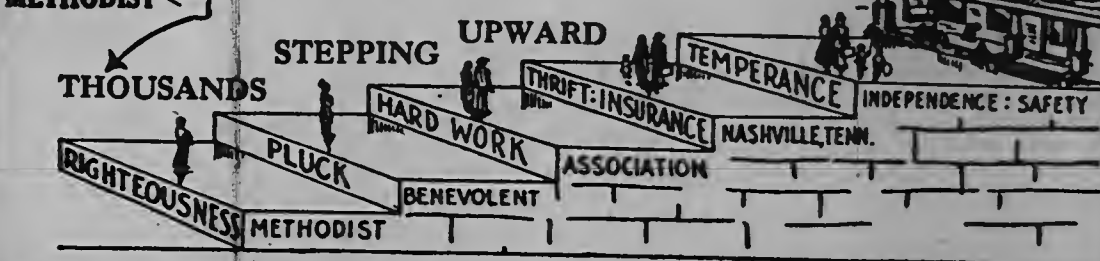
"SAVING PENNIES EVERY DAY, KEEPS THE GRIMMEST WOLF AWAY."

*Our Straight Life, 20-Pay, Endowment, Disability-Annuity and Jubilee policies have blessed thousands of Methodists.*

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Write us card with age; we send you papers for instant insurance; also THE SEVEN BEST HABITS: METHODIST HANDBOOK. Wonderful book of maxims, recipes and truths. Come, join our  
**METHODIST**



M. Bradley, new pastor of the First Church, Greenwood, is fast building up a reputation among the preachers and people of this district as a man of unusual pulpit power. I do not recall having heard better preaching from an "ex-elder." That "four-in-four-out" law is revealing lots of hidden talent in both directions. We had better "preachers" among the "elders" than we suspected and better "elders" among the "preachers" than we could imagine.

The Moorhead church has recently installed a new outdoor electric bulletin board which is attracting much attention. This board, with changeable steel letters, provides a very effective means of advertising the church services, and also of reaching numbers of non-churchgoers with a thoughtful message each day. It has proved a definite stimulant to attendance. It also provides a convenient means of church identification by displaying the name of the church and pastor, visible both day and night. The bulletin is easily read from passing automobiles and by pedestrians passing on the sidewalks.

Moorhead, Miss.

## Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

## THE RUSTON DISTRICT NEWS

The Ruston District comes to the close of the first quarter of this Conference year with a good start on a fine year's work. Our new elder has begun like he possessed previous experience in the work of the presiding elder. Every district-wide event has been well attended and well handled by Brother Hoffpauir.

Beginning with the meeting of the district stewards before Christmas and ending with the Missionary and Evangelism institute of last week there has been an enthusiasm and an interest which is out of the ordinary. As a result of this interest the different charges have accepted a quota for the benevolent collections which is more than twenty per cent larger than the amount given for these causes last year. On account of the fine discussion of these matters at the meeting of the district board of stewards we feel sure that the most of the charges will pay every dollar of the amount accepted.

Plans are being laid for the institute for stewards which will be held at Arcadia during the latter part of March. Every steward in the district will receive a personal invitation to attend this institute and we are planning for a large attendance.

The Ruston District has done a fine piece of work in the Advocate campaign. According to the last report we were ahead of all the districts in the three Conferences. Some of the churches have not yet responded, but intend to later. Let us make this as near unanimous as possible. J. HENRY BOWDEN,

## METHODIST STUDENT CONFERENCE

The Louisiana Methodist Student Conference was held at Louisiana State University, February 8, 9, and 10. A varied and helpful program was participated in by representatives from all of the colleges in the state. The outstanding feature of the program was the addresses given by Dr. W. P. Watkins, department of Church History, Candler School of Theology, Emory University. Discussion groups were conducted by Rev. J. S. Ditchburn, director of the Episcopal Center, L. S. U.; Dr. J. Richard Spann, pastor of the First Methodist Church, Baton Rouge; Rev. G. W. Dameron, pastor First Methodist Church, Crowley, and Dr. H. C. Brown of our General Board of Christian Education, Nashville, Tenn. Rev. B. C. Taylor of the First Methodist Church, Natchitoches, La., conducted the impressive Communion Service on Sunday morning, at which time the new officers were installed. The officers for the new year are: Paul Entriken, Centenary College, president; Albert Lutz,

Southeastern College, vice-president; Marion Agate, Southwestern College, secretary-treasurer; Pearl Hattis, Centenary College, publicity superintendent. Rev. and Mrs. Joe Brown Love and the students of the Methodist Student Center at L. S. U. are to be congratulated upon the fine program planned and the excellent way in which it was carried out and the delightful hospitality of Louisiana State University.

## THE WINONA CIRCUIT

Dear Dr. Duren: On the first Sunday in February we began a series of church rallies throughout the charge. In these rallies we preached on Stewardship of time, talent and money. God lent His presence to each service. As a result several adopted tithing. As a further result the financial report of the stewards at our recent quarterly conference was larger than usual. The attendance is increasing and the entire charge is on the monthly system of payment. Much of this good work is due to our good presiding elder, A. T. McIlwain. He is a

great preacher, a great Christian, and a great presiding elder. You will hear great things from the Greenwood District this fall.

We are planning some group revivals for this charge, in which we expect to reach more people and have more time than we otherwise could.

Dr. Duren, we begin this revival the third Sunday in July near your old home. We herewith give you an invitation to attend this meeting.

No, Dr. Duren, we have not forgotten the Advocate. I have appointed an agent to look after subscriptions, and hope to send in some soon.

W. R. GOUDELOCK, P. C.

## WOMEN WHO ARE RUNDOWN



Mrs. C. A. Herring of 839 N. Owasso Ave., Tulsa, Okla., said: "I was all rundown, felt irritable, and suffered from headaches. I had scarcely enough strength to do my work. Less than one bottle of Dr. Pierce's Favorite Prescription was all that I needed to take to restore my health." Sold by druggists. New size, tablets 50 cts., liquid \$1.00. Large size, tablets or liquid, \$1.35.

## Three Simple Steps to Ease a Sore Throat in Three Minutes



1. Crush and stir 3 BAYER Aspirin Tablets in  $\frac{1}{2}$  glass of water.



2. Gargle Thoroughly—throw your head way back, allowing a little to trickle down your throat. Do this twice. Do not rinse mouth.



3. If you have a cold, take 2 BAYER Aspirin Tablets. Drink full glass of water. Repeat if necessary, following directions in package.

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Here's a safe, modern and effective way to relieve sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes. Many doctors advise it and millions are following this way. Try it.

All you do is crush and stir 3 BAYER Aspirin Tablets in  $\frac{1}{2}$  glass of water and gargle with it twice—as pictured here. (If you have signs of a cold, take BAYER Aspirin and drink plenty of water.)

Get real BAYER Aspirin Tablets for this purpose. They disintegrate quickly and completely, making a gargle without irritating particles.

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## Christian Education

### CHURCH SCHOOL LESSON, MARCH 24

By Dr. J. R. Countiss

#### PETER DESCRIBES THE CHRISTIAN LIFE

The Christians were still under the fires of criticism and persecution. All sorts of iniquities were charged to their account. Peter urges them first of all to preserve among themselves the Christian attitude—harmony, brotherly love, forbearance, humility. Nothing could or can so appeal to the world as true Christian fellowship. They are not to return blow for blow, evil for evil. The only peace resulting from this method is the peace of exhaustion; the only quiet, the quiet of death. Armament provokes armaments and war begets war, as munition-makers well understand. Christians are to answer reviling with blessing; to be peace-makers, not trouble-makers nor war-makers.

Evil-doing cannot pay; righteousness cannot but pay. The constitution of the universe commends the one and condemns the other. Those who seek "good days," who desire to preserve youthful zest and joy in living must watch the tongue, shun evil, do good, seek peace with passionate zeal. The blessing of God, the benevolent eye of the heavenly Father is upon them, and "his ear is open to their cry," while "the face of the Lord is upon them that do evil" as the face of the summer sun on up-rooted plants. "The stars fought against Sisera." Right is wrought into nature as grain into wood, and only disaster can attend its violation.

Though the discipline of pain is not to be escaped, no permanent personal or spiritual ill can come to the righteous. Character is impervious to detractors and spiritual life beyond the thrust of the sword or the agony of the cross. Worthiness of the cause may more than offset the pain of persecution, while luxurious ease and unholy pleasure may inwardly writhe under the scorpion sting of outraged conscience, or the bitter disappointment of unrealized ideals. Noth-

ing is nobler or more ennobling than sacrifice for a good cause and nothing so degrading and galling as giving life for dross and ashes.

The way of the righteous is "strait," indeed, but who cares for an "easy" religion? Christ enthroned—"Sanctified"—in the heart will give the needed strength and courage. Unwavering loyalty and unbroken fidelity to him will furnish abundant reason for the hope within, and ample answer the cavilling questioners. Should suffering come, it is but a sign-post marking the way of him whom we follow. "It is better to suffer for well-doing than for evil-doing." Of sheer cost and pain, can you not point to one ungodly home which shows more than any hundred godly homes you have known?

Men may doubt the evidence of miracles. They cannot gainsay the evidence of a transformed life. The best evidence is living evidence. Happy the pastor who can say of his members: "Ye are our epistle, known and read of all men."

Greenville, Miss.

#### CHILDREN'S DIVISION

By Doris Branton

A bit of explanation regarding the World Friendship Units for primary and junior children is in order since so many have made inquiry concerning them. Quoting from a pamphlet sent from our General Board of Christian Education we have: "For churches using the Closely Graded Courses, special World Friendship Units in booklet form are provided twice each year. Each booklet contains suggested procedure and activities with all the necessary guidance for eight sessions, including Sunday and additional sessions. Their use will in no way interfere with the continued use of the Closely Graded Courses for all other sessions. These booklets may be used in the following ways:

(1) They may be substituted twice each year for four sessions of the Closely Graded courses for primary and junior children, with the extra sessions there provided for.

(2) An interest in the unit may be developed by the primary or junior superintendents at a regular session of the department. Additional sessions with a carry-over into the Sunday sessions, may then be held until the unit is finished.

Missionary units having a similar emphasis and occurring at the same time, twice each year, for both primary and junior children, will be a part of the regular lesson material in the Group Graded Lessons. Guidance for the teacher for Sunday and additional sessions will be found in the usual sections of the "Elementary Teacher," pupils' materials in "Our Little People" and in Junior Lessons. The booklet for those using the Closely Graded material are as follows:

(1) "I Wonder About China" by Jaunita Ray Kent, for Primary children.

(2) "Work Ways in Japan" by Constance Rumbough, for Junior children.

The price of each booklet is 25 cents and they may be ordered from the Publishing House.

More and better materials than ever are to be had this year on evangelism with children. Every pastor, teacher, and parent should feel responsible for making children deeply conscious of what comradeship with Christ means. I shall be glad to furnish any persons with the leaflet materials that are available, on request.

Did you have a Vacation Church School last year? Do you plan to have one this year? The new units seem more interesting than ever. We want to help you, if we can, in getting ready for your school. Write us for the list of materials and for other helps that are available. The address is: 1130 North Rampart, New Orleans, Louisiana.

#### EYES TIRED?

Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

#### FEEL WONDERFUL EVERY DAY



PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets?

Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful." Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's  
TABLETS

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LIQUID - TABLETS  
SALVE - NOSE DROPS

Checks  
**COLDS**  
and  
**FEVER**  
First day  
**HEADACHES**  
in 30 minutes

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Luke 15:8-10: What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it she calleth her friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of God over one sinner that repenteth.

Here is a meditation for the home page. Jesus takes an illustration from the familiar practice of the housekeeper.

1. Each person is of great value. Souls are the coins of God's kingdom. Each person bears the image of the Creator. Each soul is minted of God. Luke 15 contains three parables that teach this lesson. In the parable of the lost sheep the shepherd left the ninety and nine and went into the wilderness in search of the lost sheep. In the parable of the lost coin

the housekeeper searched until she found it. She was willing to remove all the furniture and devote whatever time necessary to do so. In the parable of the prodigal son, the father still prizes the affection and the fellowship of the prodigal. What an encouragement to the penitent sinners who heard and what a rebuke to the scribes and Pharisees.

2. Souls without God are lost. This is the whole meaning of the parable. This is the reason the shepherd left the ninety and nine to search for the lost sheep. This is the motive of the Incarnation. This is the mission of Jesus. "Thou shalt call His name Jesus, for He shall save his people from their sins." Mat. 1:21.

Consider the passionate pleading of Moses for back-slidden Israel in Exodus 32:31-33: "Oh, this people have sinned a great sin, and have made them gods of gold. But now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

Consider the burden of Paul for his kindred. Romans 9:1-3: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

3. The Christian attitude toward the lost. The passages above quoted are striking illustrations that those without God are lost and those in touch with God are burdened for them. The gospel reveals the Christian attitude toward the lost. "God so loved that He gave His only begotten Son." The Cross shows that there is no limit to the suffering of God for our sins.

It is Jesus speaking in these parables. He is striving to arouse the scribes and Pharisees. In this particular parable consider how a housekeeper will remove every object.

4. The lost coin is found. Is not this encouragement to every Christian, engaged in the quest for souls? That lost coin becomes of value again when it is found and restored into circulation. It can be invested and will yield eternal dividends.

5. The joy that results from the reclaiming of back-sliders is forcibly illustrated in each of the three parables in this chapter. Truly "They that turn

many to righteousness shall shine forever and ever."

Christ rejoices. He is speaking. He "exulteth in spirit" when the seventy returned from their mission.


Heaven rejoices. "Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth."

A merely contemporary Christian is only a pagan whose life is edged about with Christian idealism.—Lynn Harold Hough.

**CAPUDINE**  
for  
**HEADACHE**  
*due to functional disturbances*

**CAPUDINE** contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

If you have a  
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complexion**  
try **Resinol**  
to help nature heal  
such surface defects



## Mothers!

In treating children's colds,  
don't take  
chances...use

**VICKS**  
VAPORUB

PROVED BY 2 GENERATIONS

### Could See Cardui

Was Helping Her

From the First

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to take Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

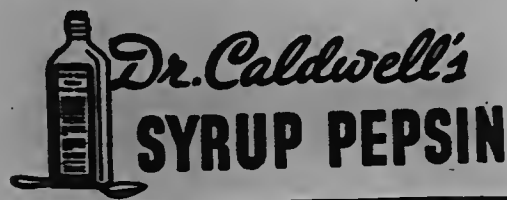
## The "liquid test"

...It **ENDS** bowel worries  
for many people

This is a test that tells you whether the system needs a *cathartic change*. If you have constant sluggish spells or bilious attacks, and laxatives seem to make things worse, it would be wise to try this:

Stop all use of any laxative that does not encourage variation from a "fixed dose" (which may be entirely too large a dose for your individual need). Use instead, a *liquid* laxative that you can measure and regulate as to dose. As necessary to repeat, *take smaller doses*, less and less often, until the bowels are moving without any help at all.

Doctors use liquid laxatives, and a properly prepared liquid laxative, containing natural laxative agents like senna and cascara is a joy and a comfort; a real help in establishing regularity. Ask your doctor about this! (Doctors use liquid laxatives.) You can get Dr. Caldwell's Syrup Pepsin, which is a most dependable liquid laxative, at any drug store.





## In Memoriam

### MRS. A. W. TURNER

Mrs. Mary Morgan Turner was born in 1867 at Harvell's Mill, St. Helena Parish, La. Her parents were J. S. and Rebecca Morgan. She became the wife of our well known and beloved Dr. A. W. Turner in September, 1884.

For thirty years she served as mistress of the parsonage and was faithful to the many and varied duties adhering thereto. It is no small task to fill the role of a preacher's wife and at the same time properly rear a large family, but this she did, and today they are, with the exception of Ward Ella (Mrs. Seaman Mayo), who died some years ago, an upstanding group of men and women, serving well their church and community. They are: Mamie, secretary to the Shreveport City Council; Marvin, a Shreveport business man and a steward in First Church; Homer, who follows his father's line of work in New Orleans; Maude, in California; Anna Pharr and Warren, who belong to Mangum Memorial with their father. Anna Pharr is State Hi-League Counsellor and business manager of Young People's Assemblies.

For the past twenty years Mrs. Turner has been in her own happy home in Shreveport, while her husband has been engaged in prohibition work. Poor health curtailed her church activities the last ten years, and she was practically a shut-in. But as "All sorts of things and weather make up a year and a sphere," so was her life mingled with sun and shadow. While a semi-invalid, she did not spend her time repining, but found pleasure in her flowers, writing poetry, and, most of all, in her children and grandchildren.

Her back yard was her garden, where she found recreation and raised many kinds of flowers which cheered her own room when she was forced to remain in bed. At such times she composed verses dealing with daily affairs, friendship and nature. Truly she understood the language of nature and passed many hours in communion with those mystic inhabitants of the world about us, which we having eyes see not; and ears, yet hear not.

As a preacher's wife she made no bid for publicity or popularity, but was a "homebody." After all, maybe the Great Gardener felt about her as she writes about one of her flowers, chrysanthemums—

I went for a walk in my garden today  
And viewed my "mums" in every direction.

They all smiled up and seemed to say,  
"We know we are deep in your affection."

Said the glaring yellow one, "Look at me.  
I am so big and fine and tall."

They danced and seemed so full of glee.  
But I turned to the little red ones by the wall.

"You dear little red ones, you are so humble

And bright and sweet, and 'most hid away.

I'll gather you up for my living room table,

Where I can see you the livelong day."

And so the Gardner plucked our flower, but the sweet fragrance of her life lingers with us.

Her funeral was conducted by her pastor, Robert M. Brown, at Mangum Memorial Church, January 28, on a beautiful afternoon. The setting sun flooded the altar where myriads of flowers testified to the love and respect in which she and her family are held. Bishop Dobbs spoke most fitting words of comfort. Others who took part were Dr. George Sexton, Dr. Dana Dawson, and Dr. John Foster. Her body was laid to rest in beautiful Forest Park cemetery.

MRS. ROBT. M. BROWN.

### RESOLUTIONS

Whereas, in the providence of our Heavenly Father, He has seen fit to call to His Heavenly Home our beloved Brother, T. E. Holland, who passed on at his home in Pascagoula on the night of January 14, 1935.

Therefore, be it resolved: The officers, teachers and members of the Pascagoula Sunday school of which he was for a number of years the faithful and beloved superintendent hereby express their high appreciation of his sterling Christian spirit, his generous and usual first consideration of his fellow man, his always cheerful disposition and his enthusiastic devotion to every cause or enterprise that was for the betterment of human life and living.

That we greatly esteemed and valued his membership in this Sunday school and considered his fellowship, counsel and interest in the school and church of

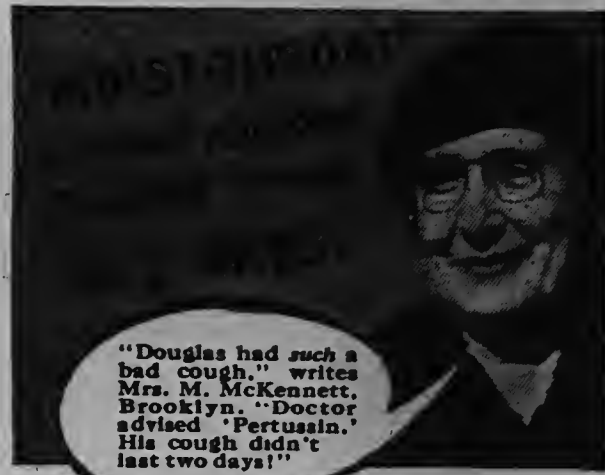
the highest order. That we deeply deplore his absence from our Sunday school and the loss we have sustained in his death. That we express to his beloved widow and children and to the sorrowing relatives our heartfelt sympathy.

We cannot say and we will not say  
That he is dead—He is just away.  
With a cheery smile, and a wave of the hand,

He has wandered into an unknown land,  
And left us dreaming how very fair  
It needs must be, since he lingers there.  
And you—O, you, who the wildest yearn,  
For the old time step and the glad return.

Think of him faring on, as dear  
In the love of There, as the love of Here;  
Think of him still as the same I say;  
He is not dead—He is just away.

(Continued on page 16)



Unlike many Ordinary Cough "Remedies,"  
this extract of a Famous Herb  
contains No Harsh or Injurious Drugs

WHEN you cough, it's usually because your throat's moisture glands have clogged. Their healthy secretions have changed in character. Throat dries. Sticky mucus collects. You feel a tickling . . . then a cough!

Put these moisture glands back to work with PERTUSSIN! It stimulates their flow of natural moisture. Thick phlegm is loosened and "raised." Then, relief—quickly!

Pertussin is always safe, even for babies. Won't upset the stomach. Tastes good. Get a bottle today!

Doctors have used Pertussin for over 30 years because it is safe and sure.

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD.  
THEN COUGHING STARTS!

"It's wonderful for all coughs," writes one doctor. "It always does the work," agrees another.

## PERTUSSIN

Tastes good, acts  
quickly and safely



## CORINTH DISTRICT INSTITUTES

By Rev. S. E. Ashmore

We wish to give a report of the three Christian Education Institutes held in the bounds of the Corinth District the past week.

Our good presiding elder, Brother J. D. Wroten, has divided our district into three zones. Zone one has seven charges; zone two consists of eight; and zone three contains seventeen. The pastors and delegates of the charges in zone one met in Holly Springs with Brother J. V. Bennett, pastor-host, on Tuesday, February 19. All but one charge was represented in this zone. On Wednesday, February 20, those in zone two met in Ripley with Brother W. W. Woollard, pastor-host. All eight charges of this zone were represented. Those in zone three met in Booneville, Thursday, February 21, with all seventeen charges represented except one. Brother P. E. Luter was the pastor-host.

The programs of the three institutes were about the same. Brother Wroten had brought together a fine team to guide us in the work done. Brother J. E. Stephens, our pastor at Oxford, and chairman of our Conference Board of Christian Education, brought a great message on the subject: "The Relation of Christian Education to the Home and the

Church school and the part the Board of Christian Education of the Local Church has in this." Brother W. C. Newman, dean of Grenada College gave a stirring address on "The Relation of Christian Education to the Church College." Brother R. G. Lord, executive secretary of the Conference Board of Christian Education, was with us and led the groups in a round-table discussion concerning the work in the local church.

Brother Wroten stated some goals of the district as follows: The Board of Christian Education organized and working in every local church: A Genuine Revival in every church: One-half of all benevolences raised by Easter Sunday: A Family Altar in every home.

The afternoons of the Institutes were given over to group meetings. Brother Lord met with the workers with children in one group; Brothers Newman and Stephens met with the workers with young people in another group, while Brother W. L. Robinson, our Conference Director of Adult Work met with all the workers in the Adult Division of the local church.

In the group meetings of the Adult workers in all three places, those present pledged themselves to try to reach the goals set forth by the presiding elder.

The Lord wonderfully blessed us in all these institutes. Much information was given and all who attended were inspired to go back to their several charges and do a better work in the local church.

We were served bountiful lunches by the good ladies in each place which were greatly enjoyed by all present.

Truly we have seen the dawn of a new day in the work of Christian Education in our district. Our presiding elder, Brother Wroten has endeared himself to preachers and laymen, and is making a great leader.

Iuka, Miss.

## RESOLUTIONS

(Continued from page 15)

The above was passed by the Methodist Sunday school in Pascagoula on the first Sunday in February, 1935. And it was further resolved that a copy be sent to the Christian Advocate, New Orleans, and a copy to the family of the deceased.

THE COMMITTEE.

## MRS. GRACE BYRD STAFFORD

February 9, 1854, Grace Aquilla Byrd was born in Holmes County, Goodman, Miss. As a lovely young girl she became the bride of Mr. James Greer of Tennessee. The young husband contracted pneumonia and died on their wedding trip. Later she

married Mr. R. T. Stokes of Madison County, and at his death, she moved to Vosburg, to be near her mother and sister. Her life in Vosburg endeared her to the people of that community. Having no children of her own, she was at all times greatly interested in young people and especially in her three young nieces. Taking the two oldest to Whitworth College to be educated, and that she might be near them, she accepted the position of matron. Many college girls recall her lovingly. While there, she was married to Captain E. W. Stafford of Stafford Springs and for eight years they lived a beautiful life together. The gracious hospitality of their Godly home was ever extended to God's ambassadors. In Capt. Stafford's declining years she ministered to him with tender devotion. After her husband's death she went to live in Hattiesburg, and there allied herself with God's people, in their on-going activities. She loved her church and she loved God's people, but had great pity and compassion and ever lent a helping hand to the sinner or the needy. To her neighbors she was "Auntie," too, a dear and beloved and honored friend. How she loved them! She and her sister had a joint birthday on February 9 and they were showered by these loved friends, but the following Tuesday, pneumonia seized the frail yet gallant body and quickly gained the victory over the flesh but the gallant spirit was undaunted—death had no sting for her! She demonstrated her Christianity daily and left to us the heritage of a life well lived, ripe and ready for her great reward. Mrs. Hamblen, her sister, and many relatives and five step-children are left to mourn their loss. They "rise up and call her blessed." They have felt her love and tender ministrations as have their children and grandchildren.

Her step-daughter,  
MRS. H. O. MIDDLETON.

## HOSIERY

3 Pairs Ladies' Chardonize Hosiery \$1. Guaranteed. New Nineteen thirty five Bargain Circulars ready. Write for them. L. S. Sales Company, Asheville, N. C.

## MOTHERS...watch CHILD'S COLD

COMMON colds often settle in throat and chest where they may become dangerous. Don't take chances—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and goes to the seat of trouble.

It gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—quick and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Fall—  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Paterson, N. J.

## \*The Naked Truth

Every bald head is symbolic of the naked truth—the truth that neglect may leave the finest head of hair as bare as the Sahara Desert.

Don't pay the penalty of neglect. If your hair is already becoming thin at the temples and crown go to your druggist for a bottle of Japanese Oil, the antiseptic counter-irritant. There's nothing better than Japanese Oil to overcome poor scalp circulation, dandruff and scaly accumulations—the chief causes of early baldness.

60c at any druggist. Economy size \$1.

FREE: A valuable booklet, "The Truth About the Hair." Write National Remedy Co., 55 W. 45th St., Dept. 37-E, N. Y.

**JAPANESE OIL**  
for HAIR AND SCALP

\*Reviewed and approved by a registered physician.



# Christian Advocate

NEW ORLEANS

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## HOUSE OF GEORGE ARNOLD



*In this modest country home in Spottsylvania County, Virginia, Bishop Francis Asbury died, March 31, 1816. His body was first buried near this house, but in May it was removed to Eutaw Street Church in the city of Baltimore and finally it was buried in Mt. Olivet cemetery of that city.*





# Wallet of the Week



**WAR—WANT—WASTE—WHY?** is the title of a new film produced by the Good Will Pictures, Inc., to help local groups to intensify their program on World Peace. It clarifies the disarmament problem, and impressively presents the economic waste of war. The picture is being distributed by the Y. M. C. A. Motion Picture Bureau at 347 Madison Ave., New York, and 19 So. LaSalle St., Chicago. Its production was made possible by a small group of women who are intensely interested in the abolition of war.

\* \* \*

**THE DIONNE QUINTUPLETS**, of Callendar, Ontario, have had a disgusting degree of publicity, particularly in the United States. The latest episode is the protest occasioned by the passage of an act of the provincial legislature making them the wards of the crown, to prevent their being improperly exploited. Really we see very little distinction in being exhibit A, even in the king's zoo. But legislatures have to have something to make them immortal.

\* \* \*

**JUDGE BEN LINDSEY**, famous Denver Juvenile Court figure of a few years ago; herald of a new day in social thinking; and once an advocate of a loosening of the marriage bonds, has at last decided that "a good old-fashioned marriage until death us do part" is best after all. He seems to think that our grandparents were not such foes to progress as he once thought. He takes a cut at religion and education as having failed in their obligation to the family and in scientific preparation of the sexes for marriage; but the most impressive feature of his recent deliverance is the reversal of his own form on the social issues of our day.

\* \* \*

**BEER ON THE WAY OUT?** Since the legislature during the last session legalized the sale of beer in Mississippi, some six or eight counties have held elections to determine whether or not the sale of suds in those counties would be allowed. Every county that has held an election thus far has overwhelmingly voted against lawful sale of beer within their confines.

Such overwhelming sentiment in these several counties leads one to suspicion that beer is on the way out in Mississippi. Legislative action during the next regular session would not be much of a surprise. Left up to the vote of the 82 counties, beer sales would probably be outlawed in the vast majority of cases right now.

—Carrollton (Miss.), Conservative.

**AUTO RUNS WILD, KILLS TWO COWS; OCCUPANTS HURT**, was a headline introduction to an Associated Press dispatch from Jackson, Miss. The story goes: "An automobile got out of control just west of the city limits tonight, ripped through 75 yards of farm fence and veered wildly into a herd of cows in a field, killing two of them and crippling a third, before it overturned injuring one of its three occupants seriously." We first thought that this rare specimen of composition was a bit of provincial humor. But the second paragraph ended: "They were taken to police headquarters where they were booked on charges of drunkenness." Then we knew that the disturbed "control" was not mechanical, and all the liquor was not in the radiator.

\* \* \*

**ALICE M. EVANS**, in the London Quarterly and Holborn Review for January, points out the fact that the countries which have turned to dictatorships are those which have no background of popular government. Russia, Italy and Germany are the illustrations of her theory. Following the war there was a great wave of idealism and enthusiasm for revolutionary democracy; but when economic difficulty began to press upon them they reverted to a phase of their history. They deified the state and the social and economic factors of life, while the aesthetic and religious values were suppressed. A unified government was made into a fanatical form of religion—an idolatrous worship of the nation, in the heart of which was International peril.

\* \* \*

**A STATESMAN'S PRAYER.** Following is the prayer offered by Hon. Francis B. Sayre, Assistant Secretary of State, at the Protestant Episcopal Convention on Evangelism, Atlantic City, last October, according to Federal Council Bulletin: Our Father in Heaven, we would know more of the mind and personality of Christ. We are living in an age of growing materialism and of weakening faith. We are forging titanic forces without spiritual foundation. We are generating fear and hatred. We are building up a civilization largely without Thee. Grant that we, members of Thy Church, may catch the vision of the need—and lead Thy Church to take a vital part in the building up of our civilization more nearly according to Thy will, as manifested in Jesus Christ. Help us to bring to the profound problems of the day a wisdom gained through knowledge of Him—and a vision caught from His presence. Help us not to fail Thee. Amen.



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W. L. DUREN, D.D., Editor

THURSDAY, MARCH 28, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### DAILY MURDER

On Monday, March 4, when the Advocate went to press, twenty-three persons had been killed this year in traffic accidents in the streets of New Orleans. When the paper came from the press on Thursday the number had risen to twenty-seven, according to the telltale figures on the front page of a New Orleans morning paper. In sixty-five days of this year, twenty-seven people had been killed in fatal accidents in the city, and during the Carnival, the number was more than one a day. During the Carnival period we saw more drinking and drunks than in all the eight years of our previous residence in the city. We saw three boys, apparently about fifteen years of age, walking in front of the door of a church where a dozen or more people were standing. They had a quart bottle of liquor which they were passing from one to the other, and from which they were all drinking in shameless defiance of either place or persons. We saw a young fellow at Camp and Poydras streets who was so beastly drunk that he was reeling all over the sidewalk and who had to lean against a building in order to light a cigarette. We know of instances of women who were brazenly drinking and offering drinks to others; and we have been told of many instances of disorder and misrule not chargeable to any seasonal spirit of fun-making abandon. This is all an example of the "controlled liquor" about which the politicians were talking when they mediated and planned the release of a flood of character-destroying, home-wrecking, poverty-producing, and crime-breeding rum to deluge the morals of the nation. Present indications are that traffic fatalities in the city of New Orleans will be one hundred per cent greater this year than they were last. We say again, we are against liquor, we are against the liquor business, and we are against everything that contributes to the reign of terror for which it is responsible. The situation in New Orleans is not different from that in other sections where liquor is sold.

### JUDGE R. B. RICKETTS

We record with profound sorrow the death of this gifted and high-souled friend whom we had known for thirty-six years. He was unassuming and modest in bearing, sincere in his friendships and pure in life. His true worth was discovered through association. To have had him for a friend, was to find in his character new angles of beauty and strength at every turn in the cycle of life. He was a graduate of Millsaps College in both literature and law; for twenty-two years he had been United States Commissioner in Jackson, Mississippi; he was a worthy steward in the Methodist Church; and a citizen whom any city might delight to honor. But his pilgrimage of fifty-six years of honorable and unselfish service is ended. A glorious background of floral tributes gave melancholy expression to the esteem in which he was held; but the tragedy of death is not relieved by any setting of flowers, and the sobs of breaking hearts are not hushed by the language of beauty. Judge Ricketts was a man of unflinching faith in God and that is the immortal page of his modest but noble biography. Weeping may endure for a night, but joy cometh in the morning, when we shall rejoin our friend in the fellowship eternal.

### THE EVANGELISTIC CONFERENCES

The Evangelistic Conferences at Jackson, Miss., on March 19, and at Shreveport the following day were both great occasions. It is likely that more people were in attendance than have been present at such meetings in recent years; and the addresses were of a very high order. Bishop Arthur J. Moore's address on Missions was a striking and an effective presentation of a great theme. It was challenging in its disclosures and it was filled with a new note of hope because of the splendid Christian achievements daily witnessed on those frontiers of the church. All the speakers made an impassioned plea for an evangelism that shall reflect the passion, the

earnestness and the effectiveness of the days in which Methodism came into being. We confidently expect that the report for 1935 will show a great number of accessions to the membership of the church, and with it a substantial revival of interest in our entire program of work. The very fact that such an immense concourse of people could be brought together from every section of the two states to spend an entire day in thinking and planning for the great task to which the whole church is committed, is at once hopeful and significant. The speakers for the two days included Bishops Dobbs, Hay and Arthur J. Moore; Doctors Shuler, Cram, Towner, and Simmons. There was not a lag in the interest from the beginning to the close.

### SOWING THE WIND

A few days ago, eleven persons were arrested for picketing a New Orleans movie theater. We do not know anything about "The Man of Courage," the picture which occasioned the trouble; and we do not sympathize with self-appointed guardians of the public. This incident, however, should serve to call attention to some serious trends in American social and political life. We believe that there should be a more careful and vigorous supervision of picture production, both as to propaganda and morals, than is at present maintained. The employment of severe measures for the suppression of those who usurp police power may sometimes become necessary; but it will greatly help the moral effect of it, if the public has reason to feel that an honest effort has been made to prevent the exploitation of the people by irresponsible propagandists under the patronage and protection of the barons of Hollywood.

### AS ONE ELDER TO ANOTHER

A few days ago we chanced to come upon a letter which hits off in a very happy way a situation which exists in the Methodist Church. We give the part of the letter to which we refer:

As one Elder to another, I greet you. Out from the quiet solitude of the district parsonage, I send you this message. As one who belongs nowhere and who is responsible for everything, I write this epistle.

I have about decided that people have been laboring under a false idea as to who the "Forgotten Man" is. It is not the ex-soldier, or the farmer, or even the superannuated preacher; but the Presiding Elders of the Methodist Church. I know where Moses spent that forty years in solitude. He was Presiding Elder of some district over in Midian. And

you will recall that when he came back he was a changed man. He never had another fight. He never killed another man, though I am sure he wanted to. The fire of the earlier days had died out. His one-time courage was gone, and henceforth he is known as "Moses the meek."

I have made some new discoveries. I have discovered, among other things, that I have been doing work and solving problems that could have been laid on the manly shoulders of my presiding elders. I just didn't know any better, so went ahead and did the work myself. Now, after the "Windows are darkened and the grinders are few," I find that I have been doing another man's work as well as my own. I think my Elders in the past owe me a refund of some kind.

## Contributed Editorial

### "OUR DEBTS"

By Rev. W. H. Giles

The total indebtedness against the physical property and institutions within the bounds of our three participating Annual Conferences, according to statistical exhibits, is \$2,602,747. Of this amount, approximately \$1,128,000 is against local church buildings and parsonages. Due to the fact that little has been done, except in a few cases, our Conferences and many of our local churches face serious crises—crises in Christian faith, leadership, liberality, and possibly common honesty!

Because of these debts, many of them staggering we admit, our General, Conference and Local Church programs are seriously and unnecessarily impaired, in degree. The retrenchment all along the line has gone on so far as to indicate a definite loss of courage on the part of many of our preachers in their capacity as spiritual leaders; and a consequent loss of courage and liberality, commensurate with ability, on the part of our people. The possible has become the impossible with too many of us with reference to "our debts." Defeatism prevails in the minds of some, where faith, honest effort, and liberality would solve their problems.

The way to cross a mountain which stands in the way of progress is to tunnel under, or find a "pass" where you can cut a highway over it. It takes faith, energy, liberality to do either. God used His servant Moses to lead the Children of Israel across the Red Sea. He will use our ministers and laymen to muster faith and organize for the journey over the mountain of "our debts," if we will let Him!

Bastrop, La.





# The Forum



## WHAT PRICE ISOLATION?

By Daniel A. Poling

Commenting editorially upon the defeat of the World Court adherence resolution by the United States Senate, a New York journal said: "Let us not call it defeat for the President, but victory for the United States of America." We would change that to read: "Let us not call it defeat for the President but defeat for the United States of America." Nor do we consent to the defeat as final, as more than another, though tragic, delay.

Nothing happening in world affairs within the decade has done more to make world security less secure and peace more uncertain than this latest refusal of the Senate to accept as real the relationship of this country to the rest of the world. Nothing could have happened at the moment, accompanied as it is with a new military and naval budget approaching a billion dollars, to so aggravate rising suspicions in the Far East. Nothing else could have been done or left undone quite so disturbing to Anglo-American solidarity—Anglo-American solidarity for preserving the integrity of China and the continent of Asia from yet bloodier strife.

Not that our adherence to the World Court is in itself a momentous matter. The President's message made the truth plain that with the limiting amendment we would have given little, as well as sacrificed nothing of our own sovereignty. Our vote for adherence would have been little more than a gesture, but it would have been that; and it is even the gesture that we refused.

The world rocks, the world of which the United States is a part, the Senate to the contrary; and our answer to those who wait for our co-operation to help steady it is "To hell with Europe and those other nations!" There is little comfort and no reassurance in the fact that it was a blind man who said it! Whether or not Europe pays the war debts, America must still have commerce and engage in economic and political relationships with the nations we hold in default. Without arguing the merits of that case, accepting either the negative or the affirmative of that debate, ours is a world shrunken from a circumference of twenty-five thousand miles to a quarter of a second across the widest ocean.

We are already entangled. The constant question is "How untangle and survive?"

Is "To hell with Europe !" our best or final answer to that question?

Some gentlemen who have never seen the Atlantic coast line fade into the mist and who view the Western Front only from Capitol Hill in Washington are, we know, both brilliant and sincere. But when they vote against the World Court to keep the United States out of the next war, they do so blind to the fact, if not intolerant of it, that without a World Court and without a League of Nations, we did not escape the last war. If "isolation" means peace now, why did it mean war then? If "isolation" is to bring us prosperity, good will, and the solution of our Far Eastern problem, why has it brought us the opposite in the last six troubled years?

All that we have done by denying the President's recommendation and repudiating his international leadership is to compromise his position in world affairs and measurably at least deprive ourselves of a voice in those deliberations and decisions by which others may control the destiny of human affairs, including our own fate.

The world needs the United States in its Herculean endeavor to achieve security and peace. But failure to co-operate with other nations by the methods acceptable to the great majority of the nations, including those nations with whom we have most in common, will inevitably bring upon ourselves, not the isolation we choose, but the political and economic loneliness not even a blind politician desires.

Today, as never before in our national existence and by the vote of the Senate of the United States, this country stands alone in the society of nations. "To hell with Europe and the rest of those nations," defines the issue. When that battle cry of provincialism becomes the program of any people, then is the course of that people set for destruction.

The President of the United States does not consent. The majority of the Senate of the United States do not consent. We believe the American people will refuse consent—that this government will decline to abdicate her rightful place in the world affairs. Those voices and journals that for the moment seem to prevail will be answered by a matured national judgment that will help save America by sending her to join with others in helping save the world.—Christian Herald.

## THE ANNUAL MEETING

The Woman's Missionary Society of the Mississippi Conference will hold its twenty-fourth annual session in the Main Street Methodist Church, Hattiesburg, April 2-4, 1935.

Prior to the opening session of the conference, on Tuesday evening at 8 o'clock, the executive committee will hold a meeting in the morning at 10 o'clock.

Among the speakers who will bring inspirational messages during the conference will be Dr. W. L. Duren, editor of the New Orleans Christian Advocate, who makes the opening address on Tuesday evening; Mrs. Helen B. Bourne, Organizational Secretary, Education and Promotion, Woman's Missionary Council, who will speak on Wednesday evening and who will also conduct the noon worship session Wednesday and Thursday; and Miss Mary Skinner, Director of Children's Division, Board of Christian Education, who will address the conference on Thursday evening.

Mrs. T. B. Cottrell, of Quitman, Miss., president of the conference, will preside at the sessions.

Rev. J. T. Leggett is the pastor of the Main Street Church where the conference is to be held.

Mrs. J. T. Wallace, 115 East 3rd St., is president of the Missionary Society there and also chairman of the Entertainment Committee of the conference. Names of all delegates should be sent to her at once so that proper entertainment may be arranged.

MRS. JOSEPH A. SMITH, Secty.

## SOME OBSERVATIONS

By Rev. W. R. Lott

Looking for the good we might see in people is a very good habit. To be sure we may be led into being deceived by wicked people yet in the long run we will do everyone more good. At least we will keep in closer touch by that method than the habit of waiting for people to prove themselves before our critical eyes. Whenever we become suspicious of people we think less of them. Suspicion is like any other emotional evil, it increases with time. But having seen the nobility and genuineness of a soul in a certain action, there is the place to begin to increase your estimate of their worth. We are great in heart in the proportion to the number of people we hold in high esteem.

\* \* \*

Corra Harris has died and left to us the memory of the picture of the "Circuit Rider's Wife." How

the people, Methodist in particular, enjoy her books! The Methodist Church has changed since she was the keeper of a parsonage. It remains now for an understanding woman to write the heart story of the circuit rider's wife today. The problems are not the same but just as testing and perhaps more so. Today she must be able to be all things to all people at all times. In this turmoil of complex church organization and demands, coupled with the swift moving social life into which she and her home are thrust, this age demands more prayer, strength of character and leadership than were ever demanded of pioneers.

\* \* \*

How strange it is that we think we are getting ready to live! The fact is we are living right now. We do have some hope that we will be in a better condition to really live some year in the near future. Many lives are just wasted by good meaning people who pass right on without using the days they have right now. To be absorbed in a worthwhile task; that is living—to find an ideal and make it your own, that is life. To champion some cause for right; to put character in the daily task is truly living. The word of encouragement, the visit for cheer, the criticism cast off and then the day is over. All of that can be done today in the Name of the Master.

## DeRIDDER READY

DeRidder is eagerly awaiting the arrival of the date of the Woman's Missionary Conference. We feel proud and honored that our city has been chosen as the meeting place for this godly and consecrated group of God's co-laborers. The entire town is co-operating in an earnest effort to make your stay here as pleasant as possible. We are looking forward to a great time. We believe that you will bring great blessings to us.

Naturally our facilities for entertainment are limited and therefore we shall only be able to furnish entertainment for those designated as delegates.

We welcome you! We pray that your stay will be profitable to you and to us.

GEO. W. POMEROY, Pastor.

Given the best of community conditions and we still find problems of maladjustment among individuals. But under bad community conditions, such problems are magnified many times.—Lea D. Taylor.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

gress of the Church; but mention of them should be made in connection with the Christmas Conference, because they show the breadth of vision of the men who were charged with the duty of guiding the destinies of the Methodist Church. They show, too, the courage and the faith of the preachers who were to do service in promoting righteousness, justice and salvation among the people of the new Republic.

The first important matter after the establishment of the ministry, was the promotion of the cause of education. Poor and undeveloped as the country was, education came in for serious and substantial consideration. Four years before the Christmas Conference, John Dickins had drawn up a plan for a Kingswood school in America, and it was that plan and subscription which was enlarged to a Cokesbury College, at the insistence and under the promotional leadership of Dr. Coke. Ten days before the Conference convened, Dr. Coke records that he had prevailed upon Mr. Dallam to give land for a site valued at fifty pounds currency. Later he says that he and Mr. Asbury together have secured a thousand pounds sterling, and that the sum was increased to one thousand and fifty-seven pounds and seventeen shillings, sterling, before they left the seat of the Conference. Two days after the adjournment, Dr. Coke was in Abingdon where the College was to be located, and he ordered the materials for the building. On May 30, 1785, the Bishops were again in Abingdon and they had "proper bonds drawn up" for the four acres of ground upon which the building was to stand and for which they agreed to give Mr. Dallam sixty pounds sterling. Asbury preached the sermon at the laying of the foundation, July 5, 1785; and again at the formal opening of the Institution, December 6, 1787. The house was a three-story brick structure, measuring forty feet by one hundred and eight feet, and it has been described as being the equal of any college building in America at that day. It is true that the enterprise failed, but the conception and the effort are among the most challenging incidents in the educational history of the nation. It is amazing beyond measure that fifteen thousand pioneers, poor, scattered from New York to North Carolina, and themselves uneducated, should have enterprised and carried forward such a stupendous task. It probably goes far toward explaining the substantial progress which Methodism has made in the United States.

Another interesting feature of the Christmas Conference was the launching of a program of Christian

missions. The church was organized with about eighty-three preachers, and three of them were designated and set apart as foreign missionaries—Freeborn Garrettson and James O. Cromwell for Nova Scotia, and Jeremiah Lambert for Antigua in the West Indies. A public collection was taken at the Conference and thirty pounds sterling was raised; and, in Philadelphia and New York, Dr. Coke increased the amount to sixty-six pounds sterling, or \$325. From Baltimore, therefore, the new church moved out under the inspiration of a great missionary impulse—an interest which has given distinction to its work and progress.

Closely akin to the missionary interest of the Methodists was the charter declaration of opposition to human slavery. Of all the amendments which the Christmas Conference made to the "Large Minutes" of the Wesleyan Conference, the most extensive and the most daring was the answer which it gave to "Question 42. What methods can we take to extirpate slavery?" The action taken did not receive unanimous consent even from the preachers, as is shown by the controversy which arose between Dr. Coke and Jesse Lee at the first Conference held after the organization of the Church. The controversy resulted in the arrest of Jesse Lee's character by Dr. Coke, but later the charges were withdrawn and Dr. Coke made apology to Lee for wounding his feelings. The membership and constituency of slaveholding sections were thoroughly aroused by the daring course championed by the Methodists; and they assumed a determined and threatening attitude toward the supporters of the new legislation. Here, as has often been the case, the spokesmen for human liberty were in advance of their day, in the courageous solution which they offered; but it reflects credit upon the heart of the leadership of the church that it should have dared to make such a pronouncement at that time.

The Conference adjourned on January 2, and the sixty preachers, who had been in attendance, saddled their horses and set out for the various fields of labor from which they had come. They returned to their posts with an objective and an inspiration which they had not had at any time before. Freeborn Garrettson and James O. Cromwell sailed for Nova Scotia about the middle of February, and there they remained until April, 1787. Jeremiah Lambert, who had been the first missionary to be appointed west of the Alleghenies, went to Antigua, but he probably remained only a little while. At the Conference in June, John Baxter was ordained an elder and was assigned to assist Lam-

bert in Antigua. Lambert returned to Maryland on account of failing health and died in 1786. Dr. Coke occupied himself with the educational and the missionary enterprises which he promoted at the Christmas Conference; and in the controversy over the rule on slavery which he courageously championed. He went northward from Baltimore, preached and held Conferences until June 2, when he left for his return to England.

Before the end of October, 1785, Bishop Asbury had made a complete round of the church, riding from New York to South Carolina twice. After the adjournment of the Conference, he went southward to Charleston; and then returned to Green Hill's near Louisburg, North Carolina, where the first Annual Conference in the history of the new Church was held, April 20, 1785. The Conference was attended by twenty preachers; Beverly Allen, who had been elected an elder at the Christmas Conference, was ordained; and the first clash regarding the rule on slavery occurred. On May 1 the second Annual Conference was held at Mason's in Virginia; and there the rule on slavery and the petition sent to the Virginia Assembly seeking the emancipation of the slaves, caused an angry discussion. It appears that some leading laymen of Virginia were present and demanded the suspension of the rule. Asbury says that they were angry enough and some threats were made, but no bones were broken. From Colonel Mason's, the Bishops moved on to Baltimore where on June 1, the final Conference of the year was held. Le Roy Cole, an elder ordained at the Christmas Conference, was suspended; two deacons and four elders were ordained; and the rule on slavery was suspended.

Following the organization of the church, there was a marked revival of activity at the North, where the progress of the societies had been seriously crippled by war activities. In Philadelphia, New Jersey, Delaware and New York, the work prospered again. In the latter part of February, Bishop Asbury, Jesse Lee and Henry Willis entered Charleston, South Carolina, and after a stay of about two weeks, in which services were held in an abandoned Baptist church, Henry Willis, the presiding elder, was left in charge until the Conference when John Tunnell was sent as pastor. Rev. William Hammett and others later caused some dissensions, but this marked a permanent beginning of Methodism in the city. At Cheraw, South Carolina, during a journey with Asbury, Jesse Lee had a conversation with a young clerk who told him of religious conditions in New England, and he then resolved upon a mission to that section, for the realization of which he had to wait four years. The new Church had an auspicious beginning. The first quadrennium resulted in ninety-eight recruits for the ministry; more than twenty-two thousand additions to the membership; and it ended with a great revival as a climax.

The opening year of the second quadrennium was signalized by two outstanding events: the one was auspicious and constructive, but the other proved to be unwise and disastrous. These events were the introduction of Methodism into New England, and the formation of the Council. The invasion of New England began with the assignment of Jesse Lee to Stamford circuit, at the Conference of 1789. Richard Boardman had made a tour of the section in 1771; William Black, a Wesleyan preacher, in 1784; and Cornelius Cook and Freeborn Garrettson in 1787, but no permanent success followed their efforts. Jesse Lee crossed into Connecticut with a determination to win New England for the Methodists. His first sermon was preached in Norwalk, June 17, 1789; the first society was organized at Stratfield, September 6, with three devout women for members; and the second class was formed at Redding, December 28, and consisted of one male and one female member—"Mr. Aaron Sandford, and Mrs. Hawley, his wife's mother." Lee's Chapel, the first Methodist Church in New England, was built in Weston, now Easton, Connecticut, in 1790. On February 27, 1790, Jacob Brush, George Roberts and Daniel Smith arrived at Dan Town where they met Lee—they were his first reinforcements. Jesse Lee entered Boston, July 9, 1790; but he was not able to organize a society there until January 13, 1792; and the cornerstone of the first church was laid on August 28, 1795. From Boston and Lynn, he passed on into Maine where he formed the first society at Monmouth, "about the first of November, 1794;" and the first meeting-house was erected in Readfield in December of the same year. After eight years of labor, Jesse Lee left New England, and the work had grown from Stamford circuit and a lone missionary to twenty-two circuits, thirty-four preachers, and three thousand nine hundred and thirty-nine members. It is doubtful if, all things considered, there can be found a more impressive record, or an instance of a fame more justly earned than that of Jesse Lee, the first missionary to New England.

The widespread opposition to the regulation respecting slavery, especially to Dr. Coke's strong and uncompromising advocacy of the rule, was the occasion for the first rift in the good feeling of the church. There seems to be no reason for questioning the sincerity of Dr. Coke; but he failed to appreciate what had been the effect of American independence upon the thought and feeling of the people, particularly toward what might seem to be English dictation. His superior position in the church and his educational qualification made it easy and natural for him to be charged with being "overbearing." While he was in England in 1787, he made some arbitrary changes in the times and places for holding the Conferences, which rather irritated the preachers. No assignment of reason for those changes

(Continued Next Week)



## Mississippi and Louisiana

Rev. J. B. Conner is meeting with encouragement and success on the Coffeeville charge. All items of work show an increase over last year.

Bishop Hoyt M. Dobbs is scheduled to dedicate the church at Hamilton, Miss., during his visitation throughout the Aberdeen District at the time of the district conference.

Robert W. Parks, a charter member and chairman of the Board of Stewards of Drew, Miss., Methodist Church, died on March 21. A fuller notice of this good man's life will be furnished later.

Bishop Hoyt M. Dobbs will preach at Tutwiler, Miss., Methodist Church, Monday, April 1, at 11 a.m. Brother Hollingsworth, the pastor, invites neighboring ministers and people to the service.

Rev. M. E. Scott of the Okalona charge has already paid one-half of his benevolent claims, and he expects to have the entire amount in cash by the district conference which meets on April 24.

The Meridian District of the Mississippi Conference chartered a train for the Conference on Evangelism held in Jackson, March 19, and two hundred and thirty people went over for the meeting.

Rev. W. H. Royal is assisting Rev. A. P. Smith in a revival at Simsboro, La. The meeting is to conclude with the second quarterly conference and a rally for the new church building which is being enterprised.

The church at Houston, Miss., under the leadership of Rev. G. H. Boyles, made a splendid report at the second quarterly conference, held recently. Interest and support go hand in hand among his people.

Evangelist Harry S. Allen has an open date in April preceding Easter. He would like for some one to use him for that period. He may be reached at Lake Charles, where he is to be for another week, assisting Rev. E. C. Gunn.

We regret to chronicle the death of Mrs. J. H. Haughton of Prairie, Miss., church a few days ago. She was long an active worker in the church of that section. She was buried in Aberdeen, Rev. W. R. Lott and Rev. W. M. Jones officiating.

We regret to learn that Mrs. Porter, wife of Rev. James Porter, a superannuate living at Oakland, Miss., has been quite ill with pneumonia. At last report she was improving, and we trust that she may be well on the road to restoration by this time.

Mrs. Dodson, wife of Rev. K. W. Dodson, was in the accident in which Rev. and Mrs. J. A. Alford were injured. Mrs. Dodson suffered the fracture of some ribs; but we are glad to be assured that she is, along with the others, well on the way to recovery.

Rev. E. P. Craddock, Potts Camp, Miss., and a friend of many years, sends us a program of his pre-Easter services—a dramatization of the last week in the ministry of Jesus. The Passover, The Garden, The Trial, The Crucifixion, and the Burial are the subjects.

Rev. J. C. Wasson, Oakland, Miss., is making full proof of his ministry in his new charge. He had held two meetings already and in one of them he reports that the membership of the church was doubled. We appreciate his words of commendation for the Advocate.

The church building at Pontotoc suffered considerable damage in a tornado which visited that section recently. The windows and roof were damaged and the body of the building suffered; but the loss was covered by insurance—an item which uninsured churches would do well to take note of.

Mrs. J. M. Bedwell sends us a sketch of the life of Rev. D. N. Foose, a local preacher of Tchula, Miss., who was recently killed in a railroad accident.

Brother Foose was the father of Mrs. W. N. Duncan and Mrs. J. T. McCafferty, the wives of two of the preachers of the North Mississippi Conference.

It has been suggested a number of times that we publish a list of the movies with the age groups of the National Film Estimate Service review of the movies. We will try to do so, but with the distinct understanding that it is published as the estimate of that group and without any commendation on our own part.

Rev. Alvin P. Smith, Simsboro, La., suggests the creation of a circulating library for the use of undergraduates, the depository to be the Board of Education office in Alexandria. Brother Smith requests the loan of books for the course of the Third Year. We trust that persons who may be able to assist him will notify him to that effect at once.

Rev. F. W. Odum of Nebo, Miss., charges sends us notice of the death of Miss Mary Lee, at Hamburg, on March 2. She was seventy-seven years of age, a life-long Methodist; and she gave her life largely to the care of an afflicted brother. She expressed the desire that she might be spared to continue her ministry to her bed-ridden brother as long as he lived; and just nine days after her going the two were reunited on the other side of the River.

Bishop Horace M. DuBose is to begin a series of revival services at Kingston Laurel Methodist Church on Palm Sunday, according to notice sent by Rev. A. B. Barry, the pastor. Brother Barry invites the ministers adjacent to attend, and he asks an interest in the prayers of all that this may be a great revival.

Rev. R. V. Fulton sends us the notice of the death of M. A. Gaston who was 82 years old and had been a member of the Methodist Church for 52 years. He was a steward of Indian Village church for seven years and Sunday school superintendent for twenty-two years.

"Rev. H. A. Wood, our pastor at Fayette, Miss., and Rev. Chas. Assaf, home missionary for the Mississippi Conference, closed Sunday night, March 3, a two-week's revival campaign in the town of Harriston, two miles from Fayette. A vacant store building was used for assembly purposes. The meeting attracted much attention, and was well attended by the citizens of both Fayette and Harriston." So writes Rev. H. G. Hawkins, presiding elder of the Vicksburg District, who was present at the last service, when nine people were received into the membership of the church by profession of faith, the names to be added to the roll of Fayette Methodist Church.



## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

"Cannon proved that in fear and anger there is an increase of adrenalin and sugar in the blood. He and Crille and others also showed that adrenalin in the blood causes increased metabolism, increased thyroid activity, increased blood pressure, increased pulse, increased respiration, leucocytosis, increased sweating,

dilation of the pupils, diversion of blood to the surface of the body and increased brain activity.

"Cannon experimentally tested the blood of all the students in one of his classes in the medical school, then announced that he would give them a stiff examination and let them worry about it for a few hours, after which he tested their blood again. In every one of them he found an increase of sugar in the blood. This indicates that the lesser forms of fear and anger, such as anxiety, worry, apprehension, irritation, annoyance, and vexation create results which are in the same in quality.

"It appears that this physical injury is largely in the nature of an acidosis, too much to be handled by the protective 'buffer action' of the blood cells—an increased hydrogen-ion concentration of the blood, and an increased alkaline reserve.

"The hypothesis that fear and anger in various degrees of intensity are an important factor predisposing to disease would help explain the influenza epidemic in 1918 after a considerable period of anxiety and hatred due to the war. It would partly account for the higher death rate among the very poor who suffer so much from anxiety, especially in such poverty-stricken countries as India and China. It would help explain the emotional diseases of childhood, the time of emotional strains due to the growth of self-consciousness and adaptations to other people and new situations. It would help explain the rise in the death rate from heart disease, hardening of the arteries, the kidney diseases in Western civilized countries where the strains of modern life are so great."—(Richard B. Greeg in "The Power of Non-Violence." Lippincott, 1934).

We thus see that there are biological and physiological injuries to those who give way to anger and who bear malice. It is written in the very law of the universe that the wages of sin is death. "The face of the Lord is against them that do evil." Psalms 34:16.

The physical and moral worlds are organically related. God governs the world in righteousness. Love and forgiveness are blessings in more ways than we have dreamed of. How truly Jesus spoke when He declared, "Blessed are the meek, for they shall inherit the earth." Matthew 5:5. There is cosmic support

for good-will. Love is at the heart of things. And it is ingrained in the very constitution of the universe that we reap what we sow. God is not mocked.

### PRAYER

Our Father, wherever we study Thy world we are impressed with the unity of this universe. Righteousness and judgment are the habitation of Thy throne. All history bears witness to this great truth. They that live by the sword perish by the sword. In our own bodies we see written Thy laws.

Jesus would give us life, and that more abundantly. When we are saved from our sins we find godliness profitable for all things, having promise of the life that now is, and that which is to come. Help us to obediently keep Thy commandments. If we love Jesus we will keep His words.

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## FROM AMITE CHARGE

Dear Dr. Duren: Your paper is the Medium of Exchange among our Congregations, and I would feel very derelict if I were not to use it in letting other congregations know something of the worthy things being done by our faithful members. Their zeal and activity are both remarkable.

We followed a good pastor and found a good people. The work is moving on into broader fields and higher spheres, enriching the life with every onward step. Our people put on a Christmas Pageant that was so sublime in its conception and beautiful in its rendition that its impression will be remembered through many years to come. Get-together meetings have been held; in one case for the whole congregation; in other cases for the different groups, and at these gatherings the programs are social, literary and spiritual. The spiritual always climaxing. A Wesley Brotherhood has been organized among the younger married men of the congregation. This promises to be one of the best things of the year. Our young people are wonderful in their efficiency and in their consecration. You can count on them for full force activities. The senior Missionary Society and the Young Women's Missionary Society are both strong and active—a joy in the kingdom. A general Worker's Council, Board of Christian Education, Board of Stewards, and other division groups plan and execute together. The church auditorium was filled last Sunday afternoon, at a Union meeting of our young people, at which time Dr. Pierce Cline, of Centenary College addressed them. He was at his best. The local program and decorative schemes were well planned and effectively carried out.

The senior Missionary Society has been doing good things for the parsonage. A Detroit Jewel gas cook range and other repairs and conveniences which have been provided add comfort and pleasure to life in the parsonage.

We shall come up with our part of the Advocate subscriptions, and, with every good wish for the Advocate family, I am,

Faithfully,

H. B. HINES.

## DEDICATION AT NATCHEZ

May 14, 1935, has been fixed as the date for unveiling and dedicating at Washington, Miss., six miles northeast of Natchez, a monument on the lot where once stood the little Methodist meeting house, in which was held in 1817 for thirty-seven days the constitutional convention which organized the western part of the Mississippi territory into a state, writing a constitution, and choosing the name Mississippi. The delegates were forty-seven in number, from fourteen counties and were said to have been of a high order of intelligence and integrity.

The deed for church purposes was made by Rev. Lorenzo Dow and his wife, Peggy Dow. After the congregation built about 1825 a larger house, which is the present Washington Methodist church, the original house and lot were sold to Jefferson Military College. Though the house was used by the college a number of years for literary purposes, it finally was demolished.

August 20, 1934, the trustees of the college deeded the original Lorenzo Dow lot, and twenty feet additional, to the state, for this monument purpose, making now one hundred feet square.

On two different occasions Andrew Jackson camped his men at Washington, and a reception was given in their honor at the college.—Vicksburg Evening Post.

## RESOLUTIONS BY WOMAN'S MISSIONARY SOCIETY OF OAK RIDGE, MISS.

Whereas, the Angel of Death has visited our Society and has taken away a highly appreciated, loyal, and dearly beloved friend and co-worker, Mrs. Eva W. Green, who was an enthusiastic and efficient member of our Missionary Society and who has left us an example of kindly service and humility in doing the Master's work; and

Whereas, the good that she did, the life that she lived among us, spurring us on when our zeal would lag, planning and working always for the best interest of our church and its institutions, will linger in our memory and inspire us to strive to attain the finer and nobler things of life; therefore, be it

Resolved, that though we grieve for the passing of such a friend, we bow to the will of the Omnipotent and Omniscient Ruler of all things, knowing that our loss is her gain; and be it further

Resolved, that the Missionary Society extend its deepest sympathy to the grief-

stricken family in their bereavement; and be it further

Resolved, that a copy of these resolutions be placed in the minutes of our Missionary Society, one sent to the sorrowing family, and one sent to each of the following publications: Oak Ridge Spotlight, Vicksburg Evening Post, and New Orleans Christian Advocate.

Signed by Members of the Oak Ridge Woman's Missionary Society.

## Is Your Communion Ware in Keeping with the Dignity of the Occasion?

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## CHRISTIAN EDUCATION NOTES

By Rev. A. K. McLellan

One of the courses in the Pastors' School to be held at Centenary College, June 3-8, is **CHRISTIAN EDUCATION IN THE DISTRICT**. This course is particularly for the presiding elders, and other District Directors, and is designed to aid in the building of a program for a district. Rev. O. W. Moerner of the General Board of Christian Education has been invited to direct the group taking this course. We are expecting to make financial provision for the attendance of all our District Directors while at the college.

\* \* \*

**CHURCH SCHOOL DAY** is to be observed this year on April 7, or at another date more suitable to the works in the local Church. The program, **"THE CHURCH TEACHES,"** is now available. A complimentary copy of the edition for officers and teachers will be mailed within the next few days to each pastor and superintendent. The Church School Day programs are in two parts: one designed for congregational worship, and the other carrying supplementary material for those who are to take part on the program. Both of these may be had from Whitmore & Smith, 1308 Commerce St., Dallas, Texas. The young people will be expected to participate in the Church School Day offering with their offering, which has been made formerly on Young People's Day. The offering should be sent to Mr. Floyd B. James, Box 750, Alexandria.

\* \* \*

Dr. O. E. Goddard has accepted the invitation to teach the course on **METHODIST EVANGELISM** in the Pastors' School to be held at Centenary College, June 3-8.

\* \* \*

Mrs. W. D. Bozone, district director of children's work in the Monroe District, had 60 present at a meeting of the Workers with Children in her district. A forum was conducted, at which time the New Co-operative Plan of Missionary Education of Children in the Local Church was discussed.

\* \* \*

Under the direction of the presiding elder, Rev. H. L. Johns, a number of Standard Training schools will be held in the Monroe District. Schools have been planned for Tallulah, Bastrop, Winnsboro and Monroe.

\* \* \*

A course **LEADERSHIP OF MISSION STUDY GROUPS** will be given in the

Pastors' School, Centenary College, June 3-8, and will be taught by Miss Mary DeBardleben. The Woman's Missionary Conference is planning to have a large number of officers and local church workers present to take this course under Miss DeBardleben.

February 19, 1935.

## MISSISSIPPI WOMAN'S CHRISTIAN TEMPERANCE UNION IN APPEAL FOR ALCOHOL EDUCATION FUND

To Hebrew and Christian alike the Word of God unceasingly teaches responsibility for the welfare of their fellowmen. Cain's question, "Am I my brother's keeper?" is still answered by Jehovah, "The voice of thy brother's blood crieth to me from the ground." Habakkuk's pronouncement of "Woe to him that giveth his neighbor drink" has not yet been repealed, nor can be, until alcohol ceases to be a habit-forming nar-

(Continued on page 16)

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## Scientists Find Fast Way to Relieve a Cold

*Ache and Discomfort Eased Almost Instantly Now*



**1.** Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



**2.** Drink a full glass of water. Repeat treatment in 2 hours.



**3.** If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

### NOTE

### "DIRECTIONS PICTURES"

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, **QUICK** way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

**NOW  
15¢**



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



## Christian Education

### SUNDAY SCHOOL LESSON, MARCH 31

By Dr. J. R. Countiss

#### THE EARLY CHURCH A MISSIONARY CHURCH

Instead of saying that the early church was missionary, we may say it was missions. Its sole organization was but a means to missionary ends. It was composed of the "sent." The title of its book of history "The Acts of the Apostles" may be exactly and literally translated "The Deeds of the Missionaries." The disciples scattered by persecution "went everywhere preaching the word." They had little other "church business." Every sermon was meant to convince men that the Messiah had come to them, and to persuade them to come to him. Peter, John, Mark, Luke, Philip, Barnabas and Paul were missionaries—the first and the last perhaps the greatest of all time. If any early Christians were non-missionary, they did not amount to much, and they receive small mention in history. It is so today. Peter the Jew was by birth and training, by race and prejudice, opposed to missions, especially to unclean Gentiles. Peter the Christian, constrained by his vision and compelled by the success of his visit to Cornelius, became a militant missionary. He bore the brunt of the blame on the part of the conservatives in the "Mother Church" at Jerusalem for carrying the Gospel to the Gentiles and broke down opposition there to "foreign missions."

The Athenians were not the first nor the last to worship an unknown God. The Jews had done so for centuries. In vain had the psalmist declared unto them that "the earth is the Lord's and they that dwell therein." In vain had Jonah

exemplified God's love and care by preaching successfully to Nineveh. God is still greater and better than we know. His faithful followers dare not rest till knowledge of him covers the earth as the waters cover the sea.

The Great Commission is not provincial but universal. The only command to go is to go into all the world. A national or racial religion may soothe to sleep; it cannot arouse to salvation. Christianity disturbs and distresses. It hears the plaintive cry to God's "other sheep" and cannot rest till they are brought "to the one fold under the one Shepherd." Christ enthroned in the life supplies a missionary motive and impels to missionary action. Do those who oppose missions teach Christ to their neighbors? Do they live Christ in their own homes?

The early Christians were missionaries. Their means were small, their numbers few, their difficulties many, the dangers great, the governments hostile, their organization inefficient. Write the word "not" before each adjective in that sentence, and you state the situation today. Conditions are almost entirely reversed. And still—to be a Christian is to be a missionary.

#### YOUR PLANS FOR CHURCH SCHOOL DAY

What plans have you made for the observance of Church School Day, (formerly called Sunday School Day), in your church? The date is April 7 or as near thereto as suits your church.

**THE PROGRAM.** I have sent out to every superintendent of active schools a sample program and directed them to order programs from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. There are two parts to the program. One part is for those who take part on the program or for the officers and teachers, and the other part is for the congregation. The program for the officers and teachers cost 25 cents per dozen and the program for the congregation cost 60 cents per hundred. You may put on the program without the congregational programs but it will be much better to use them. You will need not more than one dozen of the other program. If any church feels that it is not able to buy the programs just drop me a card and a sufficient number of the

programs for the officers and teachers will be sent you free.

Since the pastor has a large place on this program I suggest that pastors on circuits put on this day in every church on the day of your regular appointment at that church during the month of April. The pastor is expected to preach a sermon on Christian Education in the local Church. As he is required to do this once during the year he might make the occasion of Church School Day the time when he does this. Take the offering and send it to the Board of Christian Education, Grenada, Miss. All of this offering goes to support the work of advancing the program of Christian Education in the local churches of our conferences. Your support will be highly appreciated.

R. G. LORD,  
Executive Secretary.

#### THE NEW FILMS

(Adapted from National Film Estimate Service)

**BEST MAN WINS**—(Jack Holt, Edmund Lowe) Ordinary adventure story of two divers. Fair for adults, possible for young people, not for children.

**ENTER MADAME**—(Elissa Landi, Cary Grant) Noisy comedy. A: Perhaps; Y: Fair; C: No.

**GIGOLETTE**—(Adrienne Ames, Donald Cook) Society heroine in night club job. A: Mediocre; Y: Hardly; C: No.

**THE GREAT HOTEL MURDER**—(McLaglen and Lowe) Fairly engrossing mystery story, clumsy detective work. A: Fairly good; Y: Probable; C: No.

**THE RIGHT TO LIVE**—(Colin Clive, George Grant) Well acted problem play. A: Exceptional; Y: Probably good; C: No.

**THE SCARLET PIMPERNEL**—(Leslie Howard and cast) British film, colorful background French Revolution. A: Excellent; Y: Excellent; C: Too deep.

**SOCIETY DOCTOR**—(Chester Morris, Virginia Bruce) Hospital story, abounds in wise-cracks and slang, with melodramatic finish. A: Perhaps; Y: No; C: No.

**UNDER PRESSURE**—(McLaglen and Lowe) Vivid picture "sand-hog" life under compressed air. A: Hardly; Y: Probably good; C: Too strong.

**Pictures Family Interest:** Baboona; The Iron Duke; County Chairman; David Copperfield; The Little Colonel; The Little Minister.

**Adult Interest:** Broadway Bill; The Good Fairy; Ruggles of Red Gap; Lives of a Bengal Lancer; The President Vanishes; Mystery of Edwin Drood.

Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S  
TONIC**

Will rid you of

**MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

**A General Tonic**

50c and \$1.00 At All Druggists

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

At the recent meeting of the Woman's Missionary Council, held in St. Louis, eight young women were consecrated for special missionary service by Bishop John Moore. Of this number six were deaconesses who will be given their appointments at the meeting of the Board of Missions in Nashville in May. The other two will go to foreign fields, one a nurse is assigned to China, the other was appointed to do educational work in Cuba.

The worship services were led by Dr. Thomas Elva Jones, president of Fiske University, who was formerly a missionary to Japan.

At the memorial service the name of Mrs. W. F. Tillett was read. She was the wife of Dean Tillett of Vanderbilt University and was known and loved by many Louisiana women and a great friend to all Scarritt College students.

It was voted that the Week of Prayer money for 1935 will go to Ensley Community House at Birmingham and to work in Japan and Korea.

The next session of the Council will be held in Dallas, Texas. At this time the Jubilee Year of Home Mission work will be celebrated.

\* \* \*

According to the usual custom, the deaconesses' conference was held on the day preceding the opening of the Woman's Missionary Council. Deaconess Minnie Lee Eidson who is doing rural work in the Oklahoma Conference is the president of this organization and Dea-

coness Willia Duncan of Centenary Institute, Nashville, is the secretary. Many interesting talks and discussions pertaining to the work of a deaconess were given.

### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

To the women of the Mississippi Conference—

We just want you to know what the women in the different auxiliaries of the Vicksburg District are doing—First, and foremost, we are striving to be more spiritual, and the cultivation of more spiritual life groups has been made a real issue. Then we are moving forward in membership, some have increased their pledge ten per cent in their auxiliaries, we have had a decided increase in mission and Bible study classes, and more societies are trying to do standard work and attain the Honor Roll.

We have attended meetings in two different zones, and I wish to say here, that the Officers' Training Schools put on at Satartia and at Edwards were successes from many points of view. I hope to finish my round of zone meetings before summer.

We are looking forward to Conference and know that we shall get a blessing by being there and mingling with the many spiritual and devout women, who have the leadership of the Conference in charge.

If there are any auxiliary presidents in the Vicksburg District who read this and have not as yet, despite my earnest pleas, sent me in your 1935 roster of officers and the amount of pledge you have decided upon for 1935, please do so, as soon as you read this.

Yours for greater service in Christ's name.

Sincerely,

MRS. J. W. GRIFFIS,

District Secretary.

Yazoo City, Miss.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Thursday morning at conference Mrs. D. H. Hall of the New Albany, will make her financial report for the year 1934. At that time pledges for 1935's work will

also be made. Possibly, you will be interested in some of those figures now. Possibly, knowing these figures will stimulate your giving and your secretary will be enabled to increase her pledge.

Are you not glad that your Conference paid its pledge in 1934? Let us do it in 1935 without any outside help.

Are you proud of the item Life Memberships \$825? That did not mean one for each auxiliary did it? That did not mean that we all tithed our Local Money did it?

Notice the item \$482.81 in the children's work column. Is that what it might have been? In 1935 let us watch that fourth Sunday offering in our Sunday schools. We shall receive eight per cent of that for our children's department.

Greenwood District led in total finances for 1934, in gifts for the rural worker, and in undirected pledge.

Greenville District led in gifts for Week of prayer, Scarritt maintenance, and Scholarship fund.

Corinth District led in gifts for Life Memberships, Children's work, and Bible Women.

If you are not one of these leaders why not make your plans now to be on the list in 1935?

The last Bulletin tells us that the totals sent in to Mrs. Fulton for 1934 are \$39,274.21 more than for the year 1933. She says: "We rejoice over this increase because it makes possible larger gifts to mission work and because it indicates continued loyalty and systematic giving on the part of the membership of the Missionary societies." We have helped to make this report possible. Let us rejoice and set our goal of one-fourth our pledge paid each quarter so that Mrs. Fulton, Council, and our workers at home and abroad will know that we do honor our Master and His cause.

## Stuffy Head

Just a few drops up each nostril. Quickly, breathing again becomes clear!



## GAS, INDIGESTION



Mr. G. W. Jolly of 4209 Ave. A, Austin, Texas, said: "I was a victim of chronic stomach trouble, my appetite was poor and I suffered from indigestion. I had gas on my stomach. Dr. Pierce's Golden Medical Discovery made me feel better in every way. It gives one a real appetite, too." New size, tabs. 50c., liquid \$1.00.

Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.



Blended with just the right amount of chicory to suit southern tastes. Ask your grocer for a pound today. SAVE THE COUPONS

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR

**BOILS**

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.



## In Memoriam

### RESOLUTIONS RESPECTING MRS. D. W. GRIMES OF DURANT, MISS.

Whereas, it has pleased God in His wisdom to call this lovable Christian woman to the beyond, and

Whereas, in the years that she lived among us, the good that she did, especially the life that she lived will linger in our memory. Be it

Resolved, that the Missionary Society does feel a great loss in the departure of this beloved member and extends its deepest sympathy to the grief-stricken family in their bereavement; and be it further

Resolved, that a copy of these resolutions be placed in the minutes of our Missionary Society, one be sent to the sorrowing family and one be sent to each of the following publications: Durant News and the Christian Advocate.

MRS. JOHNIE H. TARTT,

MRS. R. C. EIMORE,

MRS. G. R. BENNETT,

Committee.

### RESOLUTIONS—MRS. GRACE STAFFORD

Whereas, it has pleased our Heavenly Father to remove from our midst by death, our dearly loved friend and co-worker in the Woman's Missionary Society, Mrs. Grace Stafford; and

Whereas, we shall miss her sorely in the society she loved so well—we shall miss her faithful attendance at every stated meeting, her gentle spirit and quiet enthusiasm for the mission work; also her unfailing response to every call for service; therefore, be it

Resolved, that we, the members of the Woman's Missionary Society of Court Street Methodist Church, Hattiesburg, Miss., bowing in humble submission to the Divine will, and knowing that she was prepared to meet her God in peace, desire to tender to her family our deepest sympathy in their bereavement, and to commend them to the unfailing grace and help of the God she served so long and faithfully.

Resolved, that we instruct the secretary to send a copy of these resolutions to the loved ones in her home; to the New Orleans Christian Advocate; and that a copy be kept in the minutes of our society.

"Not dead—no, no! but borne beyond the shadows

Into the full, clear light;

Forever done with mist and clod and tempest,

Where all is calm and bright.

Not even sleeping—called to glad awakening

In Heaven's endless day;

Not still and moveless—stepped from earth's rough place

To walk the King's Highway.

Not silent—just passed out of earthly hearing

To sing Heaven's sweet, new song;

Not lonely—dearly loved and loving,

Amid the white-robed throng."

MRS. W. A. BILBO,

MRS. D. S. HARMON,

MRS. I. H. C. COOK,

MRS. H. O. SIEBE.

### RESOLUTIONS OF SYMPATHY AND APPRECIATION

Whereas in His all-wise providence God has seen fit to remove from us our beloved friend and co-laborer, Rev. M. L. Burton, who for the past five years has served as president of our Board, and who has been a member of this Board for several quadrenniums; therefore be it

Resolved, by the Board of Trustees of Millsaps College, that in the death of Brother M. L. Burton, Millsaps College and the Southern Methodist Church have lost an eminent and devoted leader; the Mississippi Conference has lost an honored and godly member; and the State of Mississippi a noble and valuable citizen. Wise in counsel, safe and sane in judgment, strong in his convictions, and deeply consecrated to the Master's cause, he was faithful to every trust, and "stood four-square to all the winds that blew." It fell to his lot to preside over the deliberations of this Board and help to guide the affairs of Millsaps College and the other institutions of learning affiliated with it during the dark days of the depression—in perhaps the most critical and trying period of their history, and well did he perform the task.

He served our Mississippi Methodism with marked success in several different relations, namely: as pastor, presiding elder, Superintendent of the Methodist Orphanage, Business Manager of Whitworth College, and later as President of the Millsaps Board of Trustees, and Business Supervisor of the Millsaps College System. Self-sacrificing in spirit, and courageous in the performance of duty, he kept his face to the future, and rendered heroic service in spite of long and serious bodily affliction. We shall greatly miss the genial presence and efficient leadership of our lamented friend and brother as the days go by.

Resolved, secondly, that we hereby tender the bereaved wife, son, and other relatives of the deceased our sincere sympathy in this great sorrow, and earnestly pray that God may be their Refuge and Strength.

Be it further resolved, that a copy of these resolutions be spread upon our minutes, a copy be furnished the family of the deceased, and also that copies be furnished the New Orleans Christian Advocate and the Jackson dailies for publication.

Signed: M. M. BLACK.

J. G. McGOWEN.

Feb. 21, 1935.

## A CHILD'S LAXATIVE SHOULD BE LIQUID

(Ask any doctor)


For your own comfort, and for your children's safety and future welfare, you should read this:

The bowels cannot be helped to regularity by any laxative that can't be regulated as to dose. That is why doctors use liquid laxatives.

A liquid laxative can always be taken in the right amount. You can gradually reduce the dose. Reduced dosage is the secret of real and safe relief from constipation.

The right liquid laxative dose gives the right amount of help. When repeated, instead of more each time, you take less. Until bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, natural laxatives that form no habit—even in children. Its action is gentle, but sure. It will clear up a condition of biliousness or sluggishness without upset. Every druggist has it.

 Dr. Caldwell's  
SYRUP PEPSIN

To quickly allay skin  
irritations or hurts,  
depend on soothing

**Resinol**

## MISSISSIPPI WOMAN'S CHRISTIAN TEMPERANCE UNION IN APPEAL FOR ALCOHOL EDUCATION FUND

(Continued from page 12)

cotic which slows reactions, deadens judgment, weakens self-control, releases man's emotions and lower impulses and impairs bodily functions.

Two recent happenings in our state illustrate: On the coast a Negro was arrested for an attempted crime, another in the northeastern section killed a white man—both had been drinking. The killer was himself lynched by white men who thus defied law, and placed another blot on our state's reputation, already dyed deep with the stain of lynch murders. Every day records some crime committed by those under the influence of drink, but no record can be made of the children robbed of their rights, and men and women weakened by alcohol in their fight for clean and comfortable living, or of the sober and careful driver and his passengers who meet injury and often death, because of drinking drivers.

Can anything be done? Yes. Education on the effects of alcohol can save many lives and turn the tide of popular interest away from the use of alcoholic beverages.

The National Woman's Christian Temperance Union has spent years in gathering material and perfecting methods for this education and today is engaged in raising the sum of \$500,000 to be used for this purpose. Mississippi W. C. T. U. is now in a campaign to raise \$1,000 of this sum by May 1, three-fourths of the amount to remain with us for use in the state.

In 1934 our State Legislature passed a temperance education law. If our overburdened teachers are to carry out this law, they must have reference helps and special lectures. Since we can provide these if given the help asked for, we are appealing to our friends who believe in alcohol education to help us. How much do you believe in it? Ten dollars will buy a "share" of stock in this enterprise; for those who cannot give so much, any amount will be gratefully received. Treasurers of local unions, or any of the undersigned officers will rejoice to receive your gifts.

Mrs. R. L. Ezelle, Pres., Jackson; Mrs. M. C. B. Lipscomb, 1st Vice Pres., Meridian; Mrs. Susie V. Powell, 2nd Vice Pres., Jackson; Mrs. C. W. Robinson, Rec. Secty., Jackson; Mrs. M. H. Daily, Cor. Secty., Jackson; Mrs. C. G. Evans, Treas., Waynesboro.

### MISSISSIPPI CONFERENCE

#### Hattiesburg Dist.—Second Round

Williamsburg, at Oakvale, Apr. 7, 11 a.m. and 2 p.m.  
Collins, at Seminary, Apr. 7, 3:30 p.m. and 7:30 p.m.  
Montrose, at Camp Allen, Apr. 14, 11 a.m. and 2 p.m.  
Bay Springs, at Stringer, Apr. 14, 4 and 7:30 p.m.  
Mt. Olive, at Mt. Olive, Apr. 21, 11 a.m. and 2 p.m.  
Taylorsville, at Taylorsville, Apr. 21, 7:30 p.m.; Apr. 22, 10 a.m.  
Petal, at Dixie, Apr. 28, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Bonhomie, at Dixie, Apr. 28, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Sumrall, at Sumrall, May 1, 7:30 p.m.  
Eucutta, at New Hope, May 5, 11 a.m. and 2 p.m.  
Shubuta, at Shubuta, May 5, 7:30 p.m.  
Heidelberg, at Sandersville, May 12, 11 a.m. and 2 p.m.  
Waynesboro, at Waynesboro, May 12, 7:30 p.m.  
Matherville, at Salem, May 13, 11 a.m. and 2 p.m.  
Magee, at Magee, May 19, 11 a.m. and 2 p.m.  
Laurel, at Kingston, May 19, 7:30 p.m.  
Bucatanua, at Winchester, May 22, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Waynesboro Ct., Winchester, May 22, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
The District Conference will be held at Sumrall, May 9-10. Pastors will please elect delegates as soon as possible and send names to the pastor, Rev. L. M. Reeves, and to me.  
VICTOR G. CLIFFORD, P. E.

### LOUISIANA CONFERENCE

#### Alexandria Dis.—Second Round

Campti, Apr. 7, 11 a.m. and 2 p.m.  
Colfax, at Montgomery, Apr. 7, 7:30 p.m.  
Alexandria, Apr. 14, 11 a.m.  
Pineville, Apr. 14, 7:30 p.m.  
Pleasant Hill, at Marthaville, Apr. 21, 11 a.m. and 2 p.m.  
Alco, Apr. 22, 7:30 p.m.  
Rochelle, at Grayson, Apr. 28, 11 a.m. and 2 p.m.  
Winnfield, Apr. 28, 7:30 p.m.  
Lecompte, Apr. 29, 7:30 p.m.  
Ferriday, May 5, 11 a.m.  
Jena, May 5, 7:30 p.m.  
Marksville, at Evergreen, May 12, 11 a.m. and 2 p.m.  
Boyce, May 12, 7:30 p.m.  
District conference at Alexandria, April 24 and 25, convening at 10 a.m. the 24th, closing the afternoon of the 25th.  
Please notify the Rev. N. E. Joyner how many delegates will attend and at what time, especially as to who will stay over night.  
BRISCOE CARTER, P. E.

#### Baton Rouge District—Second Round

Denham Springs, at Walker, Mar. 31, a.m.  
Natalbany, at Natalbany, Mar. 31, p.m.  
Gonzales, at Frost, Apr. 7, a.m.  
Hammond, Apr. 7, p.m.  
St. Francisville, at New Hope, Apr. 12, a.m.  
Jackson, at Ethel, Apr. 12, p.m.  
Pine Grove, at Pipkins Church, Apr. 21, a.m.  
Amite, Apr. 21, p.m.  
Lottie, at Rosedale, Apr. 28, a.m.  
Baton Rouge, First Church, Apr. 28, p.m.  
Angie, at Varnado, May 5, a.m.  
Franklinton, May 5, p.m.  
Baker, at —, May 12.  
Plaquemine, May 19, a.m.  
Springfield, May 26, a.m.  
Ponchatoula, May 26, p.m.  
District Conference convenes at Denham Springs, May 28-29.  
K. W. DODSON, P. E.

#### Monroe District—Second Round

Lake Providence, Mar. 31, a.m.; Q. C. 2:30 p.m.  
Tallulah, Apr. 7, a.m.; Q. C. to be arranged.  
Tallulah Standard Training School, Apr. 7-12.  
Pioneer, at Forest, Apr. 14, a.m.; Q. C. 2 p.m.  
Oak Grove, at Kilbourne, Apr. 14, Q. C. 4 p.m.; preaching 7:30 p.m.  
Waterproof, at St. Joseph, Apr. 21, a.m.; Q. C. 2 p.m.  
Mangham, at Union, Apr. 28, a.m.; Q. C. 2 p.m.  
Wisner, Apr. 28, p.m.; Q. C. after preaching.  
Sterlington and Marion, at Marion, May 5, a.m.; Q. C. 2 p.m.  
Bastrop, May 5, p.m.; Q. C. to be arranged.  
Bastrop Standard Training School, May 5-10.  
Gilbert, at Boeuf Prairie, May 12, a.m.; Q. C. 2 p.m.  
Winnsboro, May 12, p.m.; Q. C. after preaching.  
District Conference, at Oak Ridge, May 15-16.  
Gordon Avenue, May 19, a.m.; Q. C. 2:30 p.m.  
Columbia, May 19, p.m.; Q. C. after preaching.  
Bonita, at Bartholomew, May 26, a.m.; Q. C. 2:30 p.m.  
H. L. JOHNS, P. E.

#### New Orleans District—Second Round

Rayne Memorial, Mar. 31, a.m.  
Louisiana-Gentilly, at Louisiana, Mar. 31, p.m.

Epworth, Apr. 7, a.m.  
Second Church, Apr. 7, p.m.  
Covington, at Fitzgerald, Apr. 14, a.m.  
St. Mark's, Apr. 14, p.m.  
Franklin, Apr. 21, a.m.  
Morgan City, at Berwick, Apr. 21, p.m.  
Carrollton, Apr. 28, a.m.  
First Church, Apr. 28, p.m.  
Algiers, May 5, a.m.  
Houma, at Bayou Blue, May 12, a.m.  
Parker Memorial, May 19, a.m.  
Slidell, May 19, p.m.

The District Conference will be held at Epworth Church, New Orleans, on Tuesday, May 7, beginning at 8:45 a.m.

W. L. DUREN, P. E.

#### Ruston District—Second Round

Cotton Valley and Springhill, at Springhill, Mar. 31, a.m.  
Arcadia, Mar. 31, p.m.  
Athens Ct., at Wesley Chapel, April 7, a.m.  
Simsboro, at Simsboro, April 7, p.m.  
Calhoun and Downsview, at Whitehite, April 8, a.m.  
Hodge, at Dodson, April 14, a.m.  
Clay, at Quitman, April 21, a.m.  
Gibbsland, at Oak Grove, April 21, p.m.  
Sibley, at Sibley, April 28, a.m.  
Ringgold, at Rocky Mt., April 28, p.m.  
Haynesville, May 5, a.m.  
Homer, May 5, p.m.  
Haughton, at Pleasant Valley, May 12, a.m.  
Minden, May 12, p.m.  
Blenville Ct., at Strange, May 19, a.m.  
Blenville, May 19, p.m.  
Lapine, May 25, a.m.  
Eros and Claiborne, at Claiborne, May 26, a.m.  
District Conference will convene at Ringgold, May 28 and 29.  
LOUIS HOFFPAUIR, P. E.

## DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering

nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need:

### "I Had A Nervous Breakdown"

says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

### "I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Sold by druggists everywhere

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 14.

NEW ORLEANS, LA., THURSDAY, APRIL 4, 1935.

Whole No. 4125

## *The Pending Return of the Exiles*

Prepare, O Church of Christ! A weary world  
Tomorrow turns to thee; around her lie  
The broken fragments of an ended age,  
Prepare, prepare!

Prepare thy pulpits for her physicists,  
Thy walls for her bright artists, stung to faith,  
Thy choirs for her music and her songs,  
Prepare, prepare!

Behold her statesmen's feet are toward thy courts,  
Her soldiers hesitate, and scan thy spires,  
Her pale economists turn the Gospel page,  
Prepare, prepare!

The flight from God is over, fatal hour!  
Lo, in the darkened skies the spread wings pause,  
They wheel, the hosts divide, the flight is set,  
Prepare, prepare!

The spiritual flight is set, not now  
A thousand warring hosts: Satan and God  
Take each their men; awake, Church Militant,  
Prepare, prepare!

Prepare! For now the world must set her feet  
Within thy walls: tomorrow she will come  
And worship there, and look to thee for help,  
Prepare, prepare!

Annul internal war, and cleanse thy ways  
Of all injustice, turn from worldly pride,  
So shalt thou have good room for those who come  
Prepare, prepare!

—EDITH ANNE ROBERTSON.





# Wallet of the Week



THE CELEBRATION OF THE TWELVE HUNDREDTH ANNIVERSARY of the passing of the Venerable Bede will be celebrated soon. He died on Ascension Day, 735 A. D. As the Christian scholar heard from the lips of his scribe that the last sentence of his translation of John's Gospel had been completed, he said: "You speak the truth, all is completed now." He then chanted the Gloria and passed into the presence of his Lord.

\* \* \*

DR. G. CAMPBELL MORGAN, well known in this country as a Bible teacher and preacher, recently reopened Westminster Chapel in London. For seven years, the building had been closed for renovation; and Dr. Morgan chose for his suggestive and appropriate subject, "Moses finished the work," using Exodus XI, 40; and 2 Corinthians IV, 6. He dwelt upon the fact of the constant adaptation of the house, but the abiding and unchanging message of spiritual reality.

\* \* \*

INCIDENTS AT CONGRESSMEN'S PARTY, according to a Universal Service dispatch, described by Congressman Gassaway thus: "I shouldered in as peacemaker when a stranger planted a lulu on my mouth. I understand they had to take him to a hospital. I saw Hook coming toward me around a table. A bus boy, or a house detective, stepped in. I boot-ed him down stairs." Mr. Hook is quoted as saying: "A few of us boys were kidding around after the banquet. Judge Gassaway stumbled over a chair and fell. I ran into a doorknob. That's all there was to it." And the self-respecting public looks on in humiliation and disgust.

\* \* \*

ANOTHER STEP TOWARD THE CENTRALIZATION of business and industry is proposed by a bill introduced in Congress prohibiting questionable insurance companies from operating in the different states. We have no question to raise as to the suppression of weak and fraudulent enterprises; but there are certain non-profit enterprises like the National Mutual Church Insurance Co., of Illinois, and some others of like character which should be excepted from the provisions of such a measure. The Company referred to insures only church properties, it has never failed to pay a claim, it is perfectly solvent, and without it many of our churches would not be insured. For thirty-six years this Company has made rates and extended terms which have been of inestimable value to struggling churches all over the country.

THE AMERICAN BIBLE SOCIETY will celebrate its centenary of service to the blind this month. During the last century 116,000 volumes of the Bible have been distributed among the sightless. In addition to the Braille and other raised alphabet editions of the text, the Society has introduced a slow-moving "talking book"—a phonographic reproduction which runs for a quarter of an hour. The scriptures for the blind have been published in twenty-five languages and systems.

\* \* \*

THE CITY TEMPLE IN LONDON, the historic church of Dr. Joseph Parker, is to be reconditioned and reconstructed at a cost of something more than \$50,000. The plan proposed by Dr F. W. Norwood, the present pastor, contemplates the spreading of the obligation over a period of five years, and a modernizing of the building that it may continue to serve as a spiritual force in that section of the great Metropolis.

\* \* \*

SOME YOUNG EGYPTIAN GIRLS, according to the New Outlook of Canada, have just asked permission to attend the courses at the Moslem University. They have requested a Minister of State to instruct the rector of the University to grant their wishes. Considerable interest is being taken in the matter and the Minister's answer is eagerly waited. The action of the Egyptian women is the more noteworthy considering the fact that the feminist movement in Egypt is only fifteen years old. It was in 1919 that women first left their homes in Egypt without veils. They were mobbed in the streets. The present advance on the sanctuary of Moslem learning is as astonishing to Egyptian men as it is gratifying to enlightened minds throughout the world.

\* \* \*

SIR ERNEST BENN, in announcing the discontinuance of *The Independent*, a London publication, made a very graceful statement concerning the failure of the enterprise: "But we have no regrets about the last seventeen months. We have enjoyed every moment of our time upon a task which has brought so much satisfaction to a small band of faithful Individualists. We have written another brilliant chapter in the long history of Man versus the State, or common sense against politics. We have spent our money and had our run for it. We have the satisfaction of knowing that, while we have been able to carry on, we have exercised a very considerable influence upon public affairs, and, being realists, we make our bow and pass on to the next task."



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, APRIL 4, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE BENEVOLENCES

By action of the Annual Conference, a moral obligation rests upon every pastor and church to make an effort to raise at least one-half of the Benevolent apportionment by the time of the District Conference. To this official pronouncement should be added the urge of need felt throughout the various enterprises of the church. Many of our pastors are making headway toward the attainment of this goal; and this will prove a very helpful step toward making effective and popular the new financial plan of the Church. If this new plan is to be more than a gesture of ecclesiastical liberality, it will be because the pastors shall accept it as a personal responsibility. The following out of this new plan, we believe, will enable the church to rediscover its possibilities; and it will result in a measure of immediate financial relief for every great connectional interest of the denomination, and it will ease our problem even to the smallest detail of the program of the local church. We appeal for a one hundred per cent response to this recommendation of the Annual Conference.

### CRIME IN WASHINGTON

The Menace of criminal activity in Washington has led to the appointment of a congressional committee of investigation, according to the Christian Century. The Capital city is said to have two and a half times as many murders in proportion to population as New York, and forty per cent more than Chicago. The gamblers are declared to have a strangle hold on the city, and grand juries are loath to indict them. Mr. Wilbur La Roe, Jr., a member of the parole board, expressed the opinion that there was collusion between the police department and the gambling and liquor interests. And, as was to be expected, the underworld is also a threat to the moral life of the national Capital. We hope that the committee headed by Representative Randolph will be honest and courageous enough to publish the facts, as they are, to the world. We do not like to speculate about such things; and we believe that

truth, however bad it may be, will do much to conciliate public feeling where concealment would only arouse suspicion.

### THE CHURCH AND THE PRESENT CRISIS

It is always easy to find some person or class upon whom one may lay the sins and wickedness of a particular time—a scapegoat to be driven into the wilderness while the cancerous seeds of evil continue to incubate and destroy the moral and spiritual life of the people. The one thing that the church needs to realize, however, is that neither the origin of evil nor its intensity make any difference in the responsibility of the church for promoting its cure. The fact that the Saviour of men held back nothing, but made a sacrificial offering for sin which was without exception or reservation, removes the possibility of any apology for the failure of the church in that direction. Even the enemies who milled about his cross were included in his compassionate yearning for souls. Surely we can not be true to our commission, if for any reason we shall fail to seek earnestly and unceasingly for all souls. It is not out of place for the church to plan for its evangelistic effort and to talk about its missionary enterprises; but it must not forget that profound spiritual preparation which alone can win souls. True evangelism is vastly more than organized effort and religious propaganda. It is not enough to augment our own flame with fire borrowed from another altar. Evangelism at its best is the dramatization of the passion of Christ in the soul of the church. That means that the bearer of the message is as dependent upon the Holy Spirit for power and wisdom as the sinful soul is dependent for the experience of salvation. The church should be upon its knees until it receives a degree of preparation sufficient for these days of moral chaos and spiritual destitution. When that experience is attained it will go forth to its evangelistic task in confidence and faith, and no intrenchment of evil purpose will be able to stay its victorious conquest; for the promise to the church abides, "The gates of hell shall not prevail against it."

## THE RURAL CHURCH COMMISSION

The General Conference which met in Jackson, Miss., in 1934, very wisely created the Commission on the Rural Church. Dr. J. F. Ormand, of Duke University, is the Secretary of the Commission, and is sending an important communication to all Presiding Elders and to every pastor related to the work. The Commission desires the most accurate and careful information upon which to order its proceedings. The response should be prompt and thorough in its tabulation, and all receiving the Questionnaire will serve the Commission as well as the whole Church by co-operating fully and cordially.

*Hoyt M. D. L.*

## ONE HUNDRED PER CENT FAILURE

Under the above caption, the Religious Telescope, General Organ of the Church of the United Brethren, discusses in a forthright and forceful editorial the "unprecedented let-down in the morals of the mass of American people," because of which the "nation has been living in the realm of failure." The editor thinks that "Repeal" has been followed by a brood of "evils equally low and vicious which are striking deeper into the very heart of our civilization," than they did when they flowered under a less cultured and a less highly organized state of society. The success of the Repealists is charged to three classes: propagandists who were both selfish and devilish, allies recruited from the "moral twilight zone" of American life, and a class of unwary and deluded citizens. "Repeal" itself, the editorial holds, has been a total failure, except from the viewpoint of those who have financial interests as brewers and distillers, and from the viewpoint of the denizens of the underworld. Those who have been compelled to labor in the back-wash of the moral and social chaos of the last few years will find in these utterances much that is confirmed by their own experience. Surely the minds of those, who have it in their power to direct affairs to better and more constructive ends, need to get out of the vicious circle of the thought which has been responsible for the unwholesome trends of the last few years. Money is not the only thing that people need. It is even doubtful if the multiplied millions that have been distributed with such prodigality have left an appreciable residue of prosperity among those who are supposed to have been the chief beneficiaries of the national program; and it is not conceded by those best informed on labor conditions and employment that there has been any overwhelming increase in either the length or the volume of pay rolls. We do

not even discuss religion in this connection; but we have a fixed conviction that the first step toward social peace, economic security and national progress will be the recovery of the moral equilibrium of the whole citizenship of America.

## Contributed Editorial

### "I'M TOO BUSY"

By J. O. Emerich

Man is the only animal that makes excuses. Animals fail only when all nature has deserted them.

Birds migrate over mountains, seas, and swamps to build their nests and raise their feathered families. Beavers build dams; bees make honey. Man is not so consistently dutiful.

With man an excuse is usually an alibi for not doing what ought to be done, and many men—most of us—have a pet alibi for every responsibility.

Some men have faced infirmities and refused to see the need of being excused. Such was the case with Beethoven with his deafness; Homer with his sightless eyes; Lord Byron, the swimmer, with his club foot; and Julius Caesar with his epilepsy. But ordinary men look upon trivialities as calamities.

Particularly in Church work are we confronted with that pet alibi of a million churchmen—"I'm too busy." All of us are too busy to do anything but the things we want to do.

Fishermen find time to fish. Baseball fans take time for the games. Today some busy business men even have leisure for aviation as a hobby, and in aviation hours genuinely count. Of course, if we are not interested in our church, then we are faced with a cold and cruel fact—not an excuse. If we are concerned, then there is no excuse for an excuse.

There must be some unit for measuring church power such as the kilowatt in electricity, the cubic foot in space, and the agate line in newspaper advertising. How many millions of these units of church power are wasted annually on this simple, empty, needless alibi, "I'm too Busy?" Speculation on this thought is revealing.

What is our individual and personal contribution to this loss?

### REGISTER NOW

Rev. Leon W. Sloan, Superintendent of the Anti-Saloon League of Louisiana, calls our attention to the fact that many citizens have so far failed to register, and the "dead line" is approaching. The matter of registration is important, as there will be many local option elections and the failure to register now may defeat the cause of temperance.





# The Forum



## MY METHOD OF OBTAINING SUBSCRIPTIONS

By Rev. L. D. Hamer

Dr. Lawton has asked that I write something concerning my method of obtaining Advocate subscriptions. I appreciate the honor he confers on me. With his request I comply with the hope that something I say may be of help. What has been done on my charge can be done on others.

First, may I say how I did not reach my goal? I did not use a committee. I feel that the Advocate campaign is peculiarly the opportunity of the pastor to acquaint his people with good literature. I mentioned the Advocate from the pulpit, and got one subscription directly in that manner. I wrote no letters, though I feel that they may be of service, if used as Ross Johnson used them at Hartsville, sending them attached to copies of the Advocate, and having a real follow-up system, such as he has.

Push, pep, and perseverance brought us to our goal. We have a real Advocate to push. It is worth pushing. But I had to bring it to the attention of my people. Some had previously subscribed, but had permitted their subscriptions to lapse. Others knew little or nothing about the paper. Pushing the Advocate included making it known.

The Advocate helps sell itself, but it must be given a chance. It can't unaided walk up to a man and win him. There must be some introductions made. But the Advocate helps. I shall give an illustration. One of my brethren, whom I went to for a subscription, had two or three days previously got a copy by mistake, through similarity of names. He wanted to know who was giving him the paper, and when he found out the mistake he very readily subscribed.

One tremendous help I had was Brother Sam Ledbetter. Our presiding elder has so encouraged us, so inspired us, that we just had to get out and work for him.

And it is worth a lot to have a Bishop who pushes things and pushes us. Bishop Kern has inspired and encouraged us, and made us feel that we could do something after all. God bless him! He is a real leader.

But the job isn't over. We must look after our renewals. They just won't take care of themselves. Lots of our folk will take the Advocate and want it, but will let their subscriptions lapse, if we don't go to see them about the matter.

If the renewals are not obtained, most of the good accomplished in our campaign will have been lost. We are building, not for a day, but for years to come, and we want these new subscriptions to be permanent.—Southern Christian Advocate.

Pageland, S. C.

## WARNING TO THE PUBLIC

Whitmore and Smith, in an advertisement appearing elsewhere in this issue, call attention to solicitors who are taking orders for Cokesbury and other song books. The Publishing House has no connection with the solicitors, is not a party to their advertising scheme, and is not responsible for the delivery of the books ordered through them. Our preachers and people should take notice of this statement and help our agents to suppress such exploitation of our churches and people.

## ARCADIA HIGH SCHOOL INAUGURATES UNIQUE FEATURE

The Arcadia High School has inaugurated an unusual plan to give instruction to all of the school children coming to that school.

The plan followed is to have the two local ministers, Rev. Mr. Caldwell, of the Baptist Church, and Rev. J. H. Bowdon, of the Methodist Church, come to the school each Wednesday morning and take twenty-five minutes of the regular chapel period to lecture on some phase of religion of a non-denominational nature. The two ministers alternate each week between the high and elementary school. This plan has been followed now for nearly two years, and it is highly successful. Many children never hear any kind of religious discussion except these. One high school boy has been called to preach since the start of these discussions. Others have become deeply interested in religious matters.

In a survey conducted some two years ago it was found that many children in high school had not heard a single sermon preached that year. The survey was made near the end of school. This alarming disclosure led the principal to inaugurate the plan outlined above.

E. R. HESTER, Principal.

## NOTICE TO PASTORS, SUPERINTENDENTS, AND TEACHERS OF CHILDREN

Miss Barnett Spratt, of the staff of the children's division of the General Board of Christian Education will be in the Louisiana Conference for a series of institutes on Vacation Church School work during the third week in April. The exact dates and the places where these meetings will be held are as follows:

St. Mark's, New Orleans.....	April 15
First Church, Shreveport.....	April 16
First Church, Monroe.....	April 17

Every Church that plans to have a vacation school should, if at all possible, send representatives to one of these meetings. This is a real opportunity for us to make our Vacation Church work mean more to our children than ever before. Let us not fail to make the most of it.

DORIS BRANTON,  
Conference Director, Children's Division.

## BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference will convene in Magnolia, April 25, and remain in session through Friday, April 26. Immediately after organization and announcements the Conference will elect a nominating committee and proceed to elect delegates to the Annual Conference.

All interested pastors will please have their list of delegates in the hands of the presiding elder and the host of the Conference by April 15. This is very important in order that the committees may be made up and in the hands of the former secretary before the opening day.

There will be preaching by Rev. E. B. Emmerich, our returned missionary from Korea, new pastor at Osyka, Wednesday evening, April 24, at 7:30 o'clock, followed by the Sacrament of the Lord's Supper.

CHAS. W. CRISLER, Presiding Elder.

## GREENVILLE DISTRICT CONFERENCE

The Greenville District Conference will be held at Leland, Thursday and Friday, May 9-10. Let delegates be elected and dates arranged accordingly, and the names of delegates be sent to the presiding elder and to Rev. R. G. Moore, Leland, Miss. The laymen will have a program under the direction of Mr. S. V. Wall, district leader, on the 10th, and delegates to the Annual Conference will be elected. Representatives of church interests cordially welcomed.

J. R. COUNTISS, P. E.

## NOTICE, ABERDEEN DISTRICT

The pastors of the Aberdeen District, North Mississippi Conference are requested to send promptly to me the names of their charges who according to the Discipline, paragraph 87, are members of our District Conference. Kindly check a few of the names of those most likely to attend.

It will facilitate the work of the conference considerably, if our local preachers will read Discipline, paragraphs 705 and 745 and comply therewith; and there will be sincere appreciation for the compliance.

This District Conference is to be held at Aberdeen, April 24 and 25, beginning at 9 a. m. on the 24th—Rev. W. R. Lott, pastor-host.

W. P. BUHRMAN, P. E.

## DISTRICT CONFERENCE NOTICE

Our District Conference will be held at Winona April 24-25. The conference will open Wednesday morning, April 24th, at 9:30 and close Thursday afternoon, the 25th.

If you have not already done so, please elect your delegates and send me a complete list; also send a list of those who will likely attend to Brother Mounger, stating how many will remain over night. The number to be elected and the manner of election will be found on page 26 of the Conference Journal.

We expect to have the Bishop with us for one or more sermons. Please make your plans to be present for the opening and remain through to the close of the conference. Your presence will greatly assist in making the conference a success.

With every good wish, yours fraternally,

A. T. McILWAIN,

Presiding Elder.

## LOUISIANA DISTRICT CONFERENCE DATES

Shreveport District Conference, at Bossier City, April 17.

Alexandria District Conference, at Alexandria, April 24-25.

New Orleans District Conference, at Epworth, May 7.

Lake Charles District Conference, at Crowley, May 9-10.

Monroe District Conference, at Oak Ridge, May 15-16.

Baton Rouge District Conference, at Denham Springs, May 28-29.

Ruston District Conference, at Ringgold, May 29-30.

H. L. JOHNS; Secretary.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

appears in the official records of the church; but Nathaniel Bangs says they were made at the request of Mr. Wesley; and it is at least possible that they were made in furtherance of the plan to have Richard Whatcoat elevated to the Superintendency of the Methodist Church. At any rate, the Conference of that year took action which humiliated every person involved in that plan. The appointment of Whatcoat was refused; the action of the Christmas Conference declaring loyalty to Mr. Wesley was rescinded, and his name was left off the Minutes; and Dr. Coke was rebuked by the Conference for assuming to rearrange the schedule of the Conferences, and he was required to sign an agreement which practically divested him of all authority as a bishop of the Methodist Church.

A fundamental fact of Methodist polity is its connectionalism. But, in the haste of the Christmas Conference, no adequate provision was made for the direction of its course, the control of its activities, or to meet the complications of its growing work. Through this lack of constitutionally established machinery, the bishops and leaders of the church were soon brought face to face with the problem of devising some plan for regulating the affairs of the connection. If it were to be connectional, some authoritative agency of control must be established. Accordingly, the Bishops submitted to the Conferences of 1789, a plan for the Council which was intended to supply that need. Dr. Coke, who was present at the Conferences, did not favor the plan for the Council. According to the resolution adopted by the Conferences, the reason assigned for this extraordinary measure was the impracticability of calling a General Conference; its membership was to be composed of the bishops, the presiding elders or their alternates, providing that fewer than nine members should not constitute a quorum, and that in the absence of a quorum elders should be appointed to complete it. The powers were defined thus: "These shall have authority to mature everything they shall judge expedient. 1. To preserve the general union. 2. To render and preserve the external form of worship similar in all our societies through the continent: 3. To preserve the essentials of Methodist doctrines and discipline pure and uncorrupted: 4. To correct all abuses and disorders: and, lastly, they are authorized to mature everything they may see necessary for the good of the church, and for the promoting and improving our colleges and plan of education." The plan provided that the first Council should be held at Cokesbury, Decem-

ber 1, 1789, and should be summoned thereafter at such times and places as the bishops should judge expedient; and any action proposed must receive the unanimous consent of the body itself, and should not be binding in any district until agreed to by a majority of the Conference which is held for that district.

The objection raised against the plan was that it placed too much power in the hands of the bishop and the presiding elders who were his appointees. But the organization was so completely handicapped by its own constitution as to make it impossible. The first Council met at Cokesbury College, Thursday, December 1, 1789. Those present were: Bishop Asbury; Reuben Ellis; Edward Morris; Philip Bruce; James O'Kelly; Lemuel Green; Nelson Reed; Joseph Everett, alternate for Richard Whatcoat; John Dickins, alternate for Henry Willis; James O'Cromwell and Freeborn Garrettson. Dr. Coke was in England and only one presiding elder was absent and unrepresented—John Tunnell who was dying with consumption. The session sat for six days; adopted some resolutions relating to union, and for the raising of a fund to care for the poor preachers on the frontiers; and Asbury raised twenty-eight pounds for suffering preachers in the West.

Within the Council, there seems to have been complete satisfaction and unity of sentiment regarding the plan. The only voice raised against it came from far-away New England, and was that of Jesse Lee. Even James O'Kelly signed the reply which rather threatened Lee for his "objections to the very fundamentals of Methodism." Some historians are inclined to give O'Kelly credit for the assembling of the first General Conference; but it was Lee who made the first protest against the Council, and who urged also the calling of a General Conference; and it was the insistence of Dr. Coke which finally achieved it. Immediately following adjournment of the Council, O'Kelly developed a violent antipathy toward it, and he became its most vigorous antagonist; but in this he completely reversed his form.

During the year which followed the first session of the Council, it was the subject of much adverse criticism, both in the Conferences and in private conversation. Within a month after its adjournment, Asbury received a threatening letter from James O'Kelly. At the Conference held in Charleston, South Carolina, February 15, it was debated and the body took action to limit its pronouncements on canon changes to mere "advice." Asbury says that the Virginia Conference, under the influence of the presiding elders, "turned it

out of doors." Notwithstanding the opposition, the second Council met at the home of Philip Rogers in Baltimore, December 1, 1790; but this time only ten of the twenty presiding elders responded to the call. The Council decided that it had full authority to manage the temporal concerns of the church; and it advised a loan of one thousand pounds, payable in two years, for Cokesbury College; but declined sending out any recommendations. The session lasted nine days.

A third meeting was appointed for Baltimore, December 1, 1792. But the resistance of Jesse Lee, the agitations of James O'Kelly, and the opposition of Dr.

himself on the canvas of Methodist history is that of inordinate ambition and unrealized aspirations.

Asbury, as was his habit, recited but few details of the controversy, and Dr. Coke may have over-estimated the opposition; but there can be no doubt that things had reached a serious crisis in the affairs of the church. Dr. Coke wrote, concerning this period, to the General Conference of 1808: "I had, indeed, with great labor and fatigue, . . . prevailed on James O'Kelly and the thirty-six traveling preachers who had withdrawn with him from all connection with Bishop Asbury, to submit to the decision of a General Conference." One can



THE OLD ELM

From a photograph taken June 6, 1866, upon the occasion of the Centennial Celebration of American Methodism. Under this tree, Jesse Lee preached his first sermon in Boston, July 9, 1790. Not long after this picture was made the tree was blown down.

Coke were too great to be overcome. Asbury showed a determination to perpetuate his creature, and the relation between himself and Dr. Coke, on account of the Council, became quite strained—they even chose to be entertained at separate places during the Conference at Petersburg, Virginia, April 20, 1791. At that Conference, the preachers and people were much exercised over it, and Asbury's entry is: "The affair of the Council was suspended until a General Conference." Thus the Council, as an institution for the control of the Methodist Church, died. Nathan Bangs described it as an ephemeral institution, and so it was in years; but its baleful influence as a cause of dissension and strife continued through two decades. James O'Kelly made violent attacks upon the autocracy and even the integrity of Asbury; but the portrait which he drew of

scarcely refuse to believe that this statement represented the true situation; for it was written to the very preachers who were involved, one of them William McKendree; and it is borne out by the course of events following the first General Conference. In the letter just referred to, Dr. Coke says that at the first General Conference: "I proposed and obtained that great blessing to the American connection, a permanency for General Conferences, which were to be held at stated times." Asbury's Journal indicates that he was never in worse mood than at this time; and Dr. Coke was evidently much concerned for the future of the church. Two days after the adjournment of the Virginia Conference, at which it was agreed to suspend the Council, Dr. Coke was in Richmond, and it was

(Continued Next Week)



## Mississippi and Louisiana

The editor makes grateful acknowledgment of the generous words of commendation sent to the office by Brother R. A. Clark, a merchant of Mize, Miss.

Nine charges of the Monroe District contributed a total of \$202.74 on the special day for the Memorial Mercy Home in New Orleans.

Rev. W. C. Scott of Monroe assisted Rev. J. T. Harris in a meeting at Rayville, La., recently. There were five accessions to the church.

Rev. M. H. McCormack, Jr., official reporter, sends a report for the Greenwood District and with it a good word for the Advocate.

A note from Mrs. W. S. Dorsey of Harrisonburg, La., is very much appreciated by the editor and business manager; particularly its spirit.

Rev. J. M. Lewis will begin a meeting at Long Beach, Miss., on April 5. He will be assisted by Rev. C. A. Schultz, of Court Street Church, Hattiesburg.

Rev. Wesley Ezell of Vaughan, Miss., in a note to the office, gives evidence of a consistent interest in the whole program of the church.

Rev. W. M. Langley was the speaker at the Preachers' Institute of the Columbus District, recently. His theme was the Preacher's Devotional Life. Brother Langley is the pastor at Ackerman, Miss.

Mrs. K. W. Dodson and Mrs. J. A. Alford of Baton Rouge, were both improving at last report. Mrs. Dodson had gone home, but Mrs. Alford was still in the hospital.

We have an appreciated letter from Rev. L. M. James, pastor at Myrtle, Miss. He is busy with the details of his own program and he does not forget the Conference Organ.

Rev. Victor G. Clifford, presiding elder of the Hattiesburg, Miss., District, has

issued a bulletin giving the official directory and presenting items of pressing current interest in his area.

Rev. J. M. Alford, pastor at Oak Ridge charge, has held two meetings—one at Fairbanks, with four accessions; and another at Schwartz with twenty-three accessions.

Rev. L. N. Hoffpauir is doing a great work at Vivian, La. He reports an average of 75 at the mid-week service and all departments of the church are making progress.

Standard Training Schools are planned for Tallulah, La., April 7 to 12, and for Bastrop, La., May 5 to 10. The pastors are Rev. C. K. Smith and Rev. W. H. Giles respectively.

Rev. Albert A. Collins reports a fine meeting at Farmerville, La. Rev. Louis Hoffpauir, the presiding elder, did the preaching and five members were received into the church.

Rev S. A. Seegers, Conference Golden Cross director for Louisiana, is seeking to form a Relief Committee for each district to have charge of directing the fund allocated for use in approved Golden Cross hospitals.

Rev. L. A. McKeown, veteran preacher and superannuate who lives at Merigold, Miss., speaks in highest praise of his pastor, Rev. E. G. Mohler. The Advocate has no better friend than Brother McKeown.

Rev. E. J. Coker, pastor of the Lorman charge, Mississippi Conference, writes that he is meeting with good response in his effort to raise half of the General and Conference Work assessment of his charge at an early date.

Dr. George S. Sexton, the vigorous and aggressive presiding elder of the Shreveport District, has sent out a ringing appeal to all the pastors for an immediate

and consistent attention to the whole program of the church in his district.

Rev. J. L. Smith, of Newton charge, reports that he is preaching to good congregations and that the outlook for the year is encouraging. He has received 40 into the church since Conference and the Advocate is definitely in his plans.

Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, and Lydel Sims will be the speakers on Young People's Night of the Monroe District Conference, to be held at Oak Ridge. Bishop Hoyt M. Dobbs is to preach at 11 a. m., May 16.

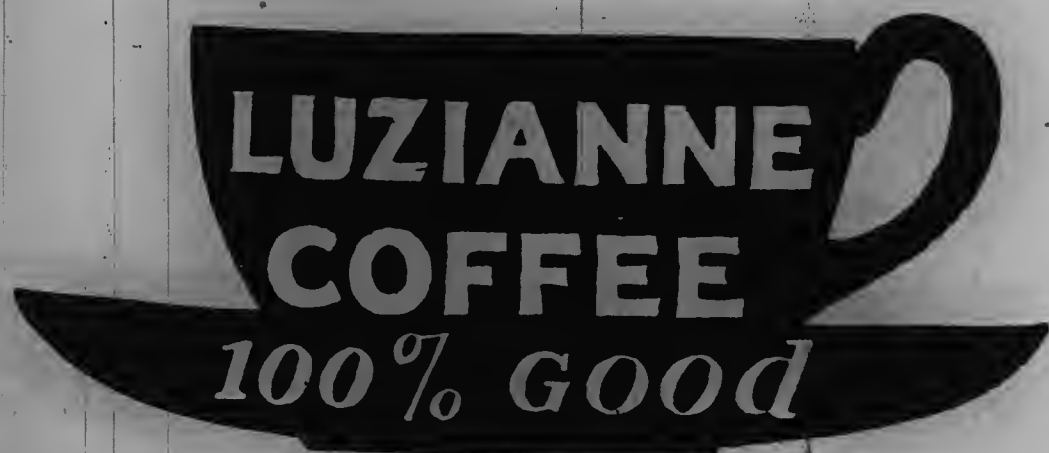
Bishop A. Frank Smith, who was quite ill following the Missionary Council at Little Rock, is reported as making satisfactory progress toward recovery, for which we are glad. He has been forced, however, to cancel his heavy schedule of engagements.

Rev. L. L. Cowen, of Noel Memorial Church, Shreveport, proudly reports another grandbaby, Larry Thornton, born to Mr. and Mrs. Gycelle Tynes of Taylorsville, Miss., March 7, 1935. Dr. Cowen has received 155 new members into his church since Conference.

President C. C. Selecman has announced that Governor James V. Allred will be the principal convocation speaker at the Twentieth Anniversary celebration of Southern Methodist University, May 9 to 12. Invitations for the occasion are being sent to the alumni and friends of the University.

The Mayersville charge assumed one hundred dollars as its 1935 assessment for General and Conference Work; and is the first of the Vicksburg District, Mississippi Conference, to report half of its assessment already paid. This was at the second quarterly conference, Mar. 24. The committee appointed for the purpose attended to this at two of the churches; and at the other two the pastor, Rev. Floyd Lewis, raised the amounts by personal solicitation.

Bishop H. M. Dobbs is to deliver the chief address on the afternoon of May 14 in the exercises connected with the unveiling of a monument at Washington, Miss., on the site where stood the Methodist meeting-house, in which the convention met in 1817, and organized the state of Mississippi. On the Sunday preceding he will preach at Jefferson Street Church, Natchez, at 11 a. m., where Rev. W. M. Sullivan is pastor, speak at Kingston, south of Natchez, in the afternoon, at close of quarterly conference of Washington charge, Rev. H. L. Norton, pastor; and preach at Woodville at night, Rev. G. P. McKeown, pastor.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

A large meeting of Zone No. 3 of Monroe District was held on March 23, at Winnsboro, with Mrs. C. W. Berry, zone leader, presiding.

A program with "Loyalty" as the theme was presented. The following appeared on the program: Mrs. C. W. Berry, Mrs. Poole of Mangham, Mrs. E. B. Moore and Miss Eva Register of Winnsboro.

Representatives from the following societies were in attendance: Little Creek, Crowville, Wisner, Buckner, Winnsboro, Gilbert, and Mangham.

Mrs. D. C. Metcalf, district secretary, was present and made an interesting talk.

\* \* \*

As the Advocate goes to press the twenty-fifth annual session of the Woman's Missionary Society of the Louisiana Conference will be in session in DeRidder. The day preceding the opening of the Conference a retreat for conference officers, district secretaries, chairmen of conference committees, district spiritual life leaders and deaconesses will be held. Deaconess Grace Gatewood of Shreveport will be the leader. Because of illness in her home Miss Daisy Davies of Atlanta will not be able to attend the conference meeting. Mrs. Ina Davis Fulton, treasurer of the Council will be the Council guest and substitute for Miss Davies.

\* \* \*

Celebrating the fiftieth anniversary of the arrival in China of Miss Virginia Atkinson, the Chinese people in November, staged a great demonstration at Soochow in her honor. Her Chinese pupils, whom she had taught during these fifty years, had bought a lot and built and completely furnished for Miss Atkinson a two-story house in the city of Soochow, and when November 17 rolled around—the date marked the fiftieth anniversary of her landing in China—crowds of Chinese friend, fifteen hundred or more in number, thronged the house, to pay their respects to this splendid missionary who had given a lifetime of service to China.

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### MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

Mrs. R. E. Johnson, district secretary of Seashore District, says: "The Seashore District, Mississippi Conference, has a Woman's Missionary Auxiliary in every charge with the exception of Americus and Oloh, while some of the other charges have several auxiliaries or circles, making a total of forty of these organizations in the district. The young matrons realizing the importance of the woman's work, are rallying to this responsibility. Gulfport First Church, Biloxi Main Street, Epworth, Lumberton, Poplarville, Picayune, Moss Point, have young women's circles and several circles have been organized this quarter. Last year, four life members were added and several auxiliaries are now accumulating funds for a like purpose this year, having realized the personal joy of conferring this honor on a beloved member. The number of subscribers to the World Outlook has far exceeded the quota assigned the district which is a hopeful indication that our women are realizing the importance of keeping in touch with our work. We are confronted with the question, 'Have we been true to the Maker of all mankind,' when we have allowed our gifts to diminish as indicated in our financial reports? When the Woman's Missionary Council discontinued dues, it was with confidence in our loyalty to the church, that each woman would at least pay the \$3.00 we had given for so many years, but an experience of three years, shows a distressing falling off, even among auxiliaries who have not suffered from the depression, as have some of the auxiliaries who still feel the financial burdens. Gifts to our auxiliaries should be a happy privilege and not a sacrifice. The woman's work is dependent on the women in the home and our efforts should not slacken until every church member is a member of the Woman's Missionary Auxiliary and our gifts are commensurate with the money we spend for personal gifts and pleasures."

\* \* \*

In Seoul, Korea, three missionary institutions take charge by turn of the Sunday evening radio programs of western music over station JODK. Miss Mary Young is in charge of the programs of

Ewha College, Seoul; Mrs. Boots of the Severance Union Medical College and the Theological Seminary programs; and Mr. Rody, C. Hyun of the programs given by the Chosen Christian College.

\* \* \*

The publicity superintendent of Lucedale auxiliary, Mrs. C. T. Lyons, reports an interesting and largely attended zone meeting of Jackson County Zone held at Lucedale. At this meeting the name was changed to Tri-County Zone. Mrs. Barr, the zone chairman, presided.

"Duties of Christian Women as Citizens" and "Are Missions Worth While" were the leading topics of the program. A playlet, "Value of the World Outlook" was given and beautiful music, both piano and vocal was rendered.

Special emphasis was placed on the announcement of a joint meeting of the young people of the Mobile and Seashore districts to be held at Moss Point, March 30. A vote of thanks was extended to the Lucedale auxiliary for its hospitality and an invitation from Escatawpa was accepted for the place of next meeting. Mrs. W. M. Alexander of Moss Point was elected chairman for the ensuing year.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

If you are newly elected to the office of Christian Social Relations superintendent you may like some suggestion:

First: You must see that your name and address are sent to Mrs. Lester Greer, Potts Camp.

Second: You must secure a copy of the hand book for superintendents and committees of C. S. R.

Third: You must read the first and second quarterly letters sent with the regular literature to your auxiliary. Ask whoever receives the literature to turn these letters over to you.

Fourth: Then you must report on these letters to your auxiliary. At each meeting of your auxiliary have something interesting and terse to bring before your auxiliary. Endeavor to make the auxiliary feel how very important this C. S. R. department is.

Fifth. Secure a committee to help plan the work you select from the many suggestions in both hand book and quarterly letter.

Sixth: Attend executive committee meetings and send off report the first of January, April, July and October.

Seventh: Make a careful preparation for the presentation of topics allotted you in the April and May year Book.

Eighth: Co-operate with every agency engaged in social welfare. Encourage



federation for Christian Social Relations activities.

Ninth: Check your activities by the Council Standard for Efficiency in Christian Social Relations.

\* \* \*

Mrs. Lester Greer sends the following items as representative of the work done over the conference the past year:

Fine work against lynching! Water Valley led by following program with "lynching" as the prayer topic for one month. Temperance Essay contests have been promoted over the conference. Alligator contributed to funds for repair of Negro Church—sponsored a Sunday P. M. service among tenant farmers, having Sunday school and sometimes preaching, attendance 75 to 100.

Sherard gave Bibles to Negro children, also food to under-nourished, and medicine to aged Negro couple.

Indianola got Chinese children in Sunday school.

Jonestown presented picture of Negro Scientist to Negro School. Assist Chinese.

Belmont worked for desks for Negro school.

Corinth, New Albany and others pro-

## Tells How CARDUI

### Relieved Pains and Renewed Strength

"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

**CAPUDINE**  
for  
**HEADACHE**  
due to functional disturbances

**CAPUDINE** contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

tested to board of alderman against evil pictures at local shows, and caused abandonment.

Gaines Chapel, Drew, and others prohibited community slot machines.

Starkville got jail painted, established study classes for Negro women, Bible classes, better homes campaign, leadership classes.

West Point keeps Bible teaching in the schools.

Several auxiliaries stopped sale of beer in respective communities.

The concerted drive against evil pictures is having effect.

World Peace is being studied and prayed for in a majority of the auxiliaries.

One factory was visited and made to improve conditions for workers.

All co-operate with some welfare group.

## FAITH OF OUR FATHERS

(An expression of gratitude)

As we look on the restless world about us we realize more and more the need of a firmer faith in God to lead us safely in preserving the faith of our fathers. In all probability theirs was a more consecrated church than is ours today.

We behold with amazement the rapid transition in every phase of human life, economic, social and religious. The "land mark" Christians of half a century ago are few and far between. Yet the resoluteness of their faith is indeed an inspiration to us upon whose shoulders their mantle is cast.

Infrequently, in the passing of one of our saints of the church we go to great length of laudation, and they deserve it all and more; but how much better it would be if we would try more to brighten their pathway toward the setting sun by telling them how much we love and appreciate their long years of tireless effort and their great consecration.

Following is a brief account of two such characters: Brother L. P. Bailey and his lovely companion, of historic old Green Leaf Church, in Tate County, North Mississippi Conference. They are 80 years of age, and still active in the church. Both were converted and united with the church 67 years ago. For 57 years they have been together. When they married there was erected a family altar, and as their children came along they were dedicated to God in babyhood. While Mother Bailey kept her home and reared the children, Brother Bailey tended his farm and looked after the business of the Great King. As a reward for their faithfulness, the Lord called two of their

noble sons into the ministry, both serving in the North Mississippi Conference at present. "Like father, like son." These sons show the fineness of the Christian training of their parents.

Brother Bailey has been on the board of stewards 47 years. He has been superintendent of Sunday school for more than 40 years, and is still serving in that capacity. They have taken the Advocate continuously for 45 years. He has all the Conference Minutes dating back probably 40 years.

Brethren, we owe a great deal to these dear "old fashioned" saints, who still drive to the church in their buggy to help out in the duties there. Nearly 70 years of unbroken love and faith toward their Redeemer, they bestow upon us a priceless heritage. Let us cheer them on their way, express to them our genuine love and devotion for their inspiration to us. Those of their kind are scarce. May the Lord spare them for many more years of fruitfulness in His Kingdom.

LESTER M. JAMES.

## Is Your Communion Ware in Keeping with the Dignity of the Occasion?

The use of individual communion ware not only is more sanitary but it increases the attendance at the Communion Service.

### Thomas "Ideal" Non-Collecting Tray



Has all the distinctive "Thomas" qualities, including the interlocking feature. Well made throughout. Furnished in aluminum (best finish).

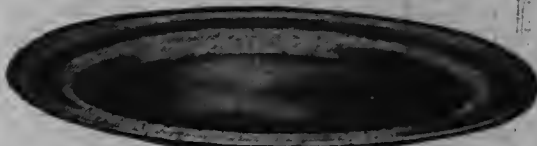
"Ideal" Aluminum Tray with 36 plain glasses .....\$6.50  
Additional glasses-per dozen.....\$1.00

Cover to fit "Thomas" trays. A beautiful cover that lends distinction to the service.

When ordering state whether cross or knob handle is desired.

Aluminum Cover .....\$2.40

### Bread Plate—9 Inches Diameter



Aluminum ....\$1.40 Quadruple Silver ....\$6.50

Write for complete information on Communion Ware

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## The Methodist Layman

### SERVICE

Near my desk in my office hangs a card upon which is written this poem:

#### BUT ONCE

I shall pass through this world  
But once.  
Any good therefore that I can do,  
Or any kindness that I can show  
To any human being,  
Let me do it now. Let me not defer  
Or neglect it—for I shall not pass  
This way again.

This little poem keeps me orientated, for every time I read it, there comes the reminder that our greatest duty here is service, doing what we can daily for our fellow men. In the Christian life service naturally follows the growth in reverence for God; for as the spiritual life develops in each of us, our ability to serve is increased and thereby we are able to lead others into a deeper appreciation of the Christian life.

The Church today needs the best service that its members can offer. The financial crisis that now prevails has had a most depressing effect upon all the activities of the Church. There was too much prosperity during the boom days. Vast sums of money came easily to the congregations and the idea that everything must be done on a grand scale became fixed in the minds of too many members of our churches. When the hard times came there was first consternation, then despair and finally apathy. But all of our worries seem now to be lightening and many of the churches are once more working with their old spiritual vigor. Today there seems to be a great spiritual revival throughout this land. Men everywhere are feeling the need of God. They realize that religion and morality go hand in hand and without morality character does not develop, and when character is lacking honesty is lacking, and without honesty all of our industrial activities suffer and crime flourishes.

What a fine opportunity for the men in our churches today to show the world the value of the Christian life and its influence for good in the affairs of life. If civilization needs religion as a foundation for morality, morality as a foundation for honesty, honesty as a foundation for commercial relations, then our country should have religion and it should be given her by the men and women who today profess to be Chris-

tians. This is a challenge that should be met by the churches today.

Probably the best opportunity to accomplish this aim is with the young people of the various churches. Training its successors is probably the greatest responsibility that any generation feels. If there is to be progress then the generation that succeeds this one must be better trained, otherwise we can hope for no improvement. Young people are naturally religious and grow cold spiritually as they pass the adolescent age largely because their elders in the church have failed to show them the real value of the Christian life. Once they are inducted into the active charge of the church their interest grows as they assume the duties of church management. Our problem, then, is to keep these young people active on worthwhile work as they grow into useful active members. That is our job in service today. The future of the church depends upon our success. **WARD ANDERSON,**

District Lay Leader.

### MILESTONES OF THE GREENWOOD DISTRICT

By Rev. H. M. McCormack, Jr., District Reporter

For over 6,000 years men pulled their shirts on over their heads until someone happened to think how much easier it would be to open them all the way down the front. Who but our "elder" would have thought of a combination group quarterly conference and picnic? He is modern enough to believe that one can be re-

ligious even on a picnic.

The idea is this: Several charges will group their third quarterly conferences—having them at the same time and in the same place—the presiding elder will preside, and there will be a secretary for each charge. When the questions are called, each secretary will record his respective charge's answer.

But the most impressive part of the whole thing is that great meeting of the officials of three or four charges meeting together. And they will be there. Officials will actually attend such a quarterly conference. Proof: They have done it before for this same "elder." Then, too, it has received a ready response among them this year.

What an inspiration for good reports! Can you imagine an official allowing his charge to make an incredible report in a meeting like this? These Delta folks are not given to making "shabby" reports, anyway. They have a wholesome pride in making their churches do things in a big way.

The Greenwood District had over twenty of its twenty-five pastors at the state-

(Continued on page 16)

## FOR SALE

COTTAGE ON SEASHORE  
CAMPGROUND

MOST REASONABLE

Address Mrs. W. F. Lagrone, 1268 Union  
Street, Memphis, Tenn.

## ATTENTION PLEASE!

### The Publishing House Cannot Be Responsible

Complaints have come to us of failure to receive Songbooks ordered through persons, sometimes a man and sometimes a man and a woman, who present themselves as representatives of the Publishing House.

They have been soliciting orders for Cokesbury Hymnals and other Songbooks, and have an attractive advertising scheme through which all or a part of the cost of the books is raised.

These people have no connection whatever with the Publishing House, and we are not responsible for the delivery of books ordered through them. The Publishing House does not have agents or solicitors going over the country. All orders and remittances should be sent to the Publishing House direct.

WHITMORE & SMITH, Agents.



## Christian Education

### CHURCH SCHOOL LESSON, APRIL 7.

By Dr. J. R. Countiss

#### THE FATHERHOOD OF GOD

The glory of God the Creator is declared by the order and beauty of the heavens as well as by the utility and fructivity of the earth. The glory of God the Father is implicit in the making of man in his image and explicitly manifest in his Son, Jesus Christ. Dimly foreshadowed in the Old Testament, his fatherhood becomes the radiantly basic theme of the New Testament. From the idea of sonship by race we come to the ideal of potential universal sonship through kinship with Jesus. Not the strain of Abraham but the spirit of the Christ makes men eligible to the family of God.

In Jesus the word "God" is made flesh. We need no other definition, as we need no dictionary definition for the word "mother." The holiness of God is manifest in the moral perfection of Jesus; the power of God in his work; the love of God in his compassionate ministry to the broken and suffering; the mind of God in all his attitudes and activities. In him we find identity of nature and purpose. Men noted the likeness and asked about God. No request could be more natural than Philip's "show us the Father." Jesus was pained that it had been so long in finding utterance. Slow of understanding, Philip had enjoyed the blessed shade of the trees without seeing the forest. It had not dawned upon him that God could be so near, so gracious, so companionable. Those who had eyes to see and ears to hear had seen and heard God as Jesus spoke God's

words and wrought God's works. If we cannot find God in Jesus it is vain to "look for another," or to go elsewhere for the "words of eternal life." Humanity may fairly hope to produce somewhere sometime a greater than Paul, but one greater than Jesus—never!

The disciples were heartbroken that just when they understood the significance of Jesus he declared that he "must" leave them. His going released him from the bondage of the local so that he might be everywhere present with his own. It released the disciples—learners—to become teachers. Henceforth the command is not "come, follow me," but "go, teach." It is somewhat as when, the college course completed, the teacher dismisses the last class and departs. "Commencement" is celebrated, and the "greater works" begin. When this does not follow, the training is not worth its cost. These disciples richly vindicated the faith and forecast of their Teacher whose own preaching never produced a Pentecost, nor brought such numbers into sonship as the message of Peter at the house of Cornelius. In truth, no great teacher ever goes away. Though dead these thirty years, our own great teachers are with us still. Much more is Jesus with his own. Absent in the flesh, he abides in spiritual reality, enthroned in the hearts of the faithful. He was not to leave them orphans. Having wrought out the fundamental facts and principles of the Kingdom, he sent the Comforter, the Advocate, to abide forever and make all necessary interpretation and application. He is the supreme court of the Sermon on the Mount.

Christianity reaches its climax in its teaching concerning the divine fatherhood, but there is no fatherhood without

sonship and no sonship without obedience. Jesus gives promise of the coming Spirit, of answered prayer, or the Father's love, of his abiding presence, of comfort, peace, knowledge, all on one condition three times repeated in the brief lesson text—"that ye keep my commandment." Obedience, not magic power nor emotional ecstasy, is the test of sonship. Sonship is revealing—the Father is seen in his children. Sonship is sharing—the true son is not exclusive; he seeks others. Sonship is service. Every life is suggestive. One suggests scholarship, one wealth, one pleasure, another holiness. When men saw Jesus they thought of God. What do they think when they see us?

#### JOHN WESLEY'S DECLARATION OF WAR

"All who sell liquor in the common way, to any that will buy, are poisoners-general. They murder his Majesty's subjects by wholesale; neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their groves—a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floors, walls, the roof, are stained with blood." (1760).—Exchange.

Just rub on  
**VICKS**...ENDS  
VAPORUB a Cold  
Sooner  
PROVED BY 2 GENERATIONS

#### HOSIERY

5 Pairs Ladies' Chardonize Hosiery \$1. Guaranteed. New Nineteen thirty five Bargain Circulars ready. Write for them. L. S. Sales Company, Asheboro, N. C.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

John 20:21: As the Father hath sent me, even so send I you.

Jesus sustained a very unique relationship to the Father. We also note that He identified Himself with the disciples.

Consider what is involved in this commission of Jesus.

The disciples are invited into partnership in world redemption. The believers have been taken into confidence. They are no more servants, but friends, for the servant knoweth not what his lord doeth. He shared many things with the disciples.

● "Baby Cory coughed night after night," writes Mrs. F. H. Cook, Verona, N. J. "Doctor said, 'Pertussin.' Two days later her cough was gone!"



**"MOIST THROAT" METHOD  
ENDS COUGH... CORY'S  
STOPPED IN 2 DAYS!**

**N**ATURE put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist and healthy. When you "catch cold," the normal secretions of these glands change in character. They clog, throat dries, phlegm thickens and sticks... tickles. You cough!

**PERTUSSIN**, extract of a famous medicinal herb, clears up the clogged moisture glands that caused dry throat. It liquefies the mucus. Phlegm loosens—is raised quickly, easily. Then, relief!

Pertussin is safe for old and young. Contains no harsh or injurious drugs. Won't upset the stomach.

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD,  
THEN COUGHING STARTS!

● DOCTORS have prescribed Pertussin for over 30 years because it is so safe and effective.

# PERTUSSIN

*tastes good, acts quickly and safely*

Every Christian is commissioned. This is a task that calls for universal enlistment. It is a call to the colors.

There is a vital connection between radiant Christianity and Christian service. Pentecost came when the disciples faced the Pentecostal task. The Christians gathered in the upper room and tarried in prayer because they were facing a challenging task in carrying out the Great Commission. They chose Matthias as the successor of Judas, for they were organizing to publish the glad tidings.

In this passage we note that when Jesus revealed himself to the disciples "He showed unto them His hands and His side. Then were the disciples glad they saw the Lord." Jesus spoke words of cheer to them. "He saith unto them, Peace be unto you." What comfort to those distressed hearts. Jesus "breathed on them, and saith unto them, 'Receive ye the Holy Ghost!'" They were spiritually empowered.

How busy were the early Christians in carrying out this commission? Paul was not swerved from this task even by imprisonment and earthquake. Amid the dust and wreckage of the earthquake which set him free we hear him saying to a penitent jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." Tossing in the fierce Euroclydon that swooped down upon his little ship in the Mediterranean, or making a fire in the chill of the island on which the boat was finally wrecked, we hear him leading men to Christ. No wonder he could write of the glorious life that is hid with Christ in God. No wonder he knew the power of a conscious filial relationship to God. No wonder he experienced fellowship with the living Christ.

### PRAYER

Gracious Father, many Christians are beholding the scarred hands and wound-

ed side of Jesus. May we also hear Him speak the message of peace. May we hear His commission to us. May He breathe upon us and may we receive the Holy Ghost, that we may passionately plead with men to turn from dead works to serve the living God. May we be clothed with a measure of His authority. "As the Father hath sent me, even so I send you," said Jesus. In His name we offer our prayer.



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HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling Out—  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
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SHOP AT HOLMES**

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Department Store

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## Quickest Way to Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

**A GOOD** Children really like for their Laxative mothers to give them Syrup of Black-Draught because it tastes so good. And it is good for them because it is made of reliable, dependable extracts of senna and rhubarb (U. S. pharmacopeia). Cinnamon, cloves and sugar syrup are put in to make it pleasant-tasting. Give your little ones SYRUP OF BLACK-DRAUGHT. Sold at drug stores in 50-cent bottles.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## In Memoriam

### REV. D. N. FOOSE

Rev. D. N. Foese, who met such a tragic death, at the railroad crossing, near his home in Tchula, Sunday afternoon, was born in Vicksburg, December 24, 1846, the son of Peter Cooper Foese, of Pennsylvania and Caroline Moser Foese, of Alsace Lorraine. When he was one year old they moved to Lexington, where he resided until 1886.

He entered the Confederate army, though a mere lad, the last year of the war and made an enviable record. He attended national, state and county reunions where he enjoyed the fellowship of his comrades and filled some important offices.

He was a valued member of the Methodist ministry, with eight years of active service in his earlier days, after completing his ministerial studies at the Southern University, at Greensboro, Ala. Since then he has held local connections with the North Mississippi Conference and deemed it a great joy to serve his fellowman. He has been superintendent of the Methodist Sunday school for forty years and as a token of love and appreciation of his services, so freely given, a beautiful memorial window was presented and dedicated to him, by the Sunday school, soon after the Methodist Church was completed.

He married Miss Hettie Jackson, daughter of John Anderson Jackson and Susan Zellicoffer Jackson, of Kosciusko, and to this union were born eight children. Mrs. W. N. Duncan, of Tunica; Mrs. Joe Brewer, of Kosciusko; Mrs. J. T. McCafferty, of Lexington, and S. J. Foese, of Tchula. Mrs. Bessie Whitehead passed away in 1926 and three children, Maud Adelle, Dan N. Jr., and Floyd Zellicoffer, died in early youth.

Mr. Foese has been connected with the hardware business for years. While living in Lexington the firm was known as Foese and Hooper. He moved to Kosciusko in 1886 and resided there until 1898, when he moved to Tchula. During all these years, he has taken an active interest in church, social and civic affairs, holding important places and being associated with his son, S. J. Foese, in the hardware business in Tchula.

His death removes the last charter member of the Tchula Masonic lodge.

Surviving are his children, Mrs. W. N. Duncan, of Tunica; Mrs. Joe Brewer, of Kosciusko; Mrs. J. T. McCafferty, of Lexington; S. J. Foese, of Tchula, and a brother, Charlie Foese, of Louisiana. Also fifteen grandchildren and two great-grandchildren. Two of his sons-in-law, Revs. W. N. Duncan and J. T. McCafferty, occupy prominent places in the North Mississippi Conference and were present at the funeral, which was held at the Methodist Church, Monday afternoon. Rev. J. J. Baird local pastor had charge, assisted by Dr. A. T. McIlwain, presiding elder of the Greenwood District. Dr. J. W. Ward, of Greenville offered prayer and a short eulogy was paid by a comrade in arms, Gen A. F. Howell, of Durant. Other ministers in attendance were: Rev. A. R. Beasley, of Minter City; Rev. J. M. Bradley, of Greenwood, Rev. W. B. Baker, of Durant; Rev. A. J. Henry, of Sunflower and several laymen. The pall bearers were: Carl Fincher, Dudley Morgan, Wilbur Marshall, Guy Sharpe, Frank Gwin and Courtney Perry. Interment was held in Kosciusko, by the side of his wife, who passed away in 1903. Truly a good man is gone.

As a mark of respect the city school was dismissed at noon and the business houses were closed during the hour of funeral services.

MRS. J. M. BEDWELL.

### A TRIBUTE

Our Heavenly Father called to her eternal home Feb. 27, the sweet spirit of Mrs. Velma Fulton. She was born in 1891. Her parents were Mr. and Mrs. Sam Miller. She was married in 1913 to Mr. Buford Fulton; to this union were born eight children, six still living. She joined the Methodist Church in early girlhood, remaining a consistent member these many years of mortal life allotted her.

She was a woman of winning personality, to know her was to love her. She was a devoted mother, her Christian life a blessing to her household, and to those with whom she was associated. During the long days and months of suffering her deep faith in the abiding presence of her Lord, enabled her to endure excruciating pain, gave strength to greet friends and loved ones with smiles and tender words.

She was ever a faithful member of the Woman's Missionary Society, inspiring

and enriching other lives because of her earnest and loyal service. We shall miss her as we work together, trying to fulfill the last command, "Go tell the glad tidings to others." We extend to her loved ones our deepest sympathy in their bereavement—we, too, sorrow with them. We believe she has entered into a realm of bliss, where there is no more pain, sorrow, tears, no more death—only "Life Eternal!"

"There is no death—what seems so is transition;

This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portals we call death.

There is no death! An angel form  
Walks o'er the earth with silent tread;  
We bear our best loved things away,  
And then we call them 'dead.'

And when he sees a smile too bright,  
Or heart too pure for taint and vice,  
He bears it to that world of light.  
To dwell in Paradise.

Born into that undying life,  
They leave us but to come again;  
With joy we welcome them, the same.  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread!  
For all the boundless Universe  
Is life—there is no death!"

Committee:

MRS. G. W. MARS,  
MRS. JERRY GILLIS,  
MRS. EFFIE BRANTLEY,

## Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sias-tex) —Must fix you up or money back, Only 75¢ at druggists.

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## Skin Torment

Itching, roughness,  
cracking, easily relieved  
and improved with  
soothing -

**Resinol**



## ADVICE TO WOMEN



Mrs. Susie Hamilton of 1636 Walnut St., Shreveport, La., said: "I had cramps and pains periodically. I also had frequent headaches. Dr. Pierce's Favorite Prescription helped to rid me of the feminine weakness; in fact, helped me in every way. I also gave it to my two daughters when they were developing and it built them up wonderfully." All druggists.

New size, tablets 50 cts., liquid \$1.00.

## Church Furniture

Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue

**BUDDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

## A GOOD PRE-EASTER BOOK

By J. L. Decell

Weeks immediately preceding Easter are of great spiritual significance to all Christians. Passion Week holds particular values for our study and meditation.

Dr. Edward J. Rees, B.D., Boston University, now pastor at Washington, N. C., has written an excellent study on "Christ Speaks from Calvary." The Voice that speaks through these ten chapters is no uncertain or confused voice. Christ on the Cross has a message for the individual, and the social, moral and spiritual life of our day.

There are ten helpful chapters in the book. We start with "Christendom Looks Toward Calvary," and "Palm Branches

or Crossbeams;" and these are followed by seven chapters on "The Seven Words of the Crucified One," which were spoken "above the clouds of horrors and sorrows" of the destiny-laden hours of His sufferings on the Cross. In the last chapter we are left with a Reigning and Immortal Christ.

The Cross of Christ radiates currents of life which course the centuries. Therefore, apt illustrations may be found within the present which enforce the meaning of His Words, Will and Ways. Dr. Rees makes his reader realize that the Cross of Christ is a vital force in the life stream of the world today by his interesting interpretations, and appropriate illustrations from current life.

Perhaps the fifth chapter on "The Soul of Sonship and Mirror of Motherhood" touches a tender chord of Calvary not so generally emphasized. Young people who contemplate marriage, new home makers, and others, will do well to study this "Voice."

The book is a worthy devotional study of a great theme. Its reading will bring inspiration and guidance for life and an enlightened understanding of "The Man of Sorrows" and "The Lord of Life." Its price being only \$1 places it within reach of clerical and lay hearts who wish to listen anew to "The Voice of Christ Speaking from Calvary." Order from Whitmore and Smith, 810 Broadway, Nashville, Tenn.

## MILESTONES OF THE GREENWOOD DISTRICT

(Continued from page 12)

wide evangelistic rally held in Jackson recently. There was also a large representation from the laity of the district. One of the secrets of the success of this great rally is the popularity of our beloved bishop. No bishop has ever more completely won the whole-hearted esteem and co-operation of our people up here than has Bishop Dobbs. He is every inch a gentleman, and, mark you, there are lots of inches of him.

Brother W. J. Dawson, our pastor at Itta Bena, is in the midst of a most successful year. He is having unusually large audiences at both morning and evening services. Itta Bena is one of our choicest small stations, and this prophet, recently from South Mississippi, is filling it with honor.

The charges of the Greenwood District are making an effort to raise half of their benevolences by Easter. Several have already made great headway, with Brother S. A. Brown, of Drew, very probably in the lead. Brother Brown has a fine knack for collecting the claims made upon his church. This is due, at least in part, to

the esteem in which he is always held by his people. We shall endeavor to give a list of the charges succeeding in their benevolence campaigns in our next report.

No finer four years' work has been done in the district than that of the last quadrennium at Inverness and Isola, where Brother W. I. Henley is pastor. Brother Henley is one of our very strongest and most popular young pastors, and we are hoping that he remains in our district next year. He would do credit to any pulpit in the Conference.

Personal nomination for the most beautiful town, name: Winona. And this fair city is as beautiful as its name. Here they have a beautiful church, a beautiful parsonage, and a beautiful, godly family in it. The technical head of this family is the Rev. W. H. Mounger. We are hearing some enviable reports of his fine work there. Brother Mounger is among our Conference's best equipped and deepest men.

## EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add

materially to your profits — Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.

METAL SPONGE  
SALES CORP.

John W. Gottschalk, Pres.  
2726 N. Mascher St.,  
Philadelphia, Pa.



The Little  
Fellow that  
does the  
BIG Job

**GOTTSCHALK'S**  
THE ORIGINAL  
METAL SPONGE

## TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

Lydia E. Pinkham  
TABLETS

## ... Here's a Lamp Every Home Needs



Here's a most sensible, practical lamp for any room in the home. You can turn it up or turn it down, to do the work of three lamps, to accommodate the eyes of young or old. In addition to these three stages of INDIRECT light, this handsome lamp also has three globes, as illustrated, providing DIRECT light, which work from a separate switch. Just the lamp you've been waiting for!

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SMALL MONTHLY  
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New Orleans Public Service Inc.



# Christian Advocate

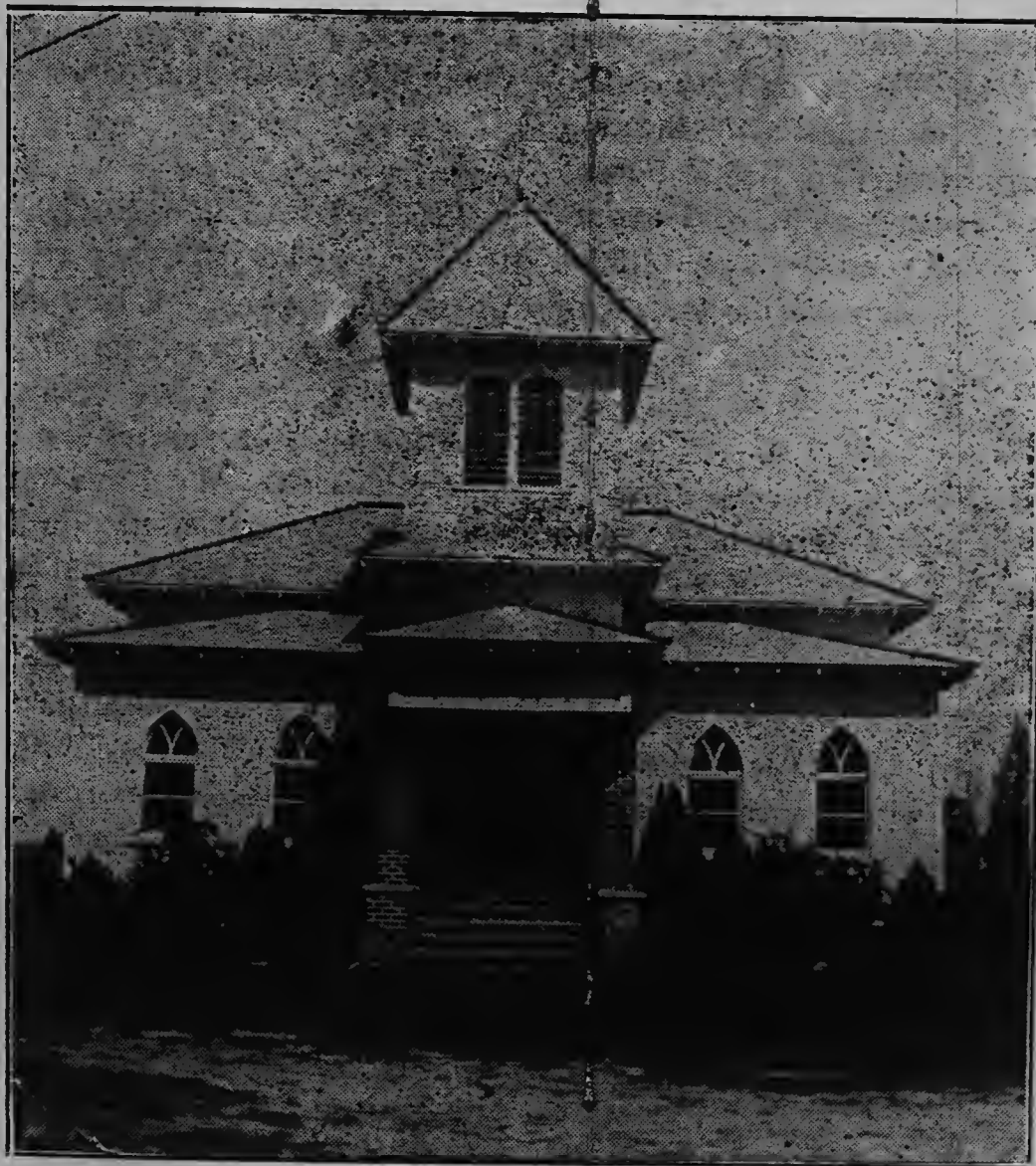
NEW ORLEANS

Vol. 82—No. 15.

NEW ORLEANS, LA., THURSDAY, APRIL 11, 1935.

Whole No. 4126.

HEFLIN (LA.) CHURCH



This church, built some time ago, was dedicated by Bishop Dobbs on Sunday, April 7.





# Wallet of the Week



GARRETT BIBLICAL INSTITUTE, located at Evanston, Ill., has just announced a gift of \$235,000 by Senator J. E. McMurray, chairman of the Acme Steel Company, Chicago. The Institute is the Methodist theological seminary in Evanston, and this gift with others, according to President Smith, has enabled the Institute to reduce its indebtedness by \$425,000 in the last fifteen months.

\* \* \*

SIR JOHN SIMON WHO HOLDS OFFICE in the present English Government, said recently that the cause of the rearmament of the world is due to an impaired international confidence, and that it is absolutely necessary to increase the sense of security among the nations. He said: "I am under no illusion as to the difficulties of our task (his mission to Berlin), but any measure of success would be not only a contribution to the appeasement of Europe, but would be the opening up of renewed possibilities for that arms agreement for which we have striven so long."

\* \* \*

IS HIS HAT IN THE RING? is the caption of a news comment in Zion's Herald for March 27. The comment says, in substance, that Mr. Hoover's persistent emphasis upon individualism has made him utterly oblivious of the fact that we have arrived at a collective type of society whether we like it or not. The concluding statements are: "But Mr. Hoover is a man of yesterday. However much of a gentleman he may be, or however skillful in engineering, he lacks the capacity for progressive thinking in economics. No greater calamity could befall the Republican Party than to nominate him again for the position of chief executive of the nation."

\* \* \*

THE TENANT FARMERS of Arkansas have recently found their way into the headlines, on account of troubles growing out of an organization of the share-croppers for resisting, as it is said, exploitation by plantation owners. A Federal Government official is quoted as making the statement: "Conditions among the share-croppers are the worst I have seen anywhere in the world, except in certain parts of Russia." It is probable that much that is being said is untrue, and some of the moves on both sides may be unwise; but it is certainly a time when sober thinking and a just and discriminating attitude towards the whole problem can render real service to society where these issues have been raised.

THE FEDERAL TRADE COMMISSION, according to the Scottish Rite News Bureau, is bringing various advertisers to book for false and fraudulent statements tending to deceive buyers of their products. It appears that when complaints are made, the Commission investigates the case and, if the charges are sustained, a "Cease and Desist" order is issued to the Company so charged. It is likely that such activity might be made embarrassing and even oppressive, particularly if the complaint originates with a competitor; but we believe that the effect of such censorship honestly exercised should be wholesome and helpful in many directions. We do not believe that the use of the public prints, the radio, or the mails should be permitted to those who wilfully undertake to mislead the people.

\* \* \*

THE CONVICTION OF DOCTOR MACHEN by the Brunswick Presbytery has been announced in press dispatches. While we have no ecclesiastical responsibility for either Dr. Machen or for the verdict, we do have, we trust, a Christian interest in the question of justice for a fellow minister and a sister church. We have not the information for a constructive criticism; but we do feel regret that the question of the Christian experience and loyalty of the great missionary enterprise of the church should be subject of public discussion, even though it be upon a basis which is not true. The conviction of Dr. Machen, as we understand it, is upon the question of his insubordination to his Presbytery; and the missionary is only an incident in the trouble.

\* \* \*

THE CASE OF THE SCOTTSBORO, ALA., NEGROES has been sent back for a new trial again. This is the second time that the Supreme Court of the United States interposed and both times on account of the violation of the Constitution in arbitrarily and systematically excluding Negroes from jury service. This case has achieved a nation-wide interest as a racial contest, and quite a little feeling North and South has been aroused. It seems that whatever may have been the facts in the case, that they have been overlaid by the controversy and its publicity. We do not pretend to counsel anyone as to the facts of the case, for we do not know them; but it seems to us that it is likely that feeling has reached such a stage on account of the agitation, that it would be wise to try it next time on a change of venue—move it to some place where it can be tried on the merits of whatever the facts are.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY APRIL 11, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### SACRED FIRE OF METHODISM

In Doctor Scott Lidgett's impassioned plea for an adequate response to the effort to secure the permanence of Wesley's Chapel in London, he made a statement which is not more applicable to that historic shrine than it is to the whole Methodist movement throughout the world. He said: "A temple like this means a perpetual hearth upon which the sacred fire glows. Methodism is nothing unless it is aglow, not only with fervor, but with the unalterable certainties of the Gospel." In the last sentence of this statement, one may find the explanation of the rise of the Wesleyan movement; the interpretation of Methodist progress; and the guarantee of Methodism's future. The movement inaugurated by Mr. Wesley has undergone many modifications in the course of these two centuries of its existence. Many of these changes have resulted from an almost unbelievable economic and social progress, by which the plane of thought and action throughout the entire world has been raised. Some may think that the Church has clung to a primitive type of revivalism to the defeat of its own popularity and power. But Methodism is not just another form of ecclesiastical administration, or body of doctrinal teachings. It has a distinctive message and it occupies a unique place among the ministries of the Christian Church. Mr. Wesley described it as a "strangely warmed" heart, and the repetition of that experience in others millions of times since, has brought the church its prestige, its power and its outlook. The glowing heart is a chapter of Methodist history which has been translated into the experience and must be written into the biography of every true follower of John Wesley. It may be old-fashioned and primitive, but it has not lost its power to help the soul in its struggle toward God. Out of that fact, has been developed the certainties which have made us a great people; and without the glowing heart, the radiance of our crown will soon disappear. As followers of Wesley, let us see to it that the sacred fire is not extinguished on our Methodist altars.

### STABILIZING THE ADVOCATE

One-third of the Conference year has gone, and we are now at the period which will determine the success or the failure of the Advocate cause for this year. In the next few weeks, many pastors will be presenting the appeal for the Advocate; and they will need to know the facts. At the present moment, the situation is as follows: Fifty charges and one individual have pledged a total, through their budgets and otherwise, of \$1,739.50. Of that sum, \$594.50 has been paid already. One hundred and two subscriptions were received from pastors from December 1 to 5, at one dollar each. Since December 5th, 158 subscriptions at \$1.50 have been received. That gives us a financial total of \$2,078.50, on which we have received \$933.50 in cash.

We are doing our best to make the Advocate serve every interest of the church, and we are sparing no effort to lift it above a commonplace rank in its quality. We are confidently expecting a great response in behalf of the Advocate; that every dollar of indebtedness will be wiped out; and that the current expenses for the year will be met in full. To that end, we feel sure that we are going to have the absolute loyalty and support of every pastor in our three Conferences: It is often said that "comparisons are odious" and it may be so, but they are also informing and inspirational. The Southern Christian Advocate, organ of the South Carolina Conferences, is in the midst of a campaign for approximately 9,000 subscribers. The figures of March 22, showed that five of the twelve Districts had already secured their allotments, and a total of 8,444 subscribers had been sent in from the two Conferences. South Carolina has 151,183 Methodists, while there are 210,059 Methodists in our constituency, and the price of the two papers is the same. A similar campaign is being conducted for the North Carolina organ, with the slogan, "Every Board of Stewards 100 per cent Subscribers to the Advocate." On March 28, 114 of the 518 pastoral charges were able to qualify under the slogan. A campaign for new sub-

scribers was conducted throughout the State, and every District had a campaign leader. Subscriptions were taken for half a year where a whole year could not be secured. On March 28, 3684 new subscribers had been reported. These are simply indications as to methods for making the campaign effective. We know that such interest and effort in our territory would result in giving a tremendous impetus to the Advocate cause; and we believe that 10,000 subscribers could be added in thirty days. The price of the North Carolina Advocate is \$2.00 per year; 97 charges reached their quotas; 29 charges doubled the quota; 15 trebled it; six quadrupled it; and one secured seven times its assignment. We would like to see every District appoint a captain; assign a quota to every charge; and for once do a thorough piece of work for the rebuilding of the fortunes of the paper.

#### APPOINTMENT AT JONESBORO, LA.

Notice is hereby given that Rev. G. A. Morgan of the Central Texas Conference is transferred to the Louisiana Conference and is stationed at Jonesboro, the change to become effective immediately.

*Hoyt M. D. L.*

#### REV. C. M. CROSSLY DIES

We regret to record the death of Rev. C. M. Crossly, a superannuate member of the Mississippi Conference, at Newton last Friday. The funeral was held at his home in Newton and the body was taken to Philadelphia, Miss., for burial.

### Contributed Editorial

#### THE DANGER OF A SOFT RELIGION

By Rev. M. M. Black

Perhaps there has never been a time when the temptation to live a life of ease and self-indulgence was greater than it is today. We live in an age of marvelous progress in the way of material inventions and scientific discovery. Comforts and luxuries have multiplied, and the ordinary working man of the present enjoys manifold advantages and blessings which even kings and princes in other days would have coveted.

One result of all this multiplication of material satisfactions is the development of an attitude of softness-avoidance of anything involving hardship or sacrifice. Such an attitude, if persisted in, produces weaklings in business and in society, in Church and State. Men and women who are not willing to bear any crosses, or suffer any losses for the sake of righteousness and truth and justice and brotherhood will never build the Church on enduring foundations, or advance the cause of Christ.

The Master makes it clear that self-denial is one of the fundamental laws of discipleship. It is not an obsolete virtue, but a necessary element in all Christian living. The first meaning of self-denial is renunciation of our own will for the will of Christ, however much that may involve. It means acceptance of his rulership and guidance in all the affairs of life. We belittle the meaning of self-denial when we think of it merely as doing without a few luxuries, or leading a strict manner of life for a few days, or a few weeks, as for example, during the forty days of Lent. Christian self-denial means far more than fasting on Friday, or doing without a few glasses of soda-pop for the sake of the orphans or the mission cause. It involves nothing less than the complete dedication of our powers and talents to the service of Christ.

Men and women of the world and also pleasure-loving church members want their own way, and multitudes are going in the broad road that leads to destruction. They want to spend money on themselves and their families. They say: "Why should we give our money to the Church, when we would rather spend it on picture shows and dances, or autos and bridge parties, on wine and beer, and the best the market affords in the way of food and clothing?" "Why should we go to Church and Sunday school, when we would rather lie in bed, or go fishing and picnicking, or joy-riding?" Thousands follow this course, and since they are not willing to forsake pleasure or gain, and put Christ first, they drift on downwards without ever learning the meaning of vital religion, or without contributing anything worth while to society. They are little more than useless parasites, and when the end comes they will be weighed in the balances and found wanting.

#### THAT PASTING ATTACHMENT

Various inquiries have been made as to the possibility of fastening the sheets of the Advocate together. We are glad to say that we have received the invoice of the part and we hope that even the issue in which this notice appears may be a better answer to the many inquiries that have been made.





# The Forum



## INDIFFERENCE

By Judge Percy Bell

Among the many problems which today confront the Church and those interested in its welfare, whether occupying the pulpit or the pew, one of the most outstanding is that of the indifference of the church members as well as the general public towards the church, its institutions and its work.

Active opposition stimulates effort. There is a certain zest in combating an open, avowed and active opponent, but a contest with absolute indifference is one of the most baffling of all human endeavors.

There is no active opposition in our country to the church as an institution. No one fights it, no one advocates doing away with it and by that same token no one seems impelled to fight actively for it. In the United States as a whole less than one-half of the inhabitants are nominal members of the church; judging by observation not one-half of the nominal members attend church and not one-half of those attending are sufficiently interested to support it financially or do any work for it. In other words, assuming a population of one hundred and twenty million, not sixty million belong to the church, less than thirty million attend a church at anytime, and less than fifteen million actively support it. Put it this way: seven out of eight people are apparently unconcerned as to whether the church is supported or attended or not.

The remarkable thing about it is, that most of those comprising the seven-eighths of the population, if approached, will promise to come to church and then dismiss it from their minds. This is especially true concerning those who are nominally members.

Most people find money for their automobiles, silk stockings, tobacco and moving pictures or the other things which they want and are really interested in, but it is pathetic to see how few members of the church are contributing to its support.

Such indifference is the deadliest foe to the church, but as to its existence there can be no question. Indifference like a dewless night hath gripped the land from sea to sea.

The statement of this condition suggests two interesting questions; first, Why the indifference exists? second, How can it be overcome? Speaking for myself only, I believe that the indifference exists

because of the great attractions that more worldly matters have for the average citizen and from his lack of conviction that the church really offers much to him. If he believed, from his observation of the lives of members, that the church was giving them great happiness and great peace of mind and materially affected their lives for the better, and if he found attendance pleasant he would very probably attend.

Men pay for the privilege of attending a luncheon club. It is a remarkable fact that during the period of this present depression the luncheon clubs are about the only things that have held their own on membership and attendance. The programs of luncheon clubs are evidently interesting to them who attend and the companionship must be pleasant or the clubs would die out.

There is a certain perfunctoriness about church attendance and a certain lack of vitality among those who do attend which, coupled with the fact that it is very difficult to distinguish between average citizens who are church members and average church members so far as daily life is concerned, seems reasonably to account for the public indifference. It would certainly be worth trying to cultivate a spirit in the church which would sharply distinguish it, and to insist more than we do insist upon the maintenance of proper standards by the members. Possibly if this were done we might make the institution seem so desirable that many of those now outside would feel that it would be worth while to join and share in its privileges.

This is suggestively written and purely as the views of the writer and with the earnest hope that anyone who may have a solution for this perplexing problem will present it.

Greenville, Miss.

## NOTICE TO PASTORS OF SEASHORE DISTRICT

I have arranged for the preachers and those in the car with you to cross the river at Pascagoula on April 24 and 25 without cost to any of you. Just write your name on a slip of paper, you need not write the names of those in the car with you, hand the slip of paper to the man on the bridge and wait for him to find your name on a list I will give him and he will pass you over free.

W. F. BAGGETT.

Kreole, Miss.

## HEFLIN METHODIST CHURCH DEDICATED

In 1920 Rev. A. L. Harper, then pastor of the Ringgold, (La.) charge, began an afternoon appointment at the Village of Heflin, Louisiana.

With careful attention, untiring efforts upon his part, and zeal and determination on the part of the local citizens, a Methodist Church was organized, with 18 members.

Mr. and Mrs. Derrell Goodwin, and Mr. and Mrs. J. Bacon of the Heflin community being the oldest members of the church at its beginning.

Brother Harper was succeeded in this work by Rev. David Tarver, for one year; Rev. T. J. Holladay, four years; Rev. W. W. Perry, two years; and Rev. P. B. McCullen, three years. It was in November, 1934 that the writer was appointed to the charge and under his leadership the church was cleared of debt.

The church is a modern little Chapel, and has four Sunday school rooms, with a lovely auditorium, seating about 250 people. The organization is complete in every detail, and carries on its work according to rule, paying all of its obligations when due and never running behind with any part of the program of the church.

This is made possible by the unified effort upon the part of the local congregation under the very efficient and effective leadership of the local Board of Stewards, composed of the following: E. Thomas, Superintendent of the Sunday school, D. H. Pace, L. F. Pace, and Harold Smith. They are assisted in this fine work by all the people of the community.

The church was dedicated on Sunday, April 7, by Bishop Hoyt M. Dobbs, assisted in the service by Rev. T. J. Holliday, Rev. W. W. Perry, Rev. P. B. McCullen, and the Presiding Elder, Rev. Louis Hoffpauir.

L. F. Pace, chairman, on behalf of the Board of Stewards, presented the church for dedication.

J. F. DRING, P. C.

## SEASHORE PASTORS' SCHOOL

The date of the Pastors' School to be held at the Seashore Methodist Assembly Grounds, Biloxi, Miss., has been set for July 1-6, 1935. The change from the original date was caused by the inability to get the faculty desired at that time.

Bishop Hoyt M. Dobbs, Shreveport, La., and Dr. Edwin Lewis of Drew Theological Seminary, Madison, N. J., will be the platform speakers.

The faculty and the courses to be offered are as follows:

"The Teaching of Jesus"—Dean R. E. Smith.

"Church Finance"—Dr. Boyd M. McKeown.

"Program and Administration of Circuits"—Rev. Horace M. King.

"Leadership of Mission Study Classes"—Mrs. B. W. Lipscomb.

No undergraduate courses will be offered this year.

Will all interested please put these dates in their calendar and plan to attend. We are confidently expecting the largest attendance we have had in years.

Sincerely,

REV. IRL H. SELLS.

Jackson, Miss.

## CHANGE OF DATE

On account of local conditions at Leland, the date of the Greenville District Conference is changed from May 9, 10 to May 7, 8.

J. R. COUNTISS, Presiding Elder.

## APPORTIONMENTS ACCEPTED

The North Mississippi Conference, through its individual charges, has set for itself a worthy goal of progress. While figures are sometimes dry, they seem to me to be most interesting in this case when they indicate to us a spirit of progress, faith and a new morale among our people.

The charges of the Conference have assumed a quota for General and Conference work of \$52,840.50. This represents an increase of \$16,990.71 over the total payment last year, which was \$35,849.79. In percentage the increase in the assumption for this year over the payment of last year is 47.3 per cent.

Aberdeen	\$2,927.42	48.7%
Columbus	2,731.22	49.6%
Corinth	2,284.88	36.6%
Greenville	2,496.50	32.5%
Greenwood	4,377.76	80.6%
Sardis	2,172.93	43.4%

While the percentage of increase is large, the goal is not an unreasonable or impossible one. The presiding elders, without exception, report that the charges have accepted their self-assumed quotas seriously, and with seeming determination to pay in full. It is beginning to look like financial recovery and advance in our benevolent work. Let us hope so.

A. Y. BROWN.

There is no sentiment in life more valuable than that which sees in difficulty an obstacle to be overcome and mastered.—W. T. Maxwell.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

there that he wrote the ill-advised confidential letter to Bishop White of the Protestant Episcopal Church, in Pennsylvania, in which he proposed the uniting of the Methodist Church with the Episcopal Church.

It may be admitted that the correspondence with Bishop White was a piece of tactless presumption and unwisdom upon the part of Dr. Coke; but it is in exact harmony with a similar correspondence which he had with the Bishop of London, March 29, 1799, in which he proposed the reuniting of the Methodists of England with the Church of England. Dr. Coke was always attached to the Established Church; but his own interpretation of the correspondence with Bishop White is: "I did verily believe then, that, under God, the connection would be more likely to be saved from the convulsions by a union with the old Episcopal Church, than by any other way." The negotiation with Bishop White was not known to the Church until nearly twenty years afterward, and then it came out as an attack upon Dr. Coke. Such was the situation which the Methodists of America faced as they approached the first General Conference in 1792.

This brings us through the organization period of the church, and to the beginning of an era of strife which marked the years to follow. The ecclesiastical sky of the church was already overcast; but the organization and its leadership were fairly well established in the confidence and esteem of the people despite the hue and cry raised against Asbury and the Council. The Church that began as an organized revival in 1784, had witnessed a wide extension of its geographical boundaries; and the eight years of its existence had netted a gain in the membership of more than fifty thousand, three and one-third times the original foundation of fifteen thousand with which it began.

\* \* \*

## CHAPTER IV

### ADJUSTMENT AND POLICY

The Wesleyan movement, as we have seen, originated within the Church of England, and it was developed without denominational appeal or purpose. In its inception it was an evangelistic enterprise undertaken by Mr. Wesley, on behalf of the poor and the unchurched folk who were not included in the program of the existing churches. Following the quickening of his own spirit, his soul yearned for the salvation of the religiously destitute people of London; and the move-

ment soon grew into a concerted enterprise which covered the whole of the British Isles. The movement in America came into being through the labor of uncommissioned and unrelated individuals; but it was simply a transfer of the aims and methods of the Wesleyan Revival. In 1773 the American societies voluntarily placed themselves under the direction of Mr. Wesley, and they formed a part of the Wesleyan movement until the outbreak of the Revolution made the continuance of that relation untenable. When it became necessary for Mr. Wesley to set up an independent ministry for the American Methodists, he made it plain that he desired no more ordinations than were absolutely necessary to meet the emergency which had arisen on account of the war. One may venture the assertion, therefore, that from 1739 to 1784, a period of forty-five years, no great body of Christians was ever more nearly without a denominational tie, or was more dependent upon a spiritual bond for its unity.

It was manifestly the wish of the Methodists to maintain the spiritual ideal with which they began, and to escape as far as possible entanglements which might militate against their evangelistic effectiveness. But no sooner was an organization effected than they found themselves forced into a defensive position. Every instance of opposition, the larger sense of social responsibility, and the new incentive to spiritual adventure—all conspired to establish a denominational consciousness, and to give the new church a direction which its very independence made inevitable. The preachers left the Christmas Conference with a sectarian feeling which had not been possible before; and the desire for ecclesiastical independence, which brought affairs to the crisis of 1784, was naturally reflected in the progress of the church. The attacks which had been largely directed against persons and methods became attacks upon the church. A few days before the opening of the Christmas Conference, Dr. Coke was in Cambridge, Maryland, and he says: "In this town, which has been remarkable above any other for persecution, there arose a great dispute whether I should preach in the house or not. The ladies in general were for it, but the gentlemen against it, and the gentlemen prevailed. Accordingly the church door was locked, though they have had no service in it, I think, for several years; and it has frequently been left open, I am informed, for cows, and dogs, and pigs. However, I read prayers and preached at the door of a cottage, to one of the largest congregations I have had in America." Such affronts would necessarily accent-

uate the denominational feeling of the Methodists and would array them against all exhibitions of bigotry and conceit.

Another factor which contributed to this trend of feeling was furnished by the more definite social responsibility of the organized church. This was brought forward at once by the struggle which arose over slavery. In this connection, the minds of the people turned to means for making their social ideals more effective. In Dr. Coke's American Journal, we find: "Many of our friends and some of the great men of the States, have been inciting us to apply for Acts of Incorporation, but I have discouraged it, and have prevailed. We have a better staff to lean upon, than this world can afford." This probably means that there were those who felt that a measure of legal establishment would advantage the Methodist cause, but Dr. Coke wished to avoid such entanglement. This same social issue led the bishops to make a personal appeal to General Washington at Mount Vernon; to interview the Governor of North Carolina; and to formulate petitions to be presented to the legislatures of both North Carolina and Virginia. Dr. Coke gives the name of Mr. Finney who was one of the committee to form the petition in Virginia; and he says that it was to be presented in the House of Delegates by Harry Fry, a member from Culpepper County. The feeling of social responsibility inspired the address, also, which the Conference of 1789 directed the bishops to convey to President Washington and the new Government.

The almost passionate devotion of the people to the democratic philosophy of the new Nation made them sensitive to even an appearance of encroachment upon their liberties, or to the least intimation of autocracy. This sensitiveness came out in connection with an incident at the time of Mr. Wesley's death. Dr. Coke's devotion to Mr. Wesley was shown in many ways; but particularly in the tenderness and exquisite grace of the dedication of his American Journal: "Honoured and very dear Sir, PERMIT me to lay at your feet the first publication of any magnitude that I have ventured to the public eye. In you I have for thirteen years found a Father and a Friend, and I feel a peculiar happiness on every opportunity afforded me of expressing my obligation to you.

"I know that you hate Flattery, and therefore I must avoid all panegyric. To say but little of you, would derogate from your due; and to do you justice would offend you. I must therefore only subscribe myself, with great respect, Dear Sir, Your Dutiful, Affectionate, and Most Obligated Son, THOMAS COKE."

When Dr. Coke was shown the account of Mr. Wesley's death, as published in a Philadelphia paper, he entered in his journal: "I evidently saw by the account, that it was too true that I had lost my friend, and that the world had lost a burning and a shining light." But when Dr. Coke preached in Baltimore and charged

the American Methodists with "an almost diabolical act" in leaving Mr. Wesley's name off the Minutes in 1787, and with thereby hastening his death, the statement aroused church-wide resentment. It is true that they were such strong words as might not have been used under ordinary circumstances; but the Methodists made no allowance whatever for the sincerity of his sorrow, nor for his personal attachment to his friend. These facts show how quickly the church had acquired a pronounced denominational feeling.

The Christmas Conference failed to anticipate the rapid development of the denominational life of the church; and entirely too much was left to the determination of its leaders and to the benevolent-mindedness of the preachers and people. Within a short time, therefore, the church found itself in the grip of internal troubles which soon reached a critical stage. The slow and cumbersome process of submitting every matter to the Annual Conference for adjudication led to the formation of the Council which failed. The first General Conference assembled under circumstances which caused it to be a distinct reaction against the Council and the bishops—particularly Bishop Asbury. The outlook for the meeting was made all the more ominous because agitation had reached a stage of malignancy and bitterness which might easily bring about a reactionary and a ruinous course for the church. Asbury was apparently in no mood for supplying the leadership which the situation demanded, and he was the chief object of attack besides. Dr. Coke was expected, but he had not arrived and no word had been heard from him. So, at that critical moment, the prospect for the church could scarcely have been less reassuring. We learn from Dr. Coke's journal that he arrived at the home of Philip Rogers in Baltimore, about nine o'clock on the evening before the opening of the Conference, where he found Asbury and some of the preachers. Then follows one of the most striking instances of innocent and unintentional humor to be found in the literature of the church: "They had almost given me up, but intended to spend ten days in debating matters of smallest importance, in prayer, and in declaring their experiences, before they entered on the weightier business, if I did not sooner arrive."

The First General Conference assembled in Baltimore, on the morning of November 1, 1792. Unfortunately no official record of its proceedings was preserved and we are wholly dependent upon rather sketchy unofficial records—the journals and diaries of those who were in attendance, and upon Jesse Lee's *History of the Methodists*. Rev. William Colbert, who was a delegate, says that the rules of order were accepted with very little debate, on the first day; but the tremendous importance of that action is not even hinted at in his placid statement. The masterful strategy of that entire Conference was stamped upon the

(Continued Next Week)



## Mississippi and Louisiana

The Calendar for First Church, Corinth, Miss., lists 17 new members on the last Sunday in March. Rev. E. H. Cunningham is the pastor.

Rev. B. C. Taylor sends a cheering report from Natchitoches. He says that he has a night congregation equal to his morning attendance.

Rev. and Mrs. Roy Wolfe, of Saucier, Miss., are receiving the congratulations of their friends upon the arrival of a son, Roy Wesley. The happy event occurred March 28.

Rev. W. C. Galceran, pastor at Hollandale, has good prospects of paying off the debt there, when Bishop Dobbs will be asked to return for the dedication of that building.

Brother R. E. Rushing reports a fine meeting just closed at West Monroe, La. Rev. Martin Hebert, the pastor, was assisted by Rev. D. L. Coale, one of our general evangelists.

According to Dr. Countiss, installments have been paid at Indianola, Leland, Greenville, and Cleveland; and Clarksdale is at present in a campaign to raise a substantial sum to apply on its indebtedness.

The Epworth League at Weir, Miss., is doing splendid work. The League at that place will be the host of the next Union meeting, according to Curtis Nabers, and the local League will furnish the program.

We regret to report the illness of Dr. Briscoe Carter recently. The information reached us indirectly and we do not know the seriousness of his attack, but we hope that he is well on the road to recovery by this time.

Rev. J. B. Grambling, pastor of Epworth Church, New Orleans, announces a revival meeting for the two weeks following Easter. Rev. D. L. Coale, one of

our general evangelists, will arrive April 22 and will assist in the campaign.

Rev. W. C. Galceran, Jr., is happy on account of the payment of all indebtedness against the church at Dublin, the church being dedicated by Bishop Dobbs on the evening of March 31. The parsonage has been reroofed and redecorated also.

Boyle, Arcola and Duncan have caught the stride of improvement in decorations and new roofs, which seem to be the order of the day in that section. Yet, the intoxicated reporter says, "We have nothing to cover up in the Greenville District."

Dr. Countiss says of Bishops Dobbs' recent visit to the Greenville District: "His utterances were worthy of the man and his office. He called at the homes of some of our choice laymen and will find cordial welcome from all when he comes this way again."

Mrs. Walter Towner accompanied Dr. Towner on his visit to New Orleans this week, to the great delight of the young people and the friends of Dr. Towner. We regret that the pleasantness of her stay was somewhat interfered with by the illness of Dr. Towner, which happily was not of a serious nature.

Rev. L. C. Wilson and family, recently appointed at Alco charge, have been received in the good old-fashioned Methodist way—a pounding in which one hundred and twenty-five people participated. It was a joint reception of the Simpson Church and the town of Alco. The information was sent us by a member of the church there, who modestly says, "Please don't."

The Young People's Training Conference for New Orleans was held at Rayne Memorial Church during the past week. Fifty were enrolled for class work, and 32 credits were earned. The teachers

were: Dr. Walter Towner, of Nashville; Mrs. Joe Brown Love, of Baton Rouge; Rev. R. R. Branton, of New Orleans; and Rev. A. K. McLellan, of Alexandria, as "pinch hitter."

Rev. G. A. Morgan, formerly a member of the Louisiana Conference, has been transferred back to Louisiana and appointed to Jonesboro charge, to fill the vacancy caused by the death of Rev. W. S. Henley. This announcement comes from Bishop Dobbs who states that he is to send a man to Bishop Boaz from Louisiana at the next Conference. Brother Morgan will receive a cordial welcome back to Louisiana, where he is greatly beloved.

Bishop Hoyt M. Dobbs dedicated the church at Heflin, La. Rev. J. F. Dring is the pastor, and Heflin is part of the Rochelle charge. A historical sketch of the church appears in this issue.

According to the calendar of the church at Tupelo, Miss., 75 people attended the Standard Training School held there recently. Thirty of them were from the Tupelo church from surrounding towns—Fulton, Mooreville, East Tupelo, Verona, Guntown, Saltillo and Shannon.

The Leadership Training School recently held in Shreveport was a great success. It combined both young people and adults; nine courses were offered; the enrollment reached 350; and 272 credits were given, 83 of which were for young people's work. The instructors were: Dr. J. M. Williams, of Hendrix College; Rev. J. E. Cooper, Pine Bluff, Ark.; Mrs. John Harter, Marshall, Tex.; Mrs. Guy E. Browne, Houston, Tex.; Rev. and Mrs. R. R. Branton, New Orleans; Miss Myrtle Charles, Hendrix College; Miss Elizabeth Brown, Nashville, Tenn.; and Mrs. J. L. Carter, Crystal Springs, Miss.

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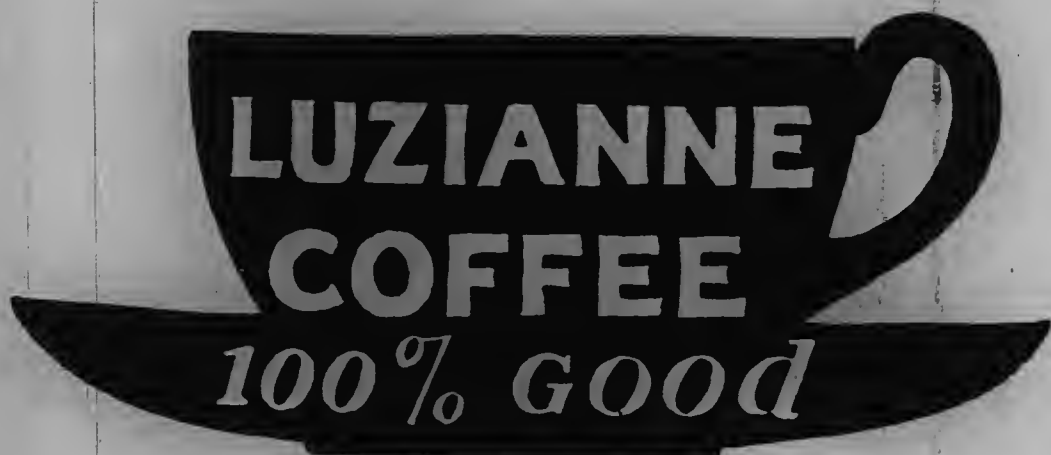
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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

On the morning of March 9, in the beautiful Fullilove-Lyons living room of Keener Hall, Mildred Thibodaux, a former student of MacDonell School, was married to Elzey Matherne, a young man residing in the city of Houma. Miss Thibodaux has been at the MacDonell School for four years. She graduated from the high school department last May and was assisting with the teaching at the time of her marriage.

Elzey Matherne is a member of the Methodist church at Bayou Blue. His mother is an active member of the same church and a leader in the missionary society.

These young people have started a real Christian home and will be of untold value to the work of our church in that field. Incidentally it was the first wedding to take place in the new building.

\* \* \*

In the afternoon preceding the day of the opening of the Woman's Missionary Society of the Louisiana Conference at DeRidder, a retreat was held for officers, district secretaries, committee chairmen and spiritual life leaders of the various districts. Too much cannot be said concerning the value of such a meeting. There was no rush, no business to be transacted and all hearts and minds were free to dwell wholeheartedly on the spiritual. It was a time of thoughtful meditation and heart searching. Mrs. R. E. Smith, in her worship periods; Miss Grace Gatewood, in her message from Dr. Weatherford's book, "Discipleship," and Mrs. Sexton, leading group discussions, were at their best. It seemed as if old times had returned as nearly every one present told of vital experiences in their relationships to their Lord and Saviour. Truly we lived on the

mountain-tops during these sacred hours. It is hoped and urged that this retreat will be followed by others, at least one in each district, so that all missionary women in the Conference may have the opportunity to share in these rich experiences.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. J. B. Haman from Vaiden sends in the following report of a recent meeting at Kilmichael:

The zone meeting convened in the Methodist Church at Kilmichael, opening with a short talk by the new chairman, Mrs. Harold Flowers. A rising vote of thanks was given Mrs. Taylor Everett as retiring chairman.

The devotional was conducted by Mrs. Mounger of Winona, using the sixth chapter of John and bringing to us the thought that even our very small gifts are blessed in the Kingdom.

Mrs. C. G. Boyett of Vaiden told us our duties in a paper on Christian Social Relations.

Mrs. Taylor Everett of Columbiana read a paper on Officers' Training Day. Stewardship was presented by Mrs. Trapp of Duck Hill.

A solo, "Open Mine Eyes That I May See," was rendered by Mrs. Minga of Winona.

A playlet, "The Million Dollar Family," was put on by seven League members of Kilmichael, advertising the World Outlook.

The Spiritual Life Service was conducted by Mrs. J. Perkins of Kilmichael, using Matthew 6:24-31. The theme was: "To Serve Only One Master."

Rev. Mr. Mounger of Winona closed the meeting with prayer.

\* \* \*

Mrs. Wall writes of a recent business and social meeting of the Rosedale Auxiliary.

The usual business routine was taken up and many interesting reports given. These showed that the work is progressing, growing and proving both interesting and helpful. Much comment and praise followed the splendid report of Mrs. Whiteside, the superintendent of Christian Social Relations. Through her

untiring efforts programs to promote good Citizenship have been put on in the public school. One Sunday school has been organized among the Negroes at Star Church. A Woman's Missionary Society among the white people on the Goza plantation has been organized. Numerous letters in behalf of world interests have been written. Our W. M. S. is proud to claim one of the most wide awake C. S. R. superintendents in the entire Conference.

\* \* \*

As many of you are going to study "Orientals in America" I am giving you the benefit of a letter from Mrs. Bradley, who has conducted a very successful class during recent months:

"I bought the Manual For Leaders and modified and abbreviated the plans suggested to suit our own group, but perhaps the most good I derived from it was the long list of available leaflets from which I chose, for instance, the Chinese and Japanese Year Books, published in New York City. I received a big lot of free literature that was helpful. Then I went to the library. The one I especially enjoyed was 'The Paradise of the Pacific.'

"We always began the lesson with current events from the class, which were not at all hard to get and helped to tie the subject to today. No need to tell you how much grown folks are like children in that a beautiful description arouses interest always. We even indulged in love stories to make us understand the Oriental conception of life and duty. 'A Japanese Nightingale' admirably illustrates the way they cling to the past—yet are ready for adventure.

"The lesson itself was assigned to one or two members and an open discussion followed. We had Methodists, Christians, Baptists, Episcopalians and Catholics to join us and take a part. Immediately after we finished the book, the Baptists women bought it and studied the whole book. It is a fascinating story."

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## PASTORS-LAYMEN MEETING OF CORINTH DISTRICT

The pastors and laymen of the Methodist church of the Corinth District, zones one and two, met on April 2, at Ashland, Miss. All the charges in the two zones were represented except two. There were forty laymen and twelve pastors present.

These monthly meetings have a two-fold purpose: the promotion of Christian fellowship among the pastors and laymen of the district, and the sponsoring of such programs as will aid the pastors and laymen in the carrying out of the program of the church in each charge. The program for the month of March dealt with the organization and administration of Christian education in the local church, with special reference to the setting up of the local board of Christian Education, and the promoting of young people's work. The program for April considered the working of the new financial plan in the Methodist church, and the promoting of children's work.

Rev. R. G. Lord, who is the Executive Secretary of the North Mississippi Conference, ably discussed the working of the new financial plan. He also called the attention of the pastors to the observance of Church School Day, on the 7th of April; the Pastors' Conference and Training School, to be held at Grenada, June 10th-15th.; the Young People's Assembly to be held there June 17th-22nd; and he stressed the importance of observing the fourth Sunday of each month as Home and Foreign Mission Day in the Church school. Brother Lord made the statement that when the church ceases to be missionary-minded it will cease to be Christian.

Miss Freddie Henry, who is connected with the General Board of Christian Education as children's worker, was present and presented the children's work in the local church. Miss Henry gave a challenging address on the promotion of Christian Education, in the local churches, for the children. She made an appeal for the placing of the children in a central position in the church, for, says she, "they are the life of our church tomorrow, and the future citizens of our state and nation." Miss Henry challenges the church and its workers to recognize the great opportunity and responsibility that lies in their field of service. Her challenge rings with the clearness of Christ's statement, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."



## Up the Tree Zacchaeus Climbed, to ???

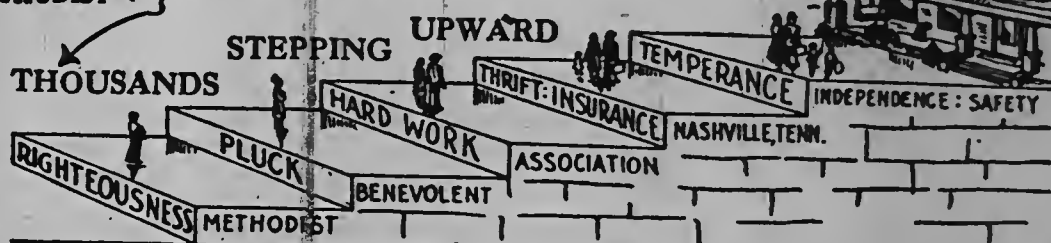
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In the sermon delivered by Rev. L. M. James, of Myrtle, Miss., emphasis was placed on the consecration to the great task of winning souls for Christ. Rev. J. D. Wroten, presiding elder of Corinth District, encouraged the pastors in their work toward reaching the district goals, one of which is the winning of eleven hundred souls into the kingdom of God.

There will be no meeting in May on account of the district conference to be held in New Albany. The June meeting will be at Blue Mountain.

MARTELL H. TWITCHWELL,  
Secretary.

## RUSTON DISTRICT NEWS

The Ruston District Institute for the Stewards held by Dr. Julius Earl Crawford was a great meeting. The Institute was held in the Arcadia Church with a very splendid attendance on the part of the district. There were eighteen charges represented with a total attendance of one hundred and seventy different men and women. The messages of Dr. Crawford were of a very high order and the discussions were very helpful. This Institute ought to result in renewed interest on the part of the laymen and a more intelligent understanding of what a steward in the Methodist Church ought to do. We heard a great many expres-

sions of approval from the laymen who attended. The Jonesboro Church deserves special mention for having a splendid representation over both nights in spite of the fact that they are temporarily out of a pastor.

The evangelistic meetings have already begun in the Ruston District. The presiding elder, Rev. Louis Hoffpauir, was the preacher for the services at Farmer-ville. In spite of several things which interfered the meeting did great good. There were five additions to the church, besides many of the church members were helped by the very fine messages of Brother Hoffpauir. Rev. W. H. Royal, pastor of our church at Haynesville, was the preacher for a meeting which came to a close at Simsboro this past week. We have not heard from Brother Smith about how things went on. There are several meetings scheduled to be held between now and Easter. The presiding elder will be with Brother McLean at Gibsland for two weeks prior to Easter.

The Ruston District has agreed to pay about thirty-nine per cent more on the benevolences this year than it paid last year. Two churches in the district agreed to pay more than assessed. To our church at Minden and Ruston goes this honor. All the work of the Ruston District moves along smoothly under the leadership of our splendid presiding elder.

HENRY BOWDON, Reporter.

## The Methodist Layman

### A MESSAGE FROM THE CONFERENCE LAY LEADER TO THE MISSISSIPPI CONFERENCE

Dear Brethren: There is a brief but timely editorial in the last issue of the Advocate, April 4, emphasizing the importance of recognition by the church of its obligation to make a faithful effort to secure one-half of the accepted apportionments for Benevolences in each district by the time of the district conference. Every steward and interested member of the church should fully appreciate the value of such an effort and co-operate to achieve the goal set by our Annual Conference. Lay leaders of great faith and zeal can inspire and stir boards of stewards to new vision and determination as they realize their responsibilities and duty in leading the congregation to recognize its obligation for a full and proportionate provision of the benevolent claims as voluntarily accepted.

If the new financial plan is to be a success, it is already evident that it will not be by the former or increased budgets, but by such genuine loyalty in meeting obligations voluntarily assumed that one hundred per cent collections will be the rule rather than the exception. Why should not the lay membership of the Mississippi Conference stand out as an example to the entire church in a stewardship type of giving as a result of evangelistic fervor and spiritual power?

The treasurer's report on remittances received for benevolences up to April 1 is as follows:

#### Brookhaven District

Crystal Springs, \$55; Gallman, \$4.70; Hazlehurst, \$100; Meadville and Bude, \$20; Osyka, \$32.25; Utica, \$23.67. Total, \$236.62.

#### Hattiesburg District

Bay Springs, \$21.50; Bonhomie, \$25; Bucatunna, \$27; Hattiesburg, Broad St., \$31.20; Hattiesburg, Main St., \$80; Laurel, Kingston, \$13; Laurel, West Laurel, \$5; Shubuta, \$32.20; Sumrall, \$50; Waynesboro Circuit, \$28.16. Total, \$317.06.

#### Jackson District

Brandon and Pelahatchie, \$45; Carthage, \$26; Clinton, \$17; Fannin, \$47.90; Florence, \$12; Forest, \$20; Jackson, Capitol Street, \$634; Jackson, Galloway Memorial, \$500; Jackson, Grace, \$25.55; Jackson, Millsaps Memorial, \$25; Lena, \$19.60; Morton, \$27.50; Raleigh, \$22; Vaughan, \$55. Total, \$1476.55.

#### Meridian District

Burnside, \$10; DeSoto, \$22.20; Enterprise, \$45; Lauderdale and Electric Mills, \$72; Meridian, Hawkins Memorial, \$53.15; Meridian, Poplar Springs, \$32.10; Philadelphia Station, \$200; Philadelphia Circuit, \$12; Union, \$105. Total, \$551.25.

#### Vicksburg District

Anguilla, \$51.25; Mayersville, \$42.25; Natchez, \$50; Port Gibson, \$21; Roxie, \$36.28; Vicksburg, Crawford Street, \$100; Vicksburg, Gibson Memorial, \$71.69. Total, \$372.47.

#### Seashore District

Kreole, \$46.25; Logtown, \$5; Long Beach and Pass Christian, \$28; Lucedale, \$31; Lumberton, \$25; Moss Point, \$52.95; Saucier, \$65.30. Total, \$253.50.

You will note that the amount paid in during March was \$1,502.69 and the total paid to April 1 amounts to \$3207.45. The total paid to April 1 last year was \$2375.12, or \$832.33 less than for the same period this year. Here we find encouragement.

As the Conference Treasurer, Mr. F. Y. Whitfield, has recently changed his business association, those wishing to communicate with him will please address communications in care of the Merchants & Farmers Bank, Meridian, Miss.

Faternally yours,

J. M. SULLIVAN.

### A STEWARD GETS CONVERTED

Dear Sir:

I have been a steward of the Methodist Church for fifteen years, and regret to say that I have just recently been converted as to the duties and responsibilities that must be assumed and lived up to if we are to be numbered as one of the Master's servants.

It is usually conceded that we stewards are the living example of the "truly converted." I hang my head in shame when I think of the precedent I have established through these long years of spiritual blindness wherein I could have done so much had I not been so dumb.

"The still, small voice" whispered a few questions, "Son, are you loyal to my cause, are you 'really and truly' entitled to call me Father?" I felt a sense of guilt, as if I had been weighed in scales and found wanting.

"Do you co-operate whole-heartedly with all that goes to build up the spiritual life of not only your local church, but the whole body of this institution to

which you belong?" "Do you always work with the Shepherd of your flock, or do you judge him according to your limited standards? and try to dictate his policies and criticize his methods? If you do, resign, repent, and pray for a new vision, for you are not worthy to even belong to the church, much less be a steward, for if you haven't enough Christian charity to be loyal to the Church to which you belong, to support any pastor the Conference sends regardless of your judgment as to his qualifications, and though he might appear weak or lacking it makes the obligation more binding and gives you all the more reason to love and support him, in the name of the Master!" We must not forget that our preachers are only men as we are.

"The preacher has to depend mostly on you stewards for the material necessities of life. Are you doing your very best towards getting the salary your Church has obligated itself to pay him? Are you interested in the up-keep of the parsonage, and do you help in promoting interest in the missionary work that is so vital?" "You say you can't do very much in the way of public speaking or praying, you can at least see that the Church is kept clean, heated, and lighted on time before services?"

"Eat freely of the 'bread of life' the pastor may break for you, but do not become a parasite by depending on him altogether, get the bulk of your food from the Bible, after reading always be still, retire into yourself, so to speak, surrender your will in so far as you can, with a sincere desire to know and love God, and I am convinced the still, small voice will speak to you."

May we love God more, and our neighbor as ourselves, remembering Jesus' chief mission to us was to reveal the Fatherhood of God and the brotherhood of man. These revelations are linked together with a universal chain, and if that chain is not completely connected our pretended Christianity is lifeless, and without meaning.

MeLeod, Miss.

J. A. T.

## How To Quickly Soothe Nerves And Ease Headache

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—Adv.



## Christian Education

### CHURCH SCHOOL LESSON, APRIL 14.

By Dr. J. R. Countiss

#### CHRIST OUR SAVIOR

"When God loved, he loved a world; when he gave he gave a Son." He loved without limit and gave without reservation. Parents, patriots, friends sacrifice for those esteemed worthy. Jesus loved and sacrificed for the unworthy. Culture seeks culture, the rich seek the rich. Jesus seeks the lost. He died for the disobedient. The saved seek to save. Christianity is no self-centered group of pious snobs, feasting and rejoicing while outsiders starve and weep. The "Good Shepherd" seeks the lost sheep; the loving Father seeks the lost son. The chief interest of the Kingdom lies beyond the border.

Salvation is both a gift and an achievement. Life is a gift; living a process. We no more have self-made Christians than we have self-born men. The pride which would refuse salvation as a gift, forgets that it has already accepted life on the same terms. However desirable it may be, there is no more necessity of a theological explanation of how God saves us than of a scientific explanation of how he gives us life. Salvation is knowing the Father and we know the Father only through the Son. To accept Jesus is to accept sonship. To be saved is to have the mind, the spirit, the disposition of Christ. Salvation is attained by faith and evidenced by works.

The tense in which we think of salvation patterns our theology and colors our conduct. If we look on it as an accomplished event and say "we are saved," we tend to disregard duty and devotion. If we say "we shall be saved," we miss the joy of present fellowship with God and loving service to men in

our idle gazing toward a distant horizon of realization. If we say "we are being saved," we walk in blessed fellowship, trust God, and work out our own salvation in joyous service. Each type is represented among us. The Bible, reason, and experience abundantly testify which is correct.

In our teaching concerning the death of Jesus, let us not lay this crime to the will of God, even though he used it to forward his purpose, making "the wrath of man to praise him." The voice that cried "Crucify Him!" was not the voice of him who said, "This is my beloved Son; hear him." The heavens frowned on Calvary and the earth shook. Not the shame of the cross but the glory of the resurrection pleased God. The only joy of that hour was the joy of hell and its satellites. The Father of Jesus is not blood-thirsty. It is sin that craves and costs blood, both of the guilty and innocent. The blood of Jesus is part of what it cost God. Love must go as far as sin, and that is to the uttermost. The Son was sent to seek till he found and the gates of death built by sin could not resist him—"He became obedient unto death." Nor should we teach the bold substitution of Jesus for sinners. It seems as repugnant as to substitute John the Baptist for Herod, Barnabas for Ananias, St. Paul for Nero, or George Washington for Benedict Arnold. Nor should we set up a legal or judicial fiction by which guilt is transferred and the bad pronounced good. In the atonement sin is forgiven, the heart is cleansed, and the bad are made good—"new creatures in Jesus Christ." If the Bible is a bloody book, it is largely because it deals with a bloody subject—sin. Jesus, the sinless, died on account of sin and on behalf of sinners. His utter humiliation disclosed his complete humility. He divested himself of rank and glory, of name and fame, was buffeted and spat upon in shameless scorn. His exaltation by the Father is in keeping with his humiliation at the hands of men, "and every tongue shall confess him Lord, to the glory of God the Father." Sin won a short-lived triumph at Calvary, but met its Waterloo at Easter.

Greenville, Miss.

### YOUNG PEOPLE'S MEETING, SEASHORE DISTRICT

Approximately seventy-five young people gathered at the Moss Point Methodist Church on Saturday, March 30, in re-

sponse to an invitation from the Seashore District director of young people's work, Miss Josephine Lewis. According to original plans they were to serve as hosts to the young people of the Mobile District; however, due to the following reason the original plans failed to materialize. Miss Lewis could not be present because of conflicting engagements and she notified all concerned to this effect. All of those in the Mobile District received their notifications in time, but many in the Seashore group failed to receive theirs until after the meeting and consequently were present at the appointed hour. Some had come fifty and seventy-five miles at no little expense and were greatly disappointed when they heard that there would be no program. Something had to be done! Those young people could not be sent home in this state of disappointment.

The three pastors present, Miss Kuntz, an effective worker with young people, and several other adults present, placed their heads together and arranged an impromptu program: The Rev. Mr. Blackwell of Ocean Springs led in the

(Continued on page 14)

## Be Sure Your Prospective Members Understand the Meaning of Church Membership

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By Thomas A. Smoot (Virginia Conference)

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Summer Quarter Bulletin on Request

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Eph. 3:10—To the intent that now unto principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God.

This amazing assertion help us to see the value of the Church. "The Word became flesh" and therefore draws the eyes of all personal beings to this earth. St. Peter wrote that "angels desired to look into" the things revealed in "the preaching of the Gospel with the Holy Ghost sent down from heaven." If Christ be with His Church to the end of the world, it can but reveal the manifold wisdom of God.

"We have this treasure in earthen vessels," but let us remember that "the excellency of the power is of God, and not of us." The Church is the "bride of Christ," "the pillar and ground of truth." One of the most meaningful figures is that of "the body of Christ." The "body of Christ" is the instrument through which Christ works. Mistreatment of the Church becomes a serious offence in the light of this truth, for Christ has identified Himself with His Church. "Woe to them that are at ease in Zion." They also bring woes upon others and grief to our Lord.

Inasmuch as the Church is the medium through which God reveals His manifold wisdom, it behooves us, as members of that body, to be "stewards of the manifold grace of God" and transmit His sympathies and His truth.

### PRAYER

O Heavenly Father, forbid that through our indifference and neglect of Thy

### A Vegetable Laxative That Thousands Like

So many men and women have proved their preference for Thedford's Black-Draught, by buying it as needed, that you ought to try it if you are not really enthusiastic about the laxative medicine you have been using. Far and near, for nearly 100 years, Thedford's Black-Draught has been the standby of thousands of families as a laxative for the relief of constipation and many bad feelings due to faulty elimination. Surely it must be very good in its way to have had such long, widespread use. Let Thedford's Black-Draught help to bring you better health when you need a reliable, purely vegetable laxative.

Church, we should cause the Church to be impotent. How sorely this world needs Thee.

Grant that we may realize the privilege that is ours as members of the body of Christ. Reveal Thy will through us. May we "publish what wondrous things the Lord hath done" for us. Freely have we received, may we freely give.

In complete consecration, may we dedicate whatever powers we have to Thee. Our prayer is offered in the name of our Savior.

Jackson, Miss.

### FROM OAK RIDGE CHARGE

Dear Dr. Duren:

One-third of the Conference year is gone. Our second quarterly conference has been held. Our "district pastor" came and delivered a most helpful and inspiring sermon. About twenty per cent increase was made on assessments for ministerial support and the benevolences.

We have had twenty-five additions to the church to date, ten by vows. Have paid \$125.00 on parsonage debt and made other needed improvements and furnishings.

We have been received most cordially by the excellent people of this charge. Brother Milton bequeathed to us one of the most comfortable and lovely parsonages we have ever lived in.

Have held two revivals—at Fairbanks and Swartz. At the latter we had a great victory. Did the pulpit work and choir directing, and my voice went back on me the closing days of these meetings. But thanks to my fine neighbor pastors: R. M. Bentley, Martin Hebert, and Jimmie Harris. Also to the great kindness of Brother H. L. Johns. The last service, at which time we received the new members, we had the old time power with us, and it was good to be there!

We will entertain the district conference May 15-16, and the Editor has an invitation to be with us. Bishop Dobbs will be with us and bring a message at eleven o'clock Thursday the 16th. We expect a full attendance of the pastors and a good representation of the lay delegates, and, of course, the "connectional" officers.

We have three Woman's Missionary Societies, one having recently been organized.

Cordially,

J. M. ALFORD, Pastor.

### YOUNG PEOPLE'S MEETING, SEASHORE DISTRICT

(Continued from page 13)

song service and acted as chairman of the entire meeting. After the song services a prayer was offered by Rev. J. D. Slay of Logtown. This was followed by a sermon delivered by the Rev. Mr. Arnold, a superannuate of the Kentucky Conference. The sermon was based on the parable of the talents and was worth a seventy-five mile trip to anyone. Immediately following the inspiring address, Miss Kuntz led the group in a round table discussion, bringing out the Epworth League motto: "All for Christ" as it may be applied to the various departments of the League: devotional, recreational, social service, etc. After the singing of another hymn, the morning session was dismissed with a prayer by Brother Arnold.

The group went from the church to the picnic grounds and after a delightful and refreshing picnic lunch, played games, sang songs and entertained themselves in various other ways. All seemed to enjoy themselves very much. Finally they sang, "It's a Good Thing To Be a Leaguer" and after the song dismissed themselves with the League benediction.

J. D. SLAY, Acting Reporter.

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## In Memoriam

### FRANCES E. WILLARD

Although Frances E. Willard (1839-98) is known to the world for her activities in the National Woman's Christian Temperance Union with which she was connected from 1874 until her death, it is not so generally known that she wanted to be a preacher. In 1884 she published a book, "Women in the Pulpit," in which she gives some of her own experience: "Even my dear old mother-church, the Methodist, did not call women to her altars. I was too timid to go without a call; and so it came about that while my unconstrained preference would long ago have led me to the pastorate, I have failed of it, and am perhaps writing out all the more earnestly for this reason thoughts long familiar in my mind."

"Let me as a loyal daughter of the church, urge upon younger women who feel the call, as I once did, to preach the unsearchable riches of Christ, their duty to seek admission to the doors that would hardly close against them now in any theological seminary . . . and let me pleadingly beseech all Christian people who grieve over the world's heartache, to encourage every true and capable woman, whose heart God has touched, in her wistful purpose of entering upon that blessed Gospel ministry, through which her strong yet gentle words and work may help to heal that heartache and to comfort the sinful and sad "as one whom his mother comforteth." . . .

"When will blind eyes be opened to see the immeasurable losses that the church sustains by not claiming for her altars these loyal, earnest-hearted daughters, who rather than stand in an equivocal relation to her polity, are going into other lines of work, or taking their commission from the Woman's Christian Temperance Union?"

MRS. T. I. CHARLES,  
Council Chairman Committee  
on Research and Study of  
Status of Women.

### RESOLUTIONS

Our hearts are bowed with sorrow at the death of our beloved friend and co-worker, Miss Mary Lee On Feb. 2, 1935; and we hereby express our sincere grief at her passing from us.

It would seem that her death was untimely amid the useful years of service. She has passed from our midst, but we can say, "She is not dead, she is only away."

We know her to have been contrite in spirit, in dominant purpose pure, in consecration courageous and loyal in life, and from day to day her life revealed her heart's philosophy, she showed to all who knew her, that unselfish service is the key to happiness.

There was no worthy cause, no sympathetic task, but that she had a part in it. In every charitable task she spent herself so freely. She was quiet and gentle, and her friendship was highly valued. Her greeting cheered us along life's way.

In nothing that she did was there a trace of selfishness or self-glory, and after many years among us, she had not an enemy.

Resolved; First, that the Woman's Missionary Society of Nebo Methodist Church, South, has sustained a great loss in the passing of this our dear member, and we, the members of the society, bow in humble submission to the will of our Heavenly Father, and we shall miss her sweet face, and gentle spirit.

Resolved; Second, that we do hereby express our grief because of our loss, and extend sympathy to the bereaved family and pray that as they pass through this darkened valley of bereavement the light of God's love will be their comforter. We have the assurance that her soul, triumphantly crossed the river of death into the city of God.

Resolved; Third, that a copy of these resolutions be sent the family, that a copy be sent to the New Orleans Christian Advocate and a copy be spread on the minutes of the Nebo Missionary Society.

MRS. WM. A. COLEMAN.

### RESOLUTIONS

Whereas, Miss Alice Biddle has been a constant laborer and an effectual spiritual leader within the Sunday school and Woman's Missionary Society, and,

Whereas, her life and achievements have been an inspiration to all, and

Whereas, the Church has sustained the

loss of her presence by death on March 2, 1935. Therefore be it

Resolved, that the members of the Olla Methodist Church express heart-felt sympathy to the surviving relatives and friends.

Respectfully submitted,

MRS. H. GWIN,

MRS. W. A. ELLIOTT,

MRS. J. W. WAGGONER,

MRS. J. E. HEARN.

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## FROM OCEAN SPRINGS CHARGE

Dear Brother Duren: Perhaps a few words from this pastor as to how our work is progressing would be of interest to some of the readers of the Advocate. So, here goes.

Since coming to this charge four months ago, we have been kept busy at the work assigned us as a pastor. Results have been real encouraging, to the end that we have received 12 on profession of faith, four by letter, baptized eight infants, and thus we have been building up the kingdom.

As to finances, we have made good headway, I think, especially when we think of the disturbed and despondent condition the people have been in and are living under, even yet, in spite of the word floating around that times are getting better. But I am happy to say that our finances are fairly well up. Two of the churches on the charge have paid their benevolences in full, which is a little better than 100 per cent more than these same churches paid last year. We have already sent to the Conference Treasurer \$45 and are hoping to send some more soon. The support of the pastor and presiding elder is nearly paid up in full to date.

The young people's work is well in hand and the Woman's Missionary Society is doing a splendid work for the church and parsonage. All told, I think we have collected from all sources somewhere near \$500 or more during the past four months.

We feel very much encouraged, and expect to make a good showing when we meet in our Annual Conference next November. Sincerely,

W. L. BLACKWELL, P. C.

## W. E. LAMPTON HONORED

The celebration of Church School Day at the First Methodist Church, Columbia, Miss., on Sunday, March 31, 1935, will long be remembered.

At the conclusion of a very interesting program, the Sunday school presented to Mr. W. E. Lampton a gold watch chain and medal for his forty-five years of faithful service as superintendent. The presentation speech was made by Mr. C. V. Hathorne.

Miss Rosa Carley, on behalf of the Sunday school, presented Mrs. Lampton with a corsage as a tribute to her Christian influence in her home and in the community.

Mr. and Mrs. Lampton have long been leaders in every civic movement.

MRS. R. R. GRIFFITH,  
MRS. H. H. BOONER,  
MRS. MAYBIE MOUNGER,  
MRS. W. C. FLANDERS,  
Program Committee.

## NORTH MISSISSIPPI CONFERENCE

### Aberdeen District—Second Round

Pittsboro and Bruce, at Pittsboro, Apr. 14, 11 a.m.  
Randolph, at Hunter's Chapel, Apr. 14, afternoon.  
Toccpola, at Thaxton, Apr. 15, 11 a.m.  
Verona, at Plantersville, Apr. 21, 11 a.m.  
Fulton, at Friendship, Apr. 21, 7 p.m.  
Tremont, at Mt. Pleasant, Apr. 28, 11 a.m.  
Smithville, at New Salem, Apr. 28, afternoon.  
Water Valley, First Church, May 1.  
Paris, May 2.

Proposed date for the District Conference is April 24.

W. P. BUHRMAN, P. E.

### Columbus District—Second Round

Sturgis, at Big Creek, Sunday, April 14, a.m.  
West Point, Sunday, April 14, p.m.  
Noxapater, at \_\_\_\_\_, Sunday, April 21, a.m.  
Brooksville, Sunday, April 28, a.m.  
Caledonia, at Flint Hill, Friday, May 3, a.m.  
Macon Circuit, at Salem, Sunday, May 5, a.m.  
Shuqualak, at Shuqualak, Sunday May 5, p.m.  
Weir and McCool, at McCool, Sunday, May 12, a.m.

The pastors will please be prepared to answer questions nine and ten at the Second Quarterly Conference, as required by the new Discipline.

The District Conference will be held at Macon on Tuesday and Wednesday, April 23 and 24.

V. C. CURTIS, P. E.

### Corinth District—Second Round

Abbeville, at Mt. Zion, April 13, 11 a.m.; 1:30 p.m.  
Waterford, at Asbury, April 14, 11 a.m.; 1:30 p.m.  
Oxford, April 14, preachand and Q. C. 7:45 p.m.  
Corinth Ct., at Gaines Chapel, April 17, 11 a.m.; 1:30 p.m.  
New Albany Ct., at Wells Chapel, April 19, 11 a.m.; 1:30 p.m.  
Hickory Flat, at Pisgah, April 20, 11 a.m.; 1:30 p.m.  
Potts Camp, at Cornersville, April 21, 11 a.m.; 1:30 p.m.  
Ashland, at Rices Chapel, April 27, 11 a.m.; 1:30 p.m.  
Holly Springs, April 28, preaching 11 a.m.  
Corinth Southside, Mar 17, preaching 7:30 p.m.  
Booneville Station, April 7, preaching 7:30 p.m.

J. D. WROTEN, P. E.

### Greenville District—Second Round

Shelby, Apr. 14, 7 p.m.  
Dubbs and Evansville, at Dubbs, Apr. 21, a.m.; Q. C. afternoon.  
Lula and Dundee, at Lula, Apr. 21, 7 p.m.  
Dublin and Mattson, at Mattson, Apr. 28, a.m.; Q. C. afternoon.  
Tunica, Apr. 28, 7 p.m.  
Merigold and Sherard, at Sherard, May 5, a.m.; Q. C. afternoon.  
Cleveland, May 5, 7 p.m.

J. R. COUNTISS, P. E.

### Sardis-Grenada District—Second Round

Courtland, at Pope, April 11, 11 a.m.  
Cockrum, at Cockrum, April 14, 11 a.m.  
Red Banks, at Victoria, April 21, 11 a.m.  
Lake Cormorant, at Walls, April 24, 11 a.m.  
Horn Lake, at Poplar Corner, April 25, 11 a.m.  
Crenshaw and Sledge, at Crenshaw, April 28, 11 a.m.  
Sardis Station, April 29, 7:30 p.m.  
Grenada Station, May 1, 7:30 p.m.  
Como Station, May 3, 3:30 p.m.  
Arkabutla, at Truslo, May 5, 11 a.m.  
District Conference, at Lambert, April 17-18,  
W. L. STORMENT, P. E.

## MISSISSIPPI CONFERENCE

### Brookhaven District—Second Round

Hazlehurst, Mar. 3, 7 p.m.; Apr. 22, 7:30 p.m.  
Prentiss, at Bassfield, Mar. 10, 11 a.m.; 1:30 p.m.  
Crystal Springs, Mar. 10, 7 p.m.; May 6, 7:30 p.m.  
Harrisville, at Rexford, Mar. 17, 11 a.m.; 1:30 p.m.  
Georgetown, at Hopewell, Mar. 17, Q. C. at 3:30 p.m.; preaching at 7 p.m.  
Barlow, at Brandywine, Mar. 24, 11 a.m.; 1:30 p.m.  
Utica, at Carpenter, Mar. 31, 11 a.m.; 1:30 p.m.  
Brookhaven, Mar. 31, 7:30 p.m.; Apr. 3, 7:30 p.m.  
Adams, at McCall, Apr. 7, 11 a.m.; 1:30 p.m.  
Centenary, McComb, Apr. 7, 7:30 p.m.; Apr. 28, 8 p.m.  
Meadville and Bude, at Mt. Olive, Apr. 14, 11 a.m.; 1:30 p.m.  
Bogue Chitto, at Hawkins Chapel, Apr. 14, Q. C. at 4 p.m.; preaching at 7:30 p.m.  
Scotland, at Bethesda, Apr. 20, 11 a.m.; 1:30 p.m.  
Silver Creek, at Oakvale, Apr. 21, 11 a.m.; 1:30 p.m.  
Magnolia, Apr. 28, 11 a.m. followed by Q. C.  
Osyka, at Osyka, Apr. 28, 3:30 p.m.; preaching 7:30 p.m.  
Monticello and Pleasant Grove, at Pleasant Grove, May 5, 11 a.m.; 1:30 p.m.  
Tylertown, May 12, 11 a.m. followed by Q. C.  
Foxworth, at Hopewell, 3:30, followed by Q. C.  
District Conference will convene at Magnolia, April 25-26, at 9 a.m. There will be preaching Wednesday evening at 7:30 preceding the Conference followed by the Sacrament of the Lord's Supper, Rev. E. B. Emmerich will preach at that hour. Pastors will please proceed to elect delegates and send complete list to the presiding elder and the host of the conference.

CHARLES W. CRISLER, P. E.

### Hattiesburg Dist.—Second Round

Montrose, at Camp Allen, Apr. 14, 11 a.m. and 2 p.m.  
Bay Springs, at Stringer, Apr. 14, 4 and 7:30 p.m.  
Mt. Olive, at Mt. Olive, Apr. 21, 11 a.m. and 2 p.m.  
Taylorsville, at Taylorsville, Apr. 21, 7:30 p.m.; Apr. 22, 10 a.m.  
Petal, at Dixie, Apr. 28, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Bonhomie, at Dixie, Apr. 28, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Sumrall, at Sumrall, May 1, 7:30 p.m.  
Eucutta, at New Hope, May 5, 11 a.m. and 2 p.m.  
Shubuta, at Shubuta, May 5, 7:30 p.m.  
Heidelberg, at Sandersville, May 12, 11 a.m. and 2 p.m.  
Waynesboro, at Waynesboro, May 12, 7:30 p.m.  
Matherville, at Salem, May 13, 11 a.m. and 2 p.m.  
Magee, at Magee, May 19, 11 a.m. and 2 p.m.  
Laurel, at Kingston, May 19, 7:30 p.m.  
Bucatunna, at Winchester, May 22, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
Waynesboro Ct., Winchester, May 22, Institute at 10 a.m. and Q. C. at 2:30 p.m.  
The District Conference will be held at Sumrall, May 9-10. Pastors will please elect delegates as soon as possible and send names to the pastor, Rev. L. M. Reeves, and to me.

VICTOR G. CLIFFORD, P. E.

## HYSTERICAL WOMEN



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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 16.

NEW ORLEANS, LA., THURSDAY, APRIL 18, 1935.

Whole No. 4127.

## A Prayer for the Peace of Unity

By Wilson G. Cole

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Ephesians 2, 14-22.

Our Father, we thank Thee that peace and poise of our souls are possible through the unity of Thyself revealed and made accessible in the unity of Christ. Oneness seems so foreign to our chaotic selves and our tangled and confused world. We are pulled by multifarious forces and called by numberless voices. Not only our temptations, but our duties crowd upon us and threaten the composure of a unified self, without which there can be no peace. But in Thee, eternal variety is under the dominance of an eternal oneness. Thou art the same yesterday, today, and forever, yet ever expressing Thy unity and continuity in the creative beauty of the flower, the surprise of every dawn, and the enrichment of every human personality made in Thine image.

Help us to find peace in such singleness of nature and purposeful activity. When the times are dark, the burdens are heavy, plans frustrated, and ambitions fruitless, teach us the peace that is not dependent upon the timely, but partake of the nature of the Universal and the Eternal. May we, like Christ, possess our souls by centering all experiences in Thee, O God, the only power adequate to bring coherence and clearness to our minds.

Yet we ask, not for a peace that gives us rest when hard work is required, gives us quiet indifference in the presence of injustice and injury to human lives. Awaken us to marching, fighting, if necessary, when such orders come from our loyalty to ourselves, to truth, to human helpfulness. But in battle or in building, keep before us the vision of Thyself, and thus keep a oneness within ourselves the peace of our masterful Saviour and Friend. Amen.





# Wallet of the Week



TOYOHICO KAGAWA, the great Christian statesman and social leader of Japan, has been threatened by the military authorities of the Empire, according to statement of the Christian World, London. The editor thinks that the banning of the writings of Kagawa is imminent, as the Japanese Press is now almost completely controlled by the militaristic party. We are constrained to say that such a turn of affairs would be a blow to the peace movement which has been growing in Japan; but it would be an infinitely greater calamity to Japan itself.

\* \* \*

HONORABLE WILBRA CROSS, the Governor of Connecticut, is said to have discovered an unpublished epigram of Mark Twain's, and is using it as his office motto. The saying is: "Always do right. This will gratify some people and astonish the rest." We would like to nominate that slogan for a good many other offices which handle public affairs. It might appear to be in strange company, but that would be a part of the astonishment.

\* \* \*

THE CARNEGIE CORPORATION of New York has appropriated the sum of \$55,000 for the production of African "sound pictures," with an African setting and an all-African cast of performers. The purpose of the project is less commercial than an experiment in psychology and sociology—a study of the African, uncorrupted by the ideas imported with films made abroad. Major L. Norcutt, a sisal planter, has been chosen for the task of developing the casts and the pictures; and Mr. G. C. Latham, formerly director of education in Northern Rhodesia, will show the pictures and study the reaction of African audiences to movies which are of Africa and by the Africans.

\* \* \*

THE AVERAGE ANNUAL CURRENT EXPENSE per pupil, in average daily attendance, of public and secondary education for the United States in 1931-3 was \$87.67, according to the Supreme Council Bulletin (Masonic). In the lowest bracket, from \$31.70 to \$49.42; and in the order named are: Arkansas, South Carolina, Georgia, Alabama, Mississippi, North Carolina, Tennessee, Virginia, Kentucky and Louisiana. Twenty-five states are below the average and twenty-four are above. The states where the average cost is highest (\$102.62 to \$152.85) are Montana, Delaware, Illinois, Michigan, Massachusetts, Rhode Island, Arizona, Connecticut, Colorado, Wyoming, District of Columbia, California, Nevada, New Jersey, and New York.

JEWISH IMMIGRATION INTO PALESTINE affords an interesting side-light on the disturbed condition in Germany. In 1933, Jewish immigration into Palestine was 40,000; in 1934 it was 60,000, of whom about 20,000 were German refugees; and at present the average is about 5,000 per month. Over one hundred Jewish settlements have been established; the majority of the population of Jerusalem is Jewish; hundreds of new industries have been started; and the land is fast becoming a factor in the citrus fruit industry.

\* \* \*

THE TORNADO WHICH STRUCK GLOSTER and Gillsburg, towns in Mississippi, recently was the most severe storm of many years for that section. It was attended with heavy property damage; considerable loss of life; and a long list of injured crowded the hospitals in Centerville and McComb. Photos of the wreckage present a ghastly sight, and one wonders that the list of casualties did not run into hundreds. The Governor of Mississippi took immediate steps to care for those who were rendered homeless and destitute by the catastrophe.

\* \* \*

THE POWER OF SUGGESTION is effectively and beautifully used in the programs of the Woman's Missionary Council, and the Conference organizations this year. In celebration of their twenty-fifth birthday, the "Silver Anniversary," bulletins and programs are printed with silver borders; and the cover of the Council Bulletin is adorned with the likeness of their great leader who was long the inspiration and the guiding spirit of the work—Miss Belle H. Bennett. The Council Bulletin is itself worthy of the great history delineated on its pages.

\* \* \*

THE TRAVELERS' AID SOCIETY of New Orleans has organized a department through which it is undertaking to administer government relief for transient boys sixteen years old and under. Effort is being made to discover homes that have been successful in the management of their own boys, and to enlist them in a philanthropic service for the recovery of this army of transient youths. It is the plan to place not over two of such boys in any one home and to provide about four or five dollars per week for the support of each person. It will probably be quite difficult to obtain ideal homes for all of these wandering boys, but it strikes us as being a move in the right direction.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, APRIL 18, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### EASTER

By every token, the first Easter morning marked the dawn of the day of immortal hope for the individual, and the birth of the spirit of conquest in the Christian Church. There is no more thrilling story of human interest, or gripping record of the transformation of human lives than is to be found in Luke's account of that first Easter day. The story of the two, engaged in melancholy reverie as they walked to Emmaus, is a dirge of human despair which ends in a paean of immortal hope. "We trusted that it had been he which should have redeemed Israel." The atmosphere of gloom could scarcely have been deeper. "Certain women also of our company made us astonished." The broken hopes of their bosoms were struggling to be recreated, but their minds staggered under a load of doubt. "Did not our hearts burn within us, while he talked with us by the way?" Once again their eyes were beginning to be fixed upon the hidden and the unseen, and the somber realities of the cross and the tomb were swallowed up in the radiant expectations of the new morning that had dawned. Then there broke from the lips of the disconsolate disciples a confession: "The Lord is risen indeed," the note of faith which answers to the cry of every aching heart. In that confidence, a band of humble peasants with a song of hope in their hearts went forth to win the world in the name of Him who went to the cross to redeem Israel. The record of the early church indicates that the disciples retained the thrill of that first Easter morning. In every time of peril, it brought them courage; in times of discouragement, it revived their ebbing spirits; and when the sunset hour of life had come, it rested like a halo upon the brow of the night of death. They had henceforth and forever a religion with a ring of victory in its heart. The church undaunted and unafraid is still the church with the abiding joy and the victorious faith of the Easter day. We need the temper and the tone of certainty born of the Easter morning—not the understanding of either the miracle or the theology of the resurrection. If

ye then be risen with Christ, seek those things which are above—the joy, the hope and the strength of the Easter day, which changed a company of routed peasants into an army of conquering saints.

### A RETOUCHE MASTERPIECE

In an article carried in the Methodist Recorder, London, for March 14, Dr. T. Reaveley Glover gave an illuminating discussion of the "Influences that have been Adverse to Faith." The study exhibits all the vigor of thought and the felicity of statement which characterizes Dr. Glover at his best, and we wish that it were possible to give the article in full to the readers of the Advocate. But it is too lengthy and is too British in its address. The clue to his thought is the statement that, in the eighteenth century, morality replaced grace; a generation ago an effort was made to substitute science for faith; and now it is proposed to displace the Christian teaching of salvation by a scheme of social justice and economic righteousness. We think it not necessary to deny the values in the things offered as substitutes; nor can it be said that they do not point out evils that are real and situations that are desperate. But the remedies which such schemes propose are vague and negative—a mere outcry in the night. They produce a religion of hypocrisy and cant; a pulpit which dispenses warmed-over social and economic theories instead of the Gospel; and a view of life as partial as the problem of a particular moment. One becomes weary of such terms as "psychopathic" as an explanation of human depravity, and as an apology for a crime record without a parallel in the history of the courts. But many are they who pipe such weird and fantastic theologies to the hungry hearts of men and women today. There never was a time when it required more real courage to preach than now. Men take their social, economic and wage theories into the pew and there they sit like bristling porcupines, and woe betide the preacher who falls upon those vicious barbs. Timid and shrinking souls, conscious of the difficulty, compromise the truth and camouflage the Gospel to such

an extent as to leave in the wake of their ministry a trail of disappointment—"a way strewn with wrecks of manhood, fallen adventurers, with characters lost and natures ruined." We believe that Christian people are too ready to give to popular movements the validity of Gospel truth, and to hang the tinsel of worldly adornment upon the altars of the Church of God. The very effort to retouch the Gospel masterpiece is a blasphemy; a virtual surrender of all that it claims and all that it contains; and it involves the abandonment of the fortunes of a sin-ruined world. Alas, a tragedy too often produced in the name of civilization and under the guise of progress.

### "PARASITIC" EDUCATION

Not long ago Dr. Robert H. Duel, a minister of Kellogg, Minnesota, wrote an open letter to The Nation in which he said: "To a large extent our present system develops a parasitic psychology." The editor of The Journal of the National Education Association wrote Dr. Duel to know the reasons back of the statement, and what he would do to correct the condition. Dr. Duel's elaboration of his thought loses nothing of the impressiveness of his original statement, and it reveals a clear comprehension of the problem which he had in mind. He defined "parasitic" education as that which tends to submerge the individuality and to defeat creative independence and productive service. He thinks that the time element of school preparation may be responsible for some of this tendency, since it defers too long the practical experience which is the necessary complement of academic training. Only a few days ago a very intelligent woman said to us that she had sometimes felt that her brother, who had an unusually brilliant mind, went to school too long. That statement is exactly in line with Dr. Duel's thought. Parasitism was further described as the development of an attitude of expectancy in the pupil, and a faulty attitude toward society and citizenship. The child is led to be unappreciative and to feel that everything is "coming to him" as of right; and he loses the proper valuation of the factors in his education. Dr. Duel thinks that social attitude is more important in a teacher than scholastic record; for, in the long run, smartness is less important than social constructiveness. He believes also that to say that the school exists for the children is to misplace the emphasis—it rather exists for all society. He thinks that children should have their initiative and originality developed through independent research and writing, and that the ability to balance a personal and a family budget is not less important than a good grade in mathematics. Whether one agrees with all that was said or not the study is crammed with food for thought.

## Contributed Editorial

### WHY SUPPORT THE ADVOCATE

By JNTYBNJ

If our Conferences in Louisiana and Mississippi feel that the New Orleans Christian Advocate has a necessary function to perform in the more successful running of our Church, no church member (who can afford the \$1.50), can argue himself into believing that it isn't his duty to subscribe for it.

Here is another way to approach the subject: If a member accepts the fact that the teachings of Jesus Christ are true, and the church is man's most sincere material expression of his belief in those teachings, then he draws much more from the church than he can possibly give to it.

As a matter of fact, a member says to himself, "I will support the church materially, and it, in turn, must give me back peace of mind, a sense of harmony, and the nearest approach that mankind has yet discovered to what is known as happiness. Viewed from this angle, mankind does not support the church, nor its institutions; but simply patronizes them. If the church were to disappear, those things which go to make a man's life worth while would go with it. No other institution exists which has so helped man to answer that eternal question, "What's the use?" And without a satisfactory answer to this question, the Golden Rule is a joke, life approaches chaos as its end, and its only reward is the satisfaction of animal instincts.

If our Church, in its wisdom, asks support for the New Orleans Christian Advocate as a necessary adjunct to the service required of it, the co-operation of every member should be given, even though some individual may not have reached the stage of development where he can digest the spiritual food and inspiration found in its pages.

### THE ORPHANAGE COLLECTION

Dr. Robert W. Vaughan, superintendent of the Louisiana Methodist Orphanage, has sent to every pastor and church a letter in which he makes a strong appeal for our orphanage. For the first time in many years, the institution has been forced to borrow money for current expenses, and as Easter approaches, its treasury is empty. Dr. Vaughan is our servant, and no more faithful man ever served a great cause. Those are our children, and we can not let our Conference family suffer. We feel sure that there will be a great response from every church in Louisiana; and that the work which was organized and promoted by our sainted Brother Wier, and which has been carried forward so nobly by Brother Vaughan will be given a maintenance worthy of the Methodists of this great State.





# The Forum



## A PLEA FOR THE OLD PATHS

By Hon. J. E. Rankin

We are told in Holy Writ that the Savior was once asleep upon the Sea of Galilee when there burst forth a great storm. It seemed for the time as if heaven and earth and sea and sky were mingled in one implacable chaos. The terrified disciples awoke the sleeping Savior and told him they were lost—when he turned and spoke to the troubled elements and said, "Peace, be still." Then "the winds ceased and there was a great calm."

The trouble with the world today is the abandonment of those fundamental principles of Christianity upon which our civilization is built. When I say our civilization, I mean the Christian civilization—the only civilization that has ever existed worthy of the name.

The ancient Egyptian civilization was nothing more or less than the domination of an inferior race, lording it over the children of Israel.

The civilization of Greece was the rule of a few intellectuals without regard to the rights of the average individual.

The civilization of Rome was based upon the doctrine that might makes right. Her policy was to destroy every country that did not bow to her imperial will.

During the last nineteen hundred years, the Christian civilization, based upon the Ten Commandments and the Golden Rule, has brought to humanity the greatest degree of human liberty and human happiness ever known in all the history of mankind.

That civilization is now seriously threatened throughout the world. The doctrine that "might makes right," or, as Napoleon once expressed it, the theory that "God is on the side of the heaviest artillery," seems to have become dominant in the philosophy of the dictators of the world.

Note the results of this deadly doctrine. Twenty years ago it plunged the world into the greatest war of all time, which forever swept from the face of the earth, so far as this generation is concerned, the once beautiful art-crowned, garden-cultivated, happy-homed Europe of a few years ago. It sent to untimely graves ten million young men, the very pick and flower of the world's best manhood; disturbed the economic structure of every nation on earth and left the world reeking with bitterness and hatred that it will take generations to overcome.

Greed and selfishness and every other vice that the savage doctrine of "might makes right" breeds and encourages, has gained in ascendancy until today they seem to dominate even at the international council tables; all because of the abandonment of those great fundamental principles of life laid down by the Ten Commandments and the Golden Rule. In other words, the people of the world and the nations of the earth, are being tossed upon a sea of uncertainty, by the waves of bitterness, prejudice, selfishness and hate. Even in our own land—the richest country in all the world, where we have more wheat, more corn, more cotton, more manufactured articles, more of everything necessary to sustain and contribute to the needs and comforts of mankind than was ever known before, and in a land where advancing science has given us the greatest ascendancy over the forces of nature, and the greatest command over our surroundings, ever attained in all the ages of recorded time—even here we are groping in the uncertainties of that storm which the abandonment of our fundamental ideals of civilization has brought upon us.

There can be but one cure; it is the same cure to which the disciples resorted on the Sea of Galilee—to wake the sleeping Savior in the hearts and minds of men, reinstate Him in our daily lives, set him at every council table in the world, and in every legislative body, as well as every executive office, and return to those fundamental principles upon which two thousand years of Christian civilization was built—that He may speak to the troubled elements of mankind, and say, "Peace, be still." The storms of discord will then be assuaged and the world will enter a new era of the most glorious civilization mankind has ever known.

(This contribution from Congressman John E. Rankin of Mississippi was solicited by the editor who holds for Mr. Rankin the highest regard. This is his own theme and is worthy of the man.—Ed.)

## COLUMBUS DISTRICT CONFERENCE

The Columbus District Conference of the North Mississippi Annual Conference, will be held in Macon, Miss., April 22-23. Bishop Dobbs will be present. Those representing the various connectional interests will be cordially welcomed.

V. C. CURTIS, P. E.

## PROGRAM, GREENWOOD DISTRICT CONFERENCE

The program of the Greenwood District Conference which meets at Winona, April 24-25, includes: Wednesday, 11 a.m., preaching by Rev. W. L. Duran.

7:30 p. m., "Evangelism and the Laity," an address by Hon. J. M. Foreman.

Thursday, 11 a.m., preaching by Bishop Hoyt M. Dobbs.

The devotional periods throughout the Conference will be conducted by Mrs. B. W. Lipscomb, whose itinerant experiences, and wide acquaintance throughout the church makes her ever a welcome guest.

A. T. McILWAIN, P. E.

## THE POOR EDITOR

Consider the editor! A child is born unto the wife of a merchant in the town. The physician getteth 10 plunks. The editor writeth a stick and a half and telleth the multitude that the child tippeth the beam at nine pounds. Yea, he lieth even as a centurian. And the proud father giveth him a Cremo.

Behold, the young one groweth up and graduateth. And the editor putteth into his paper a swell notice. Yea, a peach of a notice. He telleth of the wisdom of the young woman and of her exceeding comeliness.. Like unto the roses of Sharon is she and her gown is played up to beat the band. And the dress-maker getteth two score and four iron men. And the editor gets a note of thanks from the sweet girl graduate.

And the daughter goeth on a journey. And the editor throweth himself on the story of the farewell party. It runneth a column solid. And the fair one remembereth him from afar with a picture postal card that costeth six for a jitney.

Behold, she returneth, and the youth of the town fall down and worship. She picketh one and lo, she picketh a lemon. But the editor calleth him one of our promising young men and getteth away with it. And they send unto the editor a bid to the wedding, and behold the bids are fashioned in a far city.

Flowery and long is the wedding notice which the editor printeth. The minister getteth 10 bones. The groom standeth the editor off for a 12-months subscription.

All flesh is grass and in time the wife is gathered unto the soil. The minister getteth his bit. The editor printeth a death notice, two columns of obituary, three lodge notices, a cubit of poetry and a card of thanks. And he forgetteth to read proof on

the head and the darned thing cometh out, "Gone to Her last Roasting Place."

And all that are akin to the deceased jumpeth on the editor with exceeding great jumps. And they pulleth out their ads and canceled their subs, and they swing the hammer even unto the third and fourth generations.—Pathfinder.

## THE FRENCH FIELD

(Report from the French field to the General Board of Missions).

From the very beginning of the missionary organization of the Methodist Church, the French field has been the center of a romantic interest; but for the toiling missionary, it has ever been a grinding task and a field of drab realities. The charm of the Evangeline country belongs wholly to literature; and work on the French Mission field is the most unromantic and difficult to be found. The people are ignorant, poor, and unschooled in the worship and way of Protestantism. The missionary must create both a culture and an atmosphere for the message of the Methodist Church. And, aside from the economic and social factors—the backgrounds of the people, is the difficulty of interesting people whose relation is that of furnishing a clinic, rather than that of having a bond of understanding and conscious investment in the enterprise.

The growth in membership has been discouragingly slow, and even the lack of loyalty and appreciation is sometimes painfully real. But the hopefulness of the situation lies, not so much in numerical growth or even well-established loyalties, but in an increasing self-reliance and self-respect. Such development is a primary indication that the plane of thought and feeling is being raised to the point where Protestantism can make its appeal effective. There is evidence of a greater interest in self-support, than has characterized the work in the past. At St. Mark's in New Orleans, the congregation trebled its contributions for ministerial support, and the advance has been maintained despite serious membership losses. At Golden Meadows, our newest undertaking on the French field, the progress toward self-support has been the most rapid of any point where we have gone. The payments of the building debt have been anticipated by more than a year, and a larger sum was contributed for ministerial service than in any other distinctly rural section. All in all, we are making some substantial gains; but the struggle in the conquest of the French field is just begun.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

rules of order, and the final results were largely assured. One of the rules was, "It shall require two-thirds of all the members of the conference to make a new rule, or to abolish an old one; but a majority may alter or amend any rule." Our Methodist forefathers may have been remarkable for piety; but they were certainly not unacquainted with shrewdness and worldly wisdom; and there is in all probability no more remarkable exhibition of foresight and generalship in the history of any church than that exhibited in the organization of the first General Conference of American Methodism.

The one real issue of the Conference was the "Appeal" measure which was introduced by James O'Kelly on Friday morning, the second day of the Conference. It provided that: "After the bishop appoints the preachers at the Conference to their several circuits, if any one think himself injured by the appointment, he shall have liberty to appeal to the Conference and state his objections; and if the Conference approve his objections, the bishop shall appoint him to another circuit." William Colbert says that the Appeal was defended by James O'Kelly, Richard Ivey, Hope Hull, Freeborn Garrettson, and Richard Swift; and that it was opposed by Nelson Reed, Henry Willis, Thomas Morrell, Joseph Everett and others. It was debated for three full days and when the vote was taken the Appeal was defeated by a large majority. During the remaining ten days of the Conference, the time was occupied with revisions and explanations of the Discipline. There were more modifications of existing laws than were made at any Conference for fifty years following; but the two-thirds rule reduced new legislation and repeal of old laws to a minimum. Dr. Coke says that it was determined to hold another General Conference at Baltimore, November 1, 1796, the membership to be made up of every traveling preacher in full connection. In the meantime the Districts were to hold Annual Conferences. The Conference of 1792 enacted a law creating the presiding eldership and fixed his term for any one District at not exceeding four years. The preachers were required to make an accounting of all marriage fees received before they might receive anything on salary deficiency; and they were forbidden to accept presents for baptisms and burials.

So far as the mere record shows, the Conference of 1792 was a great victory for Asbury; but those who were informed knew that breakers were ahead. The

morning after the vote on the Appeal measure, James O'Kelly and some of his supporters addressed a letter to the Conference in which they said they could no longer retain their seats in the body. The Conference appointed a committee to confer with them; and Dr. Coke had a personal interview with O'Kelly; but they refused to be conciliated and left for home. Following the withdrawal of O'Kelly, the Conference enacted a measure for dealing with those who might sow discord and dissension in the ranks; but the church sincerely desired to avoid a rupture. At the Virginia Conference in November, "Bishop Asbury introduced the case of Mr. O'Kelly, and it was resolved, in consideration of his age and services, to allow him his annual salary of 40 pounds, as when he traveled in the connection, provided he was peaceable and forebore to excite divisions among the brethren.

After a little while, O'Kelly declined to accept his salary, and in 1793 he organized an independent church which he first called the Republican Methodist Church; but in 1801 he re-christened it the Christian Connection. The preachers refused to follow him into a new enterprise which proposed chiefly an administrative distinction from the church to which they already belonged. Nevertheless this proved to be the most disastrous schism of early Methodist history. The Minutes of 1793 show only a small decrease in the white membership, but it appears that some of the charges did not report and the figures of the preceding year were entered in the record for that year also. This was true of Mecklenburg, Amelia and Banks circuits, all of which had been in James O'Kelly's District in Virginia. The losses continued from year to year until 1796 when they reached a total of more than ten thousand—in a single quadrennium, the church had lost one out of every six of its membership. In the quadrennium preceding the O'Kelly trouble, in spite of the agitation, 177 preachers were admitted on trial, 3 withdrew and 32 located. But from 1792 to 1796, 161 preachers were admitted on trial, eleven withdrew and 106 located; and the next quadrennium even a smaller number were admitted on trial. These figures give some idea as to the extent of the disturbance, but they were not produced by the O'Kelly troubles alone.

The O'Kelly struggle arose at a time which was well suited for the promotion of a revolutionary movement in the church; for there was a manifest loss of the fervor and enthusiasm which had characterized the early days. It followed a long period of agitation against the leadership of the church, because of the

Council and because of the autocracy of Bishop Asbury. The seriousness of the disorder is told in a letter written by Rev. Devereaux Jarratt. When the spirit of division was at its height in 1794, he wrote: "O'Kelly does great things in the divisive way and I dare say he will make *Asbury's Mitre* set very uneasy on his head. . . . The divisions and animosities now subsisting are greater, perhaps, than you can conceive, and yet all these may be but the beginnings of sorrow." Jarratt's unfriendly feeling toward the Methodists is unmistakable in this letter; but there can be no doubt that the party spirit was rife and that the situation among the Methodists was lamentable indeed.

After 1796, small gains were recorded, but the membership losses were not fully regained until 1801, when the great revival beginning at the end of the century was at its height. It is not necessary to deny the bitterness of O'Kelly, nor the feeling of the church against him—such are the certain and lamentable results of ecclesiastical controversy, which only time and the grace of God can heal. James O'Kelly was in his prime and he was no ordinary man, as may be judged from the course of events following his withdrawal from the Methodist Church. Although he was deserted by practically all of those who shared his opinions on church administration, he brought about the greatest upheaval of the early years, and he maintained an unequal contest for an amazingly long period of time. He was a good fighter, but he was a bad loser. He lived until 1826—thirty-four years after he withdrew from the Methodist Church; he saw practically all the members of the first General Conference in their graves; and, although outside the church, he made a mark upon its progress which no historian can overlook or fail to record.

More than a hundred years have passed since the death of James O'Kelly, but they have not relieved his career of pathos. He was a man conspicuous for brilliance and real ability, but he failed to keep his abilities in constructive channels and that failure largely neutralized the potentiality of his great endowment. He was at one time the equal of any man in the ranks of the American Methodist Church, and by all indications he should have been one of the towering figures of its history. Almost single-handed and alone, he fought the church to a stand for a whole decade, but his was the genius of resistance and attack—not that of a builder. His impact upon his age, therefore, is preceded by a minus sign; and his life-work is a pathetic subtraction when God manifestly made it possible for him to become a prince among the builders of Zion.

There were other instances of revolt about this time, but none of them became serious and troublesome. In 1787 the Negroes of Philadelphia withdrew and formed a separate society for which Bishop William White, of the Protestant Episcopal Church of Pennsylvania, ordained a minister. In 1816 this movement was or-

ganized under the name of the African Methodist Episcopal Church; and Richard Allen, whom Asbury ordained a deacon in 1799, was elected Bishop. In 1791 William Hammett, an Irish orator-preacher who claimed connection with the British Conference, created dissensions in Charleston, South Carolina, and organized the Primitive Methodist Church, which was as short-lived as its rise had been spectacular. And in 1796, the Negroes of Wesley Chapel in New York withdrew and formed a separate congregation. They built a church in 1800 which they named Zion. Under agreement, the Methodist Episcopal Church furnished its ministry until 1820 when they became dissatisfied on account of some action of the General Conference of that year, and in 1821 they organized themselves as the African Methodist Episcopal Zion Church.

The years between the first General Conference in 1792 and the second General Conference in 1796 were largely occupied with the O'Kelly contest which we have already discussed. Asbury, in order to meet the convenience of the preachers scattered over the wide territory occupied by the church, greatly multiplied the number of Annual Conferences. In 1793, the number reached nineteen and Jesse Lee, who believed that the Annual Conference was the bulwark of Methodist liberty, was strongly opposed to this increase of the yearly conferences. He held that the effect was to reduce the importance of the Conference that was nearest to the membership; and that it eliminated the rank and file of the people from all active and direct participation in the control of the church. Asbury was too sagacious and the memory of the O'Kelly trouble was too fresh in his mind for him to risk another schismatic movement, and by 1795 the number of Annual Conferences had been reduced to seven. The number did not exceed that for several years.

Asbury's mind returned in 1793 to his original idea of promoting education upon the plan of Mr. Wesley's Kingswood school; and he issued an address to the church on that subject. The affairs of the church were not getting forward, and the Conferences of 1794 passed a resolution designating the last Friday in February, 1795, as a day "of solemn fasting and prayer," and the last Thursday in October as a day "of solemn and general thanksgiving" throughout the church. On the seventh day of December, 1795, the church suffered a great loss in the burning of Cokesbury College. It was a total loss and the Methodists were greatly stunned by the catastrophe. Through the zeal of Dr. Coke and the interest of the Methodists of Baltimore, the College was relocated in that city in 1796, but in 1798 the new plant shared the fate of its lamented predecessor. The bishops and the people were too much discouraged to undertake a revival of the ill-fated enterprise. On August 4, 1796, Benjamin Abbott who was one of the most effective evangelists

(Continued Next Week)



## Mississippi and Louisiana

The charges of the Lake Charles District have accepted the sum of \$6,411 for Benevolences, an increase of \$1,341 over the total amount paid last year.

Rev. Ivan O. Donaldson sends us his bulletin in which he announces special services for Easter week to be conducted each evening by himself.

Rev. A. W. Townsend, Jr., is conducting a revival in McDonoghville, assisted by Rev. J. B. Grambling of Epworth Church, New Orleans. The services are to continue several days.

We regret to note the illness of Rev. O. S. Lewis, pastor at Brookhaven, Miss. The Lincoln County Times indicated that he was better, and we trust that he may be entirely recovered at this time.

The church building at Zwolle has been repaired and painted. Every phase of the church program is intelligently promoted by the aggressive pastor, H. A. Rickey.

Mr. H. R. Thompson, chairman of the board of stewards of Claiborne charge, Shreveport, sends a goodly list of subscribers, and our pleasure is increased by his thoughtful greeting and word of encouragement.

Mr. W. L. Freeman, of Pleasant Hill, La., remembers the Advocate with a fine list of subscriptions, and we will endeavor to give full satisfaction to all by the quality of the Advocate that may go to them each week.

Rev. A. L. Davenport, pastor at Kosciusko circuit, North Mississippi Conference, writes appreciatively of his people. He has already received several members on profession of faith, and he expects a good year in all respects.

There is a fine interest in the work of the church at Leesville. J. W. Faulk is in great favor with the people and both pastor and people are happy. Leesville as-

sisted DeRidder in entertaining Woman's Missionary Conference.

Rev. David Tarver, pastor of Morgan City charge, reports hopefully for the little cities along the Atchafalaya and down the bayous. He has been there only a few months, and he expects a good response to the program of the church.

A communication from a layman of Galloway Memorial Church in Jackson, says that, in addition to being busy otherwise, Dr. Theodore Copeland has him going to church. Dr. Copeland is assisting Dr. J. L. Decell in a series of meetings.

Rev. John A. May, of Montevallo, Ala., P. O. Box 185, says that he is anxious to be of service in the evangelistic field. Brother May has held some good meetings over the church, and those needing his help can reach him at the address indicated above.

Dr. George S. Sexton sends the "round" of quarterly conferences for his District, and with it a cordial invitation to the editor to visit his District Conference at Bossier City, April 17. We may not be able to accept, but we genuinely appreciate the invitation nevertheless.

Rev. H. P. Lewis, pastor at Charleston, Miss., has just closed a successful revival in which he was assisted by Rev. J. O. Hanes, of Birmingham, Ala. Brother Hanes is one of our General Evangelists. There were 22 additions to the Methodist Church, and 6 to the Presbyterian Church.

Brother E. H. Cayard, long a member of the board of stewards and one of the most faithful men in Algiers Methodist Church died on April 9. He had been fatally ill for many months and his going was a great release from the long and dreadful suffering which he bore with great patience.

Southern Methodist University, of Dallas, Tex., is planning a great Twentieth Anniversary celebration, beginning May 9th, and continuing through the 12th. The University has had a phenomenal growth in all departments; the student body has increased from 706 to 2,500; and it has total assets of \$6,000,000.

First Church, Shreveport, of which Dr. Dana Dawson is the pastor, had 115 members to take credit in the recent city-wide Training School held in that church. The list seems to include all departments from the nursery to the board of stewards and the choir; and it is a record which reflects great credit upon the church and its leadership.

The work at Many, under the wise leadership of W. T. Gray, prospers. Plans have been made for a great revival, beginning the latter part of May. Evangelist George Tucker will do the preaching. New Sunday school rooms will be provided, the money having been raised by the missionary society. One-half of the benevolences for the year in hand.

Hornbeck charge, composed of Hornbeck, Prospect and Holly Grove, is wide awake and co-operating splendidly with the pastor G. H. Corry. Several acres of cotton will be planted for the benevolences. The church at Hornbeck will be repaired and new church school rooms provided. Revivals are planned for all of the churches. Salary increased \$150.

The revival just closed at First Church, Lake Charles, was conducted with Evangelist Harry S. Allen, assisting the pastor, Rev. E. C. Gunn. Reports indicate that it was a time of real refreshing; forty were received into the church, thirty of whom were on profession of faith. The board of stewards passed resolutions of appreciation, and highly commended the work of Brother Allen.

Louisiana State University included in its seventy-fifth anniversary program a conference on the problems of religious education on the campus of a state university. Among the speakers for the occasion were Bishop Dobbs of the Methodists; Bishop Morris of the Episcopal Church; Dr. M. E. Dodd of the Baptists; Rabbi Binstock of the Hebrews; and Dr. Gilbert T. Rowe of Duke University.

DeRidder and the Pomeroy are proving to be a fine combination. Congregations large. Church school attendance greatly increased. Pastor's salary increased \$300. New members being received. Good choir with a fine leader, Mrs. Roark. Entertained Woman's Missionary Conference royally. Church building repaired and parsonage made more attractive with new furnishings.

(Continued on last page)



## Methodist Women

### MISSISSIPPI CONFERENCE

The editor received a report last week of a zone meeting in which twelve Missionary Societies participated. The meeting was held at Scooba, and Mrs. V. M. Creekmore was the secretary-reporter. We vary from our rule and make this mention here, because we did not know where to send it, on account of the change of editors. Mrs. H. McMullan has resigned the place which she has filled so long and with such great acceptability to the Advocate. The new editor is Mrs. Stanley Wilson, 2221-15th St., Meridian. All matter intended for the Mississippi Conference column of the Woman's Page should be sent direct to her, otherwise it will be delayed by our having to send it to her. It is our wish that the editor for each Conference shall digest all the material and put it in the most interesting and helpful form possible. You can help us and you will make the task of your editor much easier by sending all material to her. Please place her address in your memory book, and remember that she wants the news.—(Ed.)

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following officers were elected at the recent meeting of the Woman's Missionary Conference at Greenville: Mrs. B. P. Brooks was re-elected president; Mrs. H. L. Talbert, of Clarksdale, was elected vice-president; Mrs. R. P. Neblett, Brooksville, Conference Secretary; Mrs. D. H. Hall, New Albany, treasurer, and Mrs. G. C. Jones, recording secretary.

The two new officers among the superintendents are Mrs. Dan Comfort, Durant, Superintendent of Christian Social Relations, and Mrs. W. H. Ratliff,

**When CHILDREN Need a LAXATIVE** When children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp or play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery. Purely vegetable, pleasant tasting—children really like it. SYRUP OF BLACK-DRAUGHT is sold in 50-cent bottles.

Sherard, Young Women's Secretary.

The two new District Secretaries are Mrs. H. A. Tucker, Aberdeen, and Mrs. B. O. Hammond, Holly Springs, Corinth District.

\* \* \*

Wednesday was Children's day at Conference. Forty-two boys and girls from the Methodist Home at Jackson came to visit the Conference. They sang for twenty minutes so sweetly, so happily, so unaffectedly that not a dry eye was to be found in the house. Especially did the Octagon song stir the listeners. That drop from 18,000 to 2,000 came back into memory as a big WHY?

Miss Mary Skinner came down from Nashville to lead in an open forum on Children's Work. Not all problems were solved but many workers were given a vision of the possibilities of the New Co-operative Plan.

Mrs. Hinchcliff's report showed Grenada not only the winner of two loving cups for work well done under the old plan but a leader under the New Co-operative Plan. We shall watch Grenada.

Two items of a Batesville, Miss., auxiliary report show they are at work with the children. It reads thus: "Mrs. J. Wesley Whitten was appointed Superintendent of the Baby Division. Mrs. Will Marshall gave a report of the organization of a Children's Society on last Sunday night with thirteen members."

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The annual meeting of the Woman's Missionary Society which was held recently in the little city of DeRidder marked the twenty-fifth anniversary of a united Conference Society. Prior to 1910 there were two distinct organizations known as the Foreign Missionary Society and the Home Mission Society.

The meeting opened with a luncheon and birthday party to commemorate this anniversary occasion. The dining hall was a bower of spring flowers. Silver candlesticks, holding tall white tapers and a huge birthday cake bearing twenty-five lighted candles, ornamented the table. The honor guests for this occasion were Mrs. John Foster, Mrs. J. G. Snelling, Mrs. Briscoe Carter and Mrs. W. T. Cunningham, all of whom had served as Conference officers at the time of the union. Only those who had

been members of the Woman's Missionary Society for twenty-five consecutive years were invited to participate in the cutting of the birthday cake.

\* \* \*

Too much cannot be said concerning the able manner in which Mrs. Charles Sills and Mrs. William Pomeroy and their committees cared for the large number of delegates and visitors attending the annual meeting of the Woman's Missionary Society. Everything that could be done was competently arranged for the comfort and happiness of their guests. The report of the committee on registrations showed that one hundred and seventy delegates were placed in DeRidder and Leesville homes and many visitors were taken care of daily.

\* \* \*

Mrs. Ina Davis Fulton, of Nashville, treasurer of the Woman's Missionary Council, was the Council guest. This was her first visit to the Louisiana Conference. It is with a feeling of pride that missionary women look upon the women who head their work. Their able leadership is outstanding. Mrs. Fulton handles about one million dollars annually, and during these years of depression not one dollar was lost and all missionaries were paid their salaries in full.

Mrs. Fulton, the speaker of the evening on Wednesday, used as her subject "Transmuting Missionary Dollars." All hearts were greatly stirred as she told how missionary dollars are transmuted into beautiful buildings, varied work and a more abundant life in many lands.

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## THE DISASTER AT GLOSTER, MISS.

By Henry G. Hawkins

Man realizes his helplessness in the presence of lightning and storm. I spent Saturday night, April 6, in the town of Gloster, and witnessed some of the devastation wrought there by the tornado of that date. I was guest of Rev. P. H. Grice, at the Methodist parsonage, which is in the southeastern section of the town. The storm played its havoc chiefly in the northwestern part, north of Main Street, and on both sides of the Y. & M. V. railroad, north of the depot.

The night was stormy; and from about 9:30 the lightning glared in the distance, west, north, east, angry, but rather quiet. We watched, and wondered what was happening in those directions. About 10 we decided to retire and leave the storm to its will; but, before doing so, it was upon our house with such violence that its destruction would not have surprised us.

The ferocity of wind, lightning, rain continued about ten minutes, but the havoc was wrought in three minutes. Cries were heard in the distance; and a telephone inquiry brought the information that the depot was partly blown away and many houses, and that some were killed and others injured. The town water tank which hitherto had been plainly in the view when the lightning flashed, was no longer visible, indicating its destruction, with the consequent loss of water supply. Next telephone connection was cut off. We were told that a Mr. Gallagher, of the power plant, cut off the power just in time to prevent disasters from shocks and fires. Only one small house burned.

The part of the depot destroyed was the freight storage room; but the freight lying in storage was not great. Three empty box cars were blown over. Filling stations were wrecked, and a warehouse, exposing many bales of cotton. The chief damage to the stores was the blowing away of all the metal and other awnings. The Presbyterian church and one or two Negro churches were demolished.

The mayor reported 87 dwellings completely destroyed, and 69 others damaged. The opinion prevailed that tornado insurance carried was slight.

Over a hundred boys from a C.C.C. camp, four miles distant, were brought in to assist; the Red Cross and other agencies were preparing for relief. Over a hundred were injured, of whom 36 were placed in the hospital at Centerville, 10 miles south. The dead were 10,

five white and five Negroes, among the latter being Rev. Joe Brown, Methodist pastor. Remarkable incidents were being related of narrow escapes from falling trees and timbers. Even in the sections not in the main destruction area trees were uprooted. Possibly half the inhabitants were made homeless. It is an awful disaster.

Brother and Sister Grice were busy encouraging and helping.  
Vicksburg, Miss.

## GREAT REVIVAL AT HODGE, LA.

By Rev. Harvey B. Hysell

The Lord hath done great things for us, whereof we are glad. When I say "great things," I mean just that. There was great effort on the part of people and evangelist. There was great effort in prayer and preaching and the outcome was one of the greatest one-week meetings that the pastor or evangelist ever witnessed.

We secured the services of General Evangelist Harry S. Allen from April 1 through the 7th. The Lord used him in a most unusual way. His messages stirred the people to action. There are always results that we cannot see, that are intangible, but there were results that caused men and angels to rejoice that could be seen by all. I suppose there were more than a hundred whom we would call "seekers." They came to the altar to find Christ or be reclaimed. There were forty-five accessions to the church. Thirty-one of these came by baptism or profession of faith. The end is not yet, in this respect. I expect to see others coming as a result of this meeting.

God has poured out His blessings upon us like a refreshing shower upon a dry, thirsty land. It will take eternity to disclose all the good done. I think, if we could ever exultantly sing the

Doxology from the depth of our hearts it is now. Praise God from whom all blessings flow.

I heartily recommend Brother Allen as genuinely spiritual, remarkably sane and graciously effective. This servant of God possesses a meekness and gentleness that is rare. Some of his words would fall upon the audience like the strokes of a great hammer and others like oil upon troubled waters. May the gracious God whom he loves and serves continue to bless him in the future as He has in the past, is our earnest prayer.

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## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

## The Methodist Layman

### REPORT OF FINDINGS COMMITTEE

The ministers and laymen of the Monroe District are deeply grateful to Dr. J. E. Crawford for the efficient manner in which he conducted the Stewardship Institute at the First Methodist Church, Monroe, La., Mar. 25 and 26. He gripped his hearers at the first session, and held them with increasing interest and enthusiasm to the end of the Institute. He spoke as one who was not only master of the subject, but as one whose subject had mastered him. He impressed one as having a message he was bound to deliver, because his mind, heart, and whole personality were on fire with it, and he delivered it with eloquence and conviction, with passion and fire. Christian Stewardship is not his hobby, but his passion. In his treatment of this subject, through the open forum and personal addresses, the speaker very wisely and artfully left out everything of a trite, mechanical and legalistic nature, and emphasized the broad and comprehensive spiritual basis of Stewardship.

We are convinced that every layman and minister who attended the Stewardship Institute will be better qualified to give his church an intelligent and consecrated leadership.

Throughout the Institute several major suggestions gripped us, and we are asking our leaders in the Kingdom of God to carry them back to their churches and put them into action. They are as follows:

1. "Qualifications On Stewards." A. Genuine Christian character. B. Qualities of Leadership. C. Dependability. D. Loyalty to the Church, and its program. E. Willingness to study. F. Fidelity. G. Hard work.

The Board of Stewards should be carefully organized for effective service. Granted that the personnel meets every qualification suggested above, there is need for careful selection of the Stewards for various features of service to be rendered. Let us organize our boards in keeping with suggestions set forth in the booklet "The Board of Stewards."

Too long it has been taken for granted that the Board of Stewards was somehow magically possessed with ability with reference to the several phases of its task. This never has and never will be true. In order to function effectively the Stewards of the Church should be

willing to study subjects within the range of their functions.

No man can succeed as a Steward who is not loyal to his Church and its program, that is the entire program of the Church.

We make the following suggestions: A Christian budget. Cultivation program. Weekly payment of church dues. An accurate record of the finances of each member of the church. Training of financial officers. Prompt payment of bills for local budget items, and monthly remittances on benevolent budget items. To aim at getting each member to be a contributing member.

Let each Steward have the spiritual oversight of the members of the church. To cultivate a close and friendly contact with them. To win back to the church the careless and indifferent and re-enlist them in the services and activities of the church, especially attendance upon church services.

J. E. POOLE, Chairman,  
S. M. McREYNOLDS, Sect'y.

### POETICAL THOUGHTS

By Mrs. George S. Brown

But godliness with contentment is great gain. I Timothy 6:6.

#### GET A TRANSFER

"If you're on the gloomy track,  
Get a transfer.

If you're inclined to fret and pine,  
Get a transfer.

If you're on the worry train,  
Don't stay there and complain—  
Get a transfer.

Get off the track of gloom and doubt,  
Get on the sunshine train—there's room!  
Cheerful cars are passing through,  
And there's lots of room for you—  
Get a transfer!"

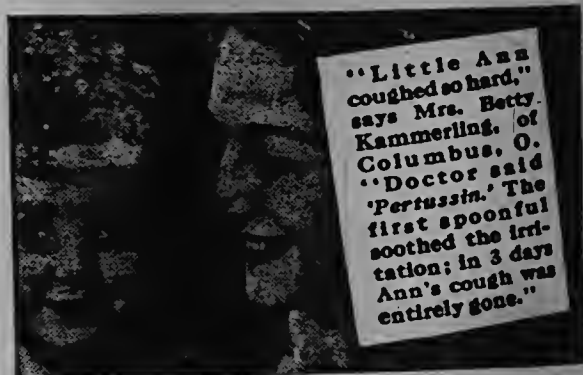
A transfer is an awfully nice thing to get and I do not know how it is in other places, but in our own city it is one thing we get for nothing. We simply pay our fare and go as far as we wish on one line, and then a slip of paper is handed us and we can go just as far in another direction.

Maybe we have been going through an old part of town where the houses are dingy and the streets littered with trash, but our transfer can take us down wide avenues, past shady trees, by blooming flowers. It is just so with other transfers we can get if we will. If we are in

gloom and despair, if all the world seems against us, if our outlook on life is monotonous and dreary, we can get a transfer and it won't cost us a cent. We need not stay on the worry train where there is gloom and doubt and despair for there are sunshine cars filled with cheer and gladness and best of all there is lots of room. We do not have to stand and jostle and crowd and hang on the straps, but simply step into roomy, sunlit cars and away we go over fields of living green of joy and love and cheer. We just have to quit thinking of the things that oppress and of our own heart aches and sorrows and misunderstandings and disappointments and help those who are far more down and out than we, who have less of this world's goods, fewer friends, and opportunities, and without knowing it we have transferred and left gloom and doubt far behind us. "We can do all things through Him who strengtheneth us" and He has bade us rejoice and be glad.

## "MY BABY'S COUGH STOPPED ENTIRELY!"

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"Little Ann coughed so hard," says Mrs. Betty Kammerling, of Columbus, O. "Doctor said 'Pertussin.' The first spoonful soothed the irritation; in 3 days Ann's cough was entirely gone."

Extract of a medicinal herb stimulates throat's moisture glands

**YOUR THROAT** and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries. Sticky mucus collects. You feel a tickling... you cough!

To quicken the throat's flow of natural moisture, use PERTUSSIN. The very first spoonful increases the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief! Safe for babies. Tastes good. Get a bottle now!

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD.  
THEN COUGHING STARTS!

## PERTUSSIN

Tastes good, acts quickly and safely





## Christian Education

### CHURCH SCHOOL LESSON, APRIL 21

By Dr. J. R. Countiss

#### LIFE IN THE LIGHT OF ETERNITY

When the disciples took the initiative and attempted to instruct or go ahead of Jesus, they invariably missed the way, as when Peter forbade the trip to Jerusalem, resisted arrest in the garden, asked to remain on the Mt. of Transfiguration and desired to call down fire on inhospitable villagers. Had "wish-fulfillment" characterized the story of the evangelists, there would have been no manger, no flight into Egypt, no Gethsemane, no Calvary, no Resurrection. Surprise and paralyzing amazement marks every step of their discovery of the fact of the resurrection. Expecting difficulty with the stone at the tomb, the faithful women found it rolled away; expecting to encounter the Roman guard, they found heavenly sentinels; expecting to amount a dead body, they were greeted by a living Lord; expecting gloom, they beheld radiance. Disappointment and fear gave place to inexpressible joy. If doubts arise with us, let us not forget that Thomas was a tester, Peter an agnostic, and all the disciples loath to believe. We are properly slow to follow those who are easily led, or to believe those too easily convinced. Happily for us, the disciples doubted and questioned and confirmed the acts of the resurrection and of the identity of Jesus while the evidence was fresh and the data available. The resurrection of Jesus is one of the best attested facts of history. His resurrection is scarcely more marvelous than the regeneration it wrought in his disciples. It was a revelation and a confirmation of all that preceded in his life and teachings.

Immortality is to be desired or dreaded, according to the character and quality of life. Endless existence can be no boon to carnality, selfishness and greed. Everlasting companionship with such associates must be a prospect to shock the soul and startle conscience into activity. Some lives seem to invite death; others to defy it, as did that of the Master. We know lives today of such spiritual quality that material dissolution cannot seem even to threaten their interruption, much less their extinction.

"Let not your heart be troubled; Where I am, there ye may be also." How these sincere and simple words have calmed

the boisterous waves of sorrow and bereavement through the centuries. Many mansions afford abundant room. His presence guarantees permanent happiness and peace. Where Jesus is, is heaven. Gorgeous oriental imagery, golden streets, jasper walls and pearly gates can add nothing to this simple unfolding of the life immortal. Let us live here that we may conquer death and live forever. To be with Jesus and to be like him is life eternal.

### A NEW EDUCATIONAL SERVICE OF THE ALCOHOL PROBLEM

In response to an increasing number of requests from all parts of the country the National Woman's Christian Temperance Union announces a new feature in its educational service of information and counsel on the alcohol problem for churches, Sunday Schools, and other interested organizations.

This service is based upon the conviction that the liquor traffic owes much of its power to lack of knowledge even among otherwise educated people—a situation that accounts for the many temperance disappointments in the past, and if not remedied, will certainly long postpone any satisfactory or permanent solution of the personal, social, or economic questions involved.

Teaching the simple facts about what alcohol is and what it does, is, after all, not quite such a simple thing as it might seem. Many ministers, Sunday School teachers, and church officers are handicapped because they have not made a special study of this subject in the light of modern science, and because they have not had the pedagogical training to enable them to "teach" it. The educational service carried on by the National W. C. T. U. is based upon the conviction that while it is one thing to tell a child, or an adult, something which you know; it is often quite another thing to make it a part of his thinking, i. e., to sow in his mind and heart a fertile seed of intelligent sympathy with, and appraisal of the important truths of the beverage alcohol problem.

A new feature of personal counsel and suggestion is now being offered those interested, by the various departmental directors of the National W. C. T. U., and particularly, at this time, by Miss Bertha Rachel Palmer, head of the De-

partment of Scientific Temperance Instruction, and Miss Lenadell Wiggins, General Secretary of the nationally known boys' and girls' education movement, the Loyal Temperance Legion. Miss Palmer, for many years an educator of recognized standing, formerly state superintendent of public instruction in North Dakota, and who, because of her training, personality, and ability as a teacher is widely regarded as one of the most successful counsellors and instructors in this field, is helping Boards of Education and church groups in the preparation of wise and up-to-date courses in this subject, and will be glad to offer suggestions to any persons or organizations writing her.

Miss Wiggins, for a number of years a most successful specialist in educational club work for boys and girls and in activities which tend to build Christian citizenship, stressing the thought of total abstinence, will also be glad to personally aid and counsel along these particular lines in wisely correlating study of the alcohol problem by children of the younger grades with church and Sunday school programs.

Miss Palmer and Miss Wiggins will be glad to answer any inquiries and send any information desired along these lines to those who will write to them for it in care of National W. C. T. U., Evanston, Illinois.

## GRAY'S OINTMENT

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bland medication of  
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## ARE YOU MISERABLE?



Mrs. T. S. Jeter of 207 Hood St., West Monroe, La., said: "I was thin and was quite weak. I used to have awful headaches too; also fainting spells. Dr. Pierce's Favorite Prescription helped to build me up so that I felt better in every way. I regained my normal weight, too."  
New size, tablets 50 cts., liquid \$1.00.  
Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

## The Methodist Home

### MEDITATION

By Rev. J. M. Hunt

John 1:42—And he brought him to Jesus.

Each word carries meaning.

1. AND he brought him to Jesus. The conjunction connects the experience of Andrew with his experience of sharing his knowledge of Christ. To keep life we must give life. Andrew wanted his brother to know Jesus. That impulsion is felt by everyone who really knows Christ. The experience of a full heart overflowing is irresistible.

2. And HE brought him to Jesus. Andrew was a personal worker. He was a faithful man. He was a seeker after truth. He had left his nets to hear John.

## WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to



Mrs. Batchelder

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

**"It Seemed As If Morning Would Never Come"**

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Get a bottle from your druggist NOW. Results will please you.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

He was ready to hear and follow Jesus.

Andrew discovered the lad with the five barley loaves and two small fishes when Jesus needed him. Phillip regarded the situation as hopeless. If he had two hundred pennyworth of bread the supply would be exceedingly limited. But the resourceful Andrew found a lad and brought him to Jesus.

Certain Greeks "would see Jesus" during that last visit to Jerusalem. Phillip told Andrew and Andrew told Jesus. Andrew was the man who brought them to Jesus.

3. And he BROUGHT him to Jesus. He did not "telephone" them or send word to them. He did not send him to Jesus. He BROUGHT Peter.

Peter was also a busy man. Peter had a mind of his own. Peter was no easy mark. But Andrew BROUGHT Peter.

Andrew and Peter had been reared together. Peter would not hesitate to differ or express his doubts or say that he was too busy. But Andrew brought him. The two brothers were partners in business. Peter would not be loath to speak his mind freely. But Andrew BROUGHT him. Andrew did not spend useless time in argument. Andrew brought him.

4. And he brought HIM to Jesus. Peter had a will of his own. He was a wholehearted man. What a tower of strength he became. Simon became Peter. This impetuous disciple did become a rock. He sealed his faith in his blood.

We think of the great preacher of Pentecost who stirred the multitudes. But back of Pentecost was the personal work of Andrew. Back of our great preachers today is the nurture of Christian parents, teachers, pastors.

5. He brought him to JESUS. Andrew carried him not on an idle errand. He ushered his brother into the presence of the Savior.

Jesus made this fisherman a fisher of men. Jesus changed his name and his character. His destiny was therefore changed. What a marvelous transformation can Jesus bring to pass.

### PRAYER

We thank Thee for the faithful men. May we be diligent in season and out of season. Those who reap are those who are not weary in well doing, who faint not.

We thank Thee for the personal workers who tactfully and persistently and earnestly plead with loving hearts, May we be such personal workers.

We thank Thee that Jesus can change Simons into stable characters. May we become all that Thou wouldst have us to be. We ask in the name of Jesus.

### SEASHORE DISTRICT

By Roy Wolfe, Reporter

Under the splendid leadership of Rev. L. J. Power, P. E., the work of the district is moving forward. He reports that Wesley and Epworth churches in Biloxi paid their apportionments for General and Conference work in full at the second quarterly conference, March 26. A large number will report fifty per cent by the meeting of district conference.

The revival meeting at Saucier conducted by Rev. P. M. Caraway, March 10-17 was indeed a blessing to the community and church. There were nine additions to the church. The meeting at Lyman closed Sunday night, March 31, with twelve additions to the church. O. C. Hull, lay evangelist did the preaching during this meeting. Both of these brethren proved themselves true evangelists of God. Two other meetings have been planned for the Saucier charge, one at McHenry the last of May with Rev. L. J. Power doing the preaching and the other at Nugent in the fall with O. C. Hull assisting.

A Standard Training School was conducted at the First Methodist Church, Gulfport, March 17-22, with three courses offered. A course on children's work was taught by Mrs. J. L. Carter; a course on Young People's work was taught by Miss Thomas, dean of Grenada College and a course on the Life of Christ was taught by Rev. George W. Shearer of Arlington, Texas. Forty-five credits were issued. Long Beach, Coalville, and Saucier co-operated in the school.

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New Orleans Oldest and Best  
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CANAL STREET . . . N. O., LA.

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



## In Memoriam

### MRS. CARRIE PARTIN

Mrs. Carrie Partin was born in Marshall, Texas, in 1862. In her childhood she joined the Methodist Episcopal Church, South, and ever after that was a loyal member. Her husband was Dr. E. B. Partin, whom she married when only fifteen years of age. The Doctor himself was not only a very useful man in his community following his calling as a physician, but he was a consecrated Christian. He gave himself and his service to the Lord. Mrs. Partin was a very industrious woman. Often by very force of will power she forged ahead when her physical strength would not justify it. She always was faithful to her Woman's Missionary Society and was glad of any cheering reports from the church after her health would not permit her to attend the meetings. For several years she swept the church and got it ready for the services, and then taught a class of boys in the Sunday school. To Dr. and Mrs. Partin were born five children, two boys and three girls, all of whom have gone on except Miss Ruby, a teacher in the Junior College at Decatur, Miss. Besides Miss Ruby, she left twelve grandchildren and eleven great-grandchildren. Fred Partin, a son who died last year, was a prominent business man in Meridian and a member of the Board of Stewards of the East End Methodist Church. Mrs. Partin spent her last years living sometimes in her home in Chunky and then at Decatur with her daughter. I was her pastor four years and during that time I never heard her speak disrespectfully of any person. I also heard

her neighbors say that they had never heard her speak evil of anyone. She departed this life February 23, 1935, and her body was buried beside that of her husband in the church cemetery at Chunky, Miss.

G. A. BROADUS, Pastor.

### WILLIAM MARTIN ARMSTRONG

William Martin Armstrong was born in Attalla County, Mississippi, October 14, 1863, and died in Flora, Miss., March 3, 1935. He was the son of J. Flint and Mrs. C. Tyler Armstrong. When he was but a child the family moved to Kil-michael, Miss., where he grew to manhood. He later came to Vaiden, Miss., where he was married to Miss Laura Cain of that town. To them were born two daughters: Louise, now Mrs. Paul Stephenson of Flora; and Wilhelmina, who is Mrs. Howard Martin of Jackson.

Brother Armstrong served as steward and Sunday school superintendent of the Methodist Church at Vaiden, for nearly twenty years, and he filled both offices in the church at Flora, after his removal to that place. A service was held at his home in Flora, but the funeral was held in the little church at Vaiden—the church at whose altar his years and his best service were given. The pastors of the churches at Flora and at Vaiden officiated, and burial was in the family plot. He lived out his allotment of years, but life at its longest is but a span in length. It begins with a song of hope and it ends with the sob of breaking hearts. Our only hope is in the blood of him who died to save us from sin and death. Only that can enable us to sing again the songs of Zion and lift our faces toward the dawn of God's eternal morning. One glad day we expect to be reunited with our loved ones on the other side.

W. L. DUREN.

### "A SCRAP OF PAPER"

Next time you pick up a piece of good-quality paper to write a letter to a friend, try to guess the amount of water used in making a tone of similar paper. You are unlikely to guess aright, for it is difficult to realize that 80,000 gallons would be needed!

Rags, grass, and wood are all used in paper-making, according to the kind of paper that is wanted. Further variations are obtained by mixing dyes, china clay, and size with the pulp from which paper is produced.

Paper made from rags is tough, but it is rarely as cheap to make as the kinds made from wood. The paper on which these very words are printed was probably at one time part of a tree in a forest!

No matter whether wood, rags, or grass is used, the first step is to turn it into pulp. If rags are being used, they are first dusted and sorted, and are then cut up and washed. A visit to a paper factory would show you that the next stage is to steep the rags in a solution of caustic soda.

Wood for paper-making arrives at the mill in the form of thin sheets, so that it can be steeped at once. If grass is being used, it arrives in bundles, usually from Spain and Africa. After steeping, machinery beats the rags, grass, or wood into pulp. The water is added.

The next stage is probably the most interesting of all. You will wonder how the sheets are produced from this pulp. An ingenious machine is used. First the pulp is run on to a tray with a bottom constructed of wire mesh. The mesh is so fine that the water drops through but the fibres in the pulp do not. To enable these fibres to make a more solid sheet, the tray is jogged sideways—in much the same way as a sieve is shaken. Then the paper passes forward to a series of drying rollers, and it finally emerges as a rough sheet.

There are still a number of further processes, however, before the sheet can be called suitable for use. These operations differ according to the way the finished paper is to be used. Some papers are passed between warm rollers running at different speeds. This gives a gloss to the surface. Others may be run through baths of gelatine to improve the quality.

If you want to know how cardboard (or "paste-board" as it is really called), is made, the answer is that it is formed by a machine which pastes several rough sheets of paper to a middle sheet. Tracing paper is made by soaking some kinds of ordinary paper in a solution of Canadian balsam and turpentine.

No doubt you have sometimes held a sheet of paper to the light and have noticed the watermark—words and designs in the paper itself. The effect is obtained by the paper-maker passing the sheets between rollers bearing the words and design, before the paper is quite dry. —Methodist Recorder.

### Lady Felt Stronger

#### and Not So Restless

#### After She Took Cardui

"Before I took Cardui," writes Mrs. G. W. Akin, of Somerset, Ky., "I would be weak and nervous and could not rest at night. My back would ache so much. As soon as I began taking Cardui, I would rest better and feel so much stronger, and my back would stop hurting. I highly recommend Cardui to other ladies." . . . Thousands of women testify that Cardui relieved their pains at menstruation time, and that by continued use of it for a reasonable length of time, their strength has been renewed and general health improved. Of course, if Cardui does not benefit YOU, consult a physician. Sold at drug stores.

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**Cystex**

## MISSISSIPPI AND LOUISIANA

(Continued from page 15)

Sulphur showed appreciation for the pastor, T. P. King, by increasing his salary \$200. A church attendance campaign is in progress and good results are being achieved.

Orchida and Sherida, led by F. C. Collier, are holding up the banner of the Cross in a fine way. Services well attended. Salary increased \$250. New members received.

Elizabeth moves along in the even keel of her way. Alonso Early is the talented shepherd of the flock and greatly loved by all. No phase of the church program is neglected.

Lake Arthur, composed of Lake Arthur, Marie, Hayes and Bell City, moves along well with M. W. Beadle leading. There are many church people in the bounds of this church who love the church.

Indian Bayou made a fine record last year and is duplicating that this year with J. A. Knight as pastor. Parsonage repaired. Forty young people at church recently when the presiding elder preached. Fine interest manifested.

Vinton had a fine revival early in the year, with about 25 additions to the church. A. D. George, the pastor, receives the enthusiastic co-operation of the people. Salary increased \$300 and Vinton is happy in having a pastor full time.

Church Point, composed of Church Point, Pitreville and Eatherwood, thrives under the enthusiastic leadership of W. C. Barham. Salary increased \$150. Revivals being planned. The erection of a parsonage at Church Point is being discussed.

Merryville, L. P. Moreland pastor, composed of Merryville, Hopewell, Pine Grove and Moss Bluff, has made a \$200 addition to the parsonage, much of the work being done by the pastor. The work in the various churches makes progress.

Eunice and Basile are enjoying T. J. Holladay. Salary increased \$250. Splendid attendance at church services and church school attendance greatly increased. Church and parsonage prosper.

## EASY WAY TO RAISE CASH

Make Money for yourself, church, lodge. Distribute Diving Paddles. Will do 20 washings. Will NOT streak clothes, freeze or spill. Retail for 10c. FREE sample. Also Metal Sponges, Dish Cloths and Polishing Cloths. Write W. A. Kitteredge Co., 7 Putnam St., Tunkhannock, Pa. Established over 20 years.

is being repaired. Parsonage already made new inside.

New Iberia would not exchange pastors with anybody. E. H. Andrews leads these noble people in a fine way. New barn room added to the parsonage. Every organization functioning efficiently. Salary increased \$200. Training school planned for latter part of month.

Jeanerette, St. Martinville, and Pecan Island will soon have a new five-room parsonage at Jeanerette. E. V. Duplantier, the pastor, and his people have been diligently working since the first of the year. Fine interest in the work throughout the charge. Salary increased \$200.

Lake Charles, Elmer C. Gunn, pastor, is growing and carrying on in a fine way. More than 100 new members received thus far, about fifty on profession of faith. A well planned campaign to reduce the church debt to \$24,000 is being launched with fine prospects of success.

Lafayette gives Dr. Harper fine congregations. The church debt is about to be adjusted in a satisfactory manner, and there is a spirit of hopefulness pervading the congregation. Brother Barham is giving some time to the work of the Wesley Foundation in the College there.

Crowley continues to prosper under the leadership of G. W. Dameron. The entire church is well organized. Accepted entire quota for benevolences. Motion pictures made of church school by Rev. W. H. Wallace. Held Training School. Will entertain District Conference May 9 and 10.

Rayne continues to do well with S. A. Seegers at the helm. There is a faithful group of people both at Rayne and Branch upon whom the pastor can always count. The parsonage has been improved. The excellent manner in which the church and parsonage are kept at Rayne is a noble example.

Gueydan is enjoying being a station and having the full time of a pastor. A. S. J. Neill and Mrs. Neill are greatly loved. Gueydan increased pastoral support \$300. The Gueydan Missionary Society took the cup offered for the largest percentage of homes taking the Outlook, a signal achievement.

Abbeville is making a wonderful record this year. Ellis Smith and Mrs. Smith expect to be in a new parsonage with every modern convenience and with beautiful new furnishings by Easter. Kaplan is attached to Abbeville and the union works fine. Salary increased \$600. Good congregations and everybody happy and hard at work.

The special speaker for the Conference

on Education for Social Participation at Louisiana State University during the Diamond Jubilee, commemorating the seventy-fifth anniversary of the founding of the University, April 24, was Dr. Gilbert T. Rowe, professor of Christian Doctrine in the School of Religion, Duke University. Dr. Rowe's subject for the Thursday afternoon Conference was "The Challenge of Christian Thought to the Life of Today." Bishop A. Frank Smith of Houston is announced by the University as the baccalaureate speaker for the seventy-fifth commencement, June 2.

## LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

Pleasant Hill, at Martinville, Apr. 22, 11 a.m. and 2 p.m.  
 Allen, Apr. 22, 7:30 p.m.  
 Rochelle, at Grayson, Apr. 23, 11 a.m. and 2 p.m.  
 Winfield, Apr. 23, 7:30 p.m.  
 Leominster, Apr. 23, 7:30 p.m.  
 Ferriday, May 3, 11 a.m.  
 Jena, May 3, 7:30 p.m.  
 Marksville, at Evergreen, May 11, 11 a.m. and 2 p.m.  
 Boyce, May 12, 7:30 p.m.  
 District Conference at Alexandria, April 24 and 25, convening at 10 a.m. the 24th, closing the afternoon of the 25th.  
 Please notify the Rev. N. E. Joyner how many delegates will attend and at what time, especially as to who will stay over night.

BRISCOE CARTER, P. R.

Mauree District—Second Round

Waterproof, at St. Joseph, Apr. 22, a.m.; Q. C. 2 p.m.  
 Mangham, at Union, Apr. 23, a.m.; Q. C. 2 p.m.  
 Wisner, Apr. 23, p.m.; Q. C. after preaching.  
 Sterlington and Marion, at Marion, May 3, a.m.; Q. C. 2 p.m.  
 Bastrop, May 5, p.m.; Q. C. to be arranged.  
 Bastrop Standard Training School, May 5-10.  
 Gilbert, at Boeuf Prairie, May 12, a.m.; Q. C. 2 p.m.  
 Winnboro, May 12, p.m.; Q. C. after preaching.  
 District Conference, at Oak Ridge, May 13-14.  
 Gordon Avenue, May 19, a.m.; Q. C. 2:30 p.m.  
 Columbia, May 19, p.m.; Q. C. after preaching.  
 Bonita, at Bartholomew, May 24, a.m.; Q. C. 2:30 p.m.

H. L. JOHNS, P. R.

Shreveport District—Second Round

Claiborne, April 10; Q. C. 7:30 p.m.  
 Mansfield, April 14, preaching 7:30 p.m.; Q. C. following service.  
 Mangum Memorial, April 24; Q. C. 7:30 p.m.  
 Ida and Houston, at Houston, April 28, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Belcher and Gilliam, at Belcher, April 28, preaching 7:30; Q. C. following service.  
 Bossier, May 1; Q. C. 7:30 p.m.  
 Grand Cane, at Keatchie, May 5, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Pelican, May 5, preaching 7:30 p.m.; Q. C. following.  
 Park Avenue, May 8; Q. C. 7:30 p.m.  
 Greenwood, at Florioy, May 12, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Oil City, May 12, preaching 7:30 p.m.; Q. C. following.  
 First Church, May 13; Q. C. 7:30 p.m.  
 Noel Memorial, May 15; Q. C. 7:30 p.m.  
 Plain Dealing, at Benton, May 19, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Coushatta, May 19, preaching 7:30 p.m.; Q. C. following.  
 Vivian, May 26, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Mooringsport, May 26, preaching 7:30 p.m.; Q. C. following.  
 Hall Summit, June 2, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Logansport, June 9, preaching 11 a.m.; Q. C. 2:30 p.m.  
 Cedar Grove, June 9, preaching 7:30 p.m.; Q. C. following.  
 Noble and Benson, June 16, preaching 11 a.m.; Q. C. 2:30 p.m.  
 District Conference, Bossier City, April 17, 9 a.m.  
 GEO. S. SEXTON, P. R.

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 17.

NEW ORLEANS, LA., THURSDAY, APRIL 25, 1935.

Whole No. 4128.

## History's Sublimest Victor

By Frank Kingdon

The strangest story Christianity has to tell is of One who was so gloriously alive that death was but an incident in His experiences.

That men should dare to proclaim that there lived a Man who rose from the dead has won them an audience wherever they have declared it. The assurance of Jesus' resurrection was as wings on the feet of the great apostle carrying him to the limits of His world as an ambassador of the Cross.

This Jesus whom we preach is history's sublimest victor. He never shed a drop of blood nor brought a tear to suffering eyes; no foot of territory did He possess among all the world's proud acres; yet neither statesman nor soldier has ever gained from life such laurels as are His. He won a victory for love over all hate both within Him and outside. The marshaled hosts of falsehood opposed Him; but through them He walked unscathed, secure in the blameless raiment of truth. When all men doubted, He kept the faith and won its fight. In the end, when hatred, slander, and skepticism allied themselves with death, He was not afraid, but marched, face forward, through the dark shadow into the light of life's morning that passeth not away.

One doubt only stirs in our minds, that we shall be unworthy to tell such a story as it might be told. But worthily or no, once having seen His glory, we must declare it with all the skill we have. No man ever stammers that name in love but that his speech seems richer and he is nobler.

—Christian Advocate, N. W. Edition.





# Wallet of the Week



MUSSOLINI HAS WRITTEN TO ALL THE SCHOOL leaders in Italy, according to the *Religious Telescope*, recommending the use of the New Testament as follows: "All professors and teachers shall read the New Testament, shall explain the divine Book to the children, and see to it that they memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout the centuries. It is the greatest of all books, the most necessary of all books because it is divine."

\* \* \*

GOVERNMENT TRADE AUTHORITIES have been investigating certain firms as to false and fraudulent statements made by certain advertisers, and in some cases "cease and desist" orders have been issued. We do not think that those authorities should overlook such publicity as, "Not a cough in a carload," "Stimulating—but never irritating," and "They satisfy." We believe that "imported" is not the worst misrepresentation to be made concerning advertised products.

\* \* \*

THE ANCHOR OF MORALITY is the caption of a striking paragraph by Dean Inge, formerly of St. Paul's, London. He said: "I believe that no morality based on secularism can be satisfactory. It is through the divine life in men, the Christ in us, that ethics belong to the eternal or spiritual world and that moral conduct becomes as it were the sacrament, the outward and visible sign of faith, hope, and love directed to a Being who in His nature sits above the conflict of right or wrong. What is relative and subjective in morality is thus anchored to absolute truth and goodness. Christianity is a divine life, not a divine science."

\* \* \*

HON. C. H. CAHAN, SECRETARY OF STATE in the present Canadian Government, took it upon himself recently to deliver a rebuke to the clergy of the Dominion. He said they were too much inclined to meddle with politics "of which they know nothing." The *Citizen*, of Ottawa, replied on behalf of the ministers, that they might be ignorant of the brand of politics that elected the present House of Commons in Canada; and they might not understand the manipulation of economic factors which had brought about a poverty and privation rapidly growing worse; but that they did know the home problems of the more than a million people now on the Canadian dole. The designing politician is usually more exercised on account of the knowledge of the electorate than on account of the ignorance.

MR. H. AUGUSTUS LUKEMAN, a noted American sculptor, died of heart disease on April 3. Mr. Lukeman is known in Methodist circles as the sculptor who designed the equestrian statues of Francis Asbury in Washington, D. C., and on the campus of Drew University at Madison, New Jersey. He is known to the South for the ambitious, but uncompleted, Stone Mountain Memorial to the Confederacy, near Atlanta, Georgia. He is survived by his wife, to whom he was married last December.

\* \* \*

THE YEARBOOK OF AMERICAN CHURCHES, a biennial publication of the Federal Council of Churches, is just off the press. The 1935 volume was edited by Dr. Herman C. Weber, and it deals with the religious life of America in much the same manner as do the yearbooks for the individual denominations. The present volume gives a complete roster of the names and addresses of the officials of all the denominations, and much other valuable reference material. It is published and sold by the Federal Council.

\* \* \*

MICKEY MOUSE, the most popular of all movie heroes to the children, has not been used to advertise either tobacco or liquor, although it has been reported that the brewers, distillers, and cigarette manufacturers have offered Walt Disney fabulous sums for the right to use them. Union Signal, in a recent article on Mickey Mouse, the children's friend, reported that Mr. Disney is said to have stated his purpose never to permit the use of these characters for any commodity of which parents might not approve. He is said to have refused to comment on a story that "a liquor firm had offered \$150,000, and a tobacco manufacturer \$35,000 for the use of the Mickey cartoons."

\* \* \*

THE DUST STORMS, so prevalent and of such a serious nature in the West, have little meaning for the average person until the alkali-laden clouds descend out of the blue, as they did upon Mississippi and Louisiana a few days ago. At first a decided haze filled the afternoon sky, and by nightfall a fog of blinding and irritating dust enveloped the land. Driving was made difficult on account of poor visibility, and the dust was extremely irritating to the eyes and to the nasal passages. Since the visitation, we can better understand the problem of the people who dwell in that arid section. We do not see how it will be possible for them to endure such a scourge for any considerable time.



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W. L. DUREN, D.D., Editor

THURSDAY, APRIL 25, 1935

C. MILTON CHALMERS, Manager.

## EDITORIAL

### "THE INTERNATIONAL MIND"

The movement for world peace is doing much to call our attention in a very forceful and concrete way to the sources from which any great enterprise or humanitarian movement is developed. We are gradually coming to realize that, while the germinal concept may have originated within a small group or even in a single mind, it never becomes effective as a world enterprise without the support of the "International Mind." That mind may function through an international court, or through international diplomacy; but it is essentially a reflection of the feeling of good will evolved out of the individual and the collective thinking of all the units in the family of nations. It is not necessarily true that all the nations have reached a common point of advance in that regard; but rather that the conclusions reached are so largely shared as to be irresistible. Before such a mind, the frontiers of selfishness are dissolved and the peoples of all the earth are fused into a great brotherhood. The International Mind may formulate its pronouncements through any agency that may be adopted for that purpose, but its authority and commission represent the sweep and the compassionate yearning of the Son of God, as embodied in and propagated through his church. No single enterprise that the Church has undertaken has contributed more to this consummation than its missionary endeavor. The missionary is the pioneer of the international mind throughout the world. He has instructed the peoples of the earth in the fundamental principles of international obligation and good will—a Gospel inconsistent with a policy of national isolation and selfishness. He has stimulated the commerce and travel which make for international understanding. While he has been primarily the interpreter of a Gospel seeking the souls of men, he has been a no less faithful interpreter of the mental attitudes and feelings of widely separated peoples and apparently warring civilizations. He has been an outpost of world peace in the very ends of the earth; and has done more to remove the frontiers of race prejudice and to break down a selfish nationalism than every-

thing else. He reflects the "International Mind" which is today inspiring a new hope in the world.

### AFTER LENT?

When the Lenten period is past the resumption of social gaieties and frivolities, and the abandonment of repression is so marked that the fact is noted in the society columns of the daily press. People return at once to their old selves, and there has been no perceptible change in social attitudes or in moral practices. This causes one to wonder if a spurt of devotion and fervor leaves any permanent residue in the lives of such people. To put the matter directly and bluntly, does a spasmodic piety add anything to the spiritual estate of the individual by whom it is practiced? Is a person who goes from a prayer-meeting to a cocktail party any different from what he was when he went from the cocktail party to the prayer-meeting? Does formal direction determine spiritual values? For answer to these questions, let us recall the unclean spirit, disembodied, walking through dry places and finding no rest; it returned to its former habitation. It re-entered the swept and garnished house with a seven-fold re-enforcement. Jesus says the total result was an aggravated case of wickedness. Peter, on the same point, says that one who escapes the pollutions of the world through knowledge of Christ, if he return to the polluting habits, is like a dog turned to his own vomit; and the sow that was washed, to her wallowing in the mire. If this be true of one in whom a real work of grace was wrought, can it be less true of one who, for a fixed period, bargains to observe a shallow and formal allegiance? The answer of the Scripture is too obvious to need elaboration. Where Lent ends, what we really are is revealed. Faith is not made real by an intrigue of sackcloth, and sacrifice is not the virtue of a season. They are the abiding realities of the soul that has experienced salvation. They are not the flowers of a season, but the constant adornments of life. The religious calendar is not nearly so important as is the obligation to keep one's self unspotted from the world.

## EDITORIAL COMMENT

The following editorial comment was published in the New Orleans Christian Advocate, May 1925. It was written by the editor, and is a commentary on the work of the Christian Advocate in the city of New Orleans.

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The following editorial comment was published in the New Orleans Christian Advocate, May 1925. It was written by the editor, and is a commentary on the work of the Christian Advocate in the city of New Orleans.

## THE GOLDEN CROSS

The Hospital Week, by which the Golden Cross Society and originally organized, does not exist any more, but the Golden Cross Society can not lose its identity or its appeal as long as there are people who suffer affliction of the body without the means to obtain treatment. The Society has been made auxiliary to the Home Department of the Board of Missions, and the enrollment is to take place during Hospital Week. That period has been fixed by the law of the Church to include the second and third Sundays of May. But the fixing of a day and the election of a Golden Cross Director will not accomplish what the Church has in mind. The legislation in the discipline will be without meaning until we shall have a ministry and a people committed to this very worthy undertaking. Hitherto little has been accomplished outside of certain hospital centers; but we believe that the time has come when every pastor and every church should put forth consistent effort

for the Golden Cross. Let our people make the enrollment and give our sick and dependent people a new ray of hope.

## Contributed Editorial

### CHAPEL WORK AT SANATORIUM

By Rev. W. M. Williams

The Annual Conference in session at Portland in 1922 decided to send a pastor to the Magee Sanatorium charge. I was appointed to this work and served five years. At the expiration of that time the Conference realized the need of full-time service at the Sanatorium and I was again appointed to this work. For three years the Conference Board of Missions made an appropriation for its support, and then, finding itself unable to continue the support of the work, decided to adopt some other plan, realizing the Church could not afford to discontinue a work so worthwhile. At the request of the Board of Missions the Conference unanimously adopted the plan of a free-will offering in every church for the support of the work at Sanatorium. This plan has met with hearty approval and co-operation by both pastor and people. At the Sanatorium we have an average of three hundred patients in addition to the staff and employees. I spend seven days a week visiting the sick, and performing other helpful duties, holding services with bed patients, cheering the discouraged, homesick and broken-hearted men and women. I have been able to provide religious literature, tracts, Bibles and portions of God's word in booklets, etc. Several districts in the Conference furnish copies of the Christian Advocate, and the Boyworth League contributes copies of the High Road. I visit the Preventorium where we have an average of forty underweight children. A wonderful work is being done there by a corps of Christian women. At the infirmary for colored people I hold services and distribute religious literature. The Bible class in this department is in charge of Mrs. Henry Roswell. The pastors of the Baptist, Methodist, and Presbyterian churches of Magee preach once a month each, and the chaplain preaches the other Sundays or supplies a visiting preacher. Preaching services are held at 6:15 p. m. in the chapel. Our Sunday school is well organized and we have an average attendance of one hundred, with a corps of well equipped teachers. The bed patients are provided with literature and study the lessons, many patients sending in written interpretations of the lessons to the Adult Bible Class. The superintendent, the staff and employees co-operate with the chaplain in making his work indeed a labor of love.





# The Forum



## STEWARDSHIP

By Miss Effie Hughes

(Sent for publication by Mrs. Ernest Moore, Editor,  
North Mississippi Woman's Missionary Page)

Christian stewardship must be universal in its service. It is the recognition and acknowledgment of all life, with all its vast and varied contents, of which money can represent but a minor part. When we acknowledge God's ownership, and take His Son Jesus Christ as our Redeemer, and accept the responsibilities of Christian stewardship, we are then enjoying life in its highest level. Stewardship is God's way of preparing men for partnership with himself. It is a regrettable fact that so many Christians fail to recognize stewardship as a positive duty enjoined in the New Testament. Many people think "stewardship" and "tithing" are one and the same, but stewardship is a much more comprehensive conception of life than that which is included in the practice of tithing. It is easily possible for us to be "tithers" all our lives, and yet never have even a glimpse of the beautiful and wonderful things which are assured for those who have entered into the larger fellowship of the stewardship of life. Christian stewardship is first characterized by faithfulness. "It is required in stewards that a man be found faithful." Life is a unit, and every element in that unit is entrusted to man for certain great purposes. It is not possible to substitute one element for another. A proper balance of life can be secured only through a well rounded stewardship. The faithful steward, in order to fulfill his obligations, must match God's plan with the one for his own life. It is not a matter of individual belief or like or dislike, but is an essential part of a Christian life. In all the teachings of God's word it is plain that in acceptance of the Saviourhood of Jesus it is essential that we accept His plan of Christian stewardship. God plays no favoritism in the creation of man. He makes the sun and the rain to shine and fall on the rich and the poor alike. He confers no patent or nobility but the right to labor and to love and offers no privileges save those of opportunity. Our birthright is not the crowning power of man, but the grace of God given through His Son our Lord and Master Jesus Christ. Christian stewardship identifies us with God and holds us in fellowship with Him. In fellowship we lay ourselves upon the altar of service

to our Master, and in so doing we lay the sweetest hopes of life and without these hopes we have very little to live for. As we band ourselves together around this precious altar of service, there comes to our hearts that knowledge of the presence of God talking to us and guiding us. From that beautiful song, "In the Garden," comes the remembrance of that sweet refrain:

"And He walks with me, and He talks with me,  
and He tells me I am His own  
And the joy we share, as we tarry there, none  
other has ever known."

## THE METHODIST MEETING-HOUSE AT WASHINGTON, MISS., IN WHICH STATE OF MISSISSIPPI WAS ORGANIZED

By Henry G. Hawkins

The little Methodist Meeting-House, at Washington, Miss., in which the Constitutional Convention was held in 1817, organizing the western half of the Mississippi Territory into the State of Mississippi, was demolished by the storm in 1873. It had not been used for church purposes for about forty-seven years. On the spot where it once stood is being erected a monument, which is to be unveiled May 14, 1935, with ceremonies, in which Rev. H. M. Dobbs, Presiding Bishop of the Mississippi and North Mississippi Conferences, Hon. M. S. Conner, Governor of Mississippi, and others, take part.

We do not know with certainty the date of the construction of this meeting-house. The deed for church purposes signed by Lorenzo Dow and his wife, Peggy Dow, is dated November 20, 1811. Ordinarily in our time a building is erected after the title papers to the land are written; but in this case it may be that Dow had several years previously secured the land for a church, and that the house of worship was built thereon, and that the technicality of writing the deed came later. In this document, which belongs to Jefferson College, and is also on record in the Adams County Court House, the residence of the Dows is given as Claiborne County, Miss.; and it was during the period when they were living in considerable destitution in a lonely cabin, a few miles from Port Gibson. Their more permanent residence was in Connecticut.

The above theory accords with the tradition so

prevalent that it must have been so, that the preliminary trial of Aaron Burr for treason against the United States began in the Methodist Church and was continued under the big oak tree near. This trial was in 1807. It is possible, however, that an earlier church building was on this, or some nearby spot. An exhaustive search of the Adams County records, or of the William Winans papers might clear up these points.

This Convention building is said to have been partly brick, partly wood. It ceased to be used for worship about 1826, when the congregation constructed a more commodious brick house, in which they have worshipped ever since, standing today right on Highway 61. The church trustees sold the building and lot, 70x100 feet, in 1830, to Jefferson College, which used it for literary purposes until 1873, when it was blown down.

We get some idea of the building from a report read by B. L. C. Wales, for a committee appointed on repairs, to make the building "suitable for accommodation of the primary department of Jefferson College," costing \$761.15, as given on page 17, Vol. III, Minutes of Trustees: "The roof to be newly shingled. The ground floor, including gallery, to be laid in brick. The upper story to be floored, and to be supported by a range of pillars from below. Both the lower and upper room to be plastered, and the lower one to be ceiled. The old stairway to be taken down, and a new one constructed on the exterior of the building; and the necessary doors and windows to be opened. The lower, or principal room to be fitted up as represented in the accompanying drawing, with seven ranges of desks of ten each, together with the necessary benches, with intervals for passing between and around them; and to be accommodated with a suitable stage for the professor."

The Constitutional Convention of 1817 was in session, with some recess for committee work, and on account of Sundays, for forty days; and before they adjourned they voted to the Trustees of the Meeting-House one hundred dollars for use of the building.

The Trustees of Jefferson College, on August 20, 1934, deeded the original lot, and thirty feet additional, to the State of Mississippi for the purpose of this two thousand dollar monument, commemorating these events and achievements.

Vicksburg, Miss.

Dr. C. P. M. Sheffey and Dr. W. S. Hughlett of the Methodist Episcopal Congo Mission have for some time been assisting the Belgian Government in the fight against sleeping sickness, and both have been given the title of "medecin agree de l'Etat."

## VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference will open at 10 a. m., Tuesday, April 30, Fayette, Miss., and the purpose is to close early Wednesday afternoon.

The report of the pastoral charges will be made chiefly by verbal answers to questions covering finances, Church schools, subscriptions to Advocate, members received, etc.

## CORINTH DISTRICT CONFERENCE

The Corinth District Conference will convene at New Albany, Miss., May 9 and 10. The opening session will begin at 9 a. m. Thursday, May 9. We are hoping that each member of the Conference will be there on time.

Each pastor should hold his church conference or conferences as soon as possible and elect his delegates. Then, of course, send a list of the delegates to Rev. N. G. Golding and myself.

Persons representing the various interests of the church will be welcome at our conference. It will be well for all those intending to attend our conference in such capacity to let both Brother Golding and myself know it. Please tell us when you expect to arrive that entertainment may be provided and a time arranged for you to speak. For your information I feel that I should say that, at present, it is our intention to give a large part of the first afternoon to education and evangelism. The second morning lay activities will be given an hour, and missions will have a place on the program the second afternoon.

The pastors will please work hard on District Goals from now till May 9 and 10.

J. D. WROTEN, P. E.

The hospitals of the Congo Mission might seem strange to people accustomed to the fine buildings and splendid equipment of hospitals in America. In Africa the hospital buildings are for the most part of mud and grass, while the hospital beds are made by placing four poles in the ground with smaller poles over these held tightly together by a native vine. These are covered with palm branches and a native mat laid upon them and the bed is ready for the patient. Some of the patients object to the beds at first because they are so high from the ground, and after the doctor and nurse have left the building, these patients get out of bed, place their mats on the floor (or rather the ground, for the ground forms the floor) and sleep there. Another difficulty that the missionary doctor or nurse has is to keep other members of the patient's family out of his bed.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

of the church died, and on December 20, of the same year, Captain Thomas Webb died in Bristol, England.

Probably no quadrennium in the history of the church ever made a poorer statistical exhibit than did this; but the measure of the achievements are not discovered through the tabulated results. It was a period in which the Methodist organization was discovering and developing its own strength, and was laying the foundation for the substantial conquests soon to follow. As the quadrennium drew to a close, the storm which broke in 1792 was somewhat abated; the preachers came to the General Conference with an intelligent understanding of the need; and they addressed themselves to the task of making laws that were constructive rather than defensive. They were probably chastened in spirit by the consciousness of the barren years of controversy through which they had passed; and they were, therefore, amenable to spiritual appeal as they had not been in the heat of battle. Certainly the great ministerial losses must have admonished them of their need for recovering the fervor and devotion of the days of their beginning.

The second General Conference met in Baltimore, October 20, 1796, and it continued in session for fourteen days. No roll of the Conference was kept, but Bishop Asbury says that there were about one hundred preachers present. That estimate is confirmed by the manuscript journal of William Colbert who was a member of the Conference. Only about half of the number qualified for membership were present; and the lack of full representation indicates one of the problems which grew with the extension of the borders of the church. The distance to the seat of the General Conference made the frontier preachers unwilling to attend, and so whole sections of the church were without representation. Attendance upon the Conference deprived the circuits of ministerial supply and service during the time of its sitting; and the journey to and from the Conference made this absence cover a period of two months in some cases. This became quite a problem for both the preachers and the people.

The objection raised by Jesse Lee and others to the multiplying of the Annual Conferences led to legislation fixing the number of such Conferences and their boundaries. It was provided that there should be six Annual Conferences: The New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western. Provision was made for some elasticity in caring for new circuits. The membership of the Annual Conferences

was to be made up of all the traveling preachers within their boundaries, who were in full connection, or were to be received into full connection. This is still the rule for ministerial qualification, but there has since been the introduction of lay delegates also.

Among other things, the General Conference adopted a uniform Deed of Settlement containing the "Trust Clause" under which properties are acquired and held for the uses of the church. The time of probation for an elder was fixed at two years after he becomes a deacon; and regulations were made for the licensing, ordaining and trial of local preachers, but they were not admitted to elder's orders. No books were permitted to be published without the consent of a bishop and two-thirds of the Philadelphia Conference. The Methodists were prohibited from marrying unbelievers unless they were seekers after salvation. There was talk of electing another bishop, but Dr. Coke offered himself for full time and residence in America. Only a small minority of the Conference opposed it and the offer was accepted. There was a move to repeal the law creating the presiding eldership, but it did not prevail. The wives of preachers were allowed \$64, the same salary as their husbands; and the frightful losses by location brought the Conference to realize that something must be done to relieve the anxiety of married preachers for their families, and to relieve the preachers on account of age and impaired health. One of the most important acts of the Conference, therefore, was the measure creating the "Chartered Fund," for the care of worn out preachers and their dependents. This Fund was chartered under the laws of Pennsylvania and its offices were located in Philadelphia; and no single move of the church has done more to reassure the traveling preachers, or to save their loved ones from actual suffering and humiliation.

Two of the most important matters before the Conference were slavery and the sale and use of spirituous liquors. On the subject of slavery the action did not go further than earnest caution concerning those admitted to official station, and that in admitting slaveholders to office in the church the preachers should "require security" of them to emancipate their slaves whenever the law and the circumstances might admit. No slaveholder might be received into the church until he had been spoken to freely on the subject of slavery, and any member who might sell a slave was to be expelled immediately. Touching the sale and use of intoxicating liquors, the Conference said: "If any member of our society retail or give spirituous liquors, and

anything disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities; and the person accused shall be cleared, suspended, or excluded, according to his conduct, as on other charges of immorality." After providing for the next quadrennial Conference, the session adjourned.

Although the General Conference voted to accept the offer of Dr. Coke to be Bishop Asbury's associate in America, the plans which Asbury drew for their joint operations practically eliminated Dr. Coke from every semblance of episcopal prerogative and authority. Dr. Coke says that it was proposed to send him off to spend the winter in New England as a *mere* preacher while Asbury was to hold the three southern conferences entirely by himself, and that he was not consulted concerning any appointment whatever. Asbury's greatness and service can not be accepted as an apology for his treatment of Dr. Coke, and with that simple statement of opinion, we dismiss that phase of the subject. A short time before the Conference adjourned, the British Minutes arrived and Dr. Coke was appointed to preside in Ireland. Accordingly he secured a temporary release from his engagement until the Irish Conference was over. He sailed from Charleston early in February 1797; and he returned about the middle of November, in time to attend the Virginia Conference at Lane's chapel. He found Asbury's attitude unaltered; and he says that when Asbury was too weak to attend the session of the South Carolina Conference at Charleston, he ignored him completely and appointed Jonathan Jackson to station the preachers and Jesse Lee to preside at the sessions.

Early in 1797 Asbury became ill with "intermittent fever." He attended the Virginia and the South Carolina Conferences; but he did not undertake to go to Kentucky; and in September his body became so swollen as to indicate a very serious condition. He made an effort to go to the New England Conference at Wiltbraham, Massachusetts, but he was too ill to continue the journey. He wrote Jesse Lee asking him to attend and he presided by the election of the Conference. At that Conference Asbury launched another of his unconstitutional schemes. He nominated Richard Whatcoat, Francis Poythress and Jesse Lee for "assistant bishops in the United States;" and he proposed that they should be elected by the Annual Conferences. The New England Conference, under the presidency of Jesse Lee, rejected the proposition, it "being thought contrary to the form of Discipline."

After the General Conference of 1796, the church began to make slow but substantial recovery from the O'Kelly troubles. The membership increase was not great at first; but by 1802, as we have already stated, the total number of members in 1792 had been reached again. The losses through locations in the ministry,

however, continued for a number of years longer. On September 27, 1798, John Dickins died of yellow fever in Philadelphia. He was English born and was one of the ablest and most constructive of the early preachers, and he was father of the Methodist Book Concern. Ezekiel Cooper was chosen to succeed Dickins in the management of the Book Concern. The four years following the second General Conference were made memorable by visitations of yellow fever which laid in desolation the northern cities; but they were, notwithstanding, years of substantial growth in all particulars.

The manner in which the Methodist circuit rider followed the trail of the pioneer settlers over the mountains and into the very heart of the great American wilderness is one of the most thrilling stories of religious adventure on record. The names of Jeremiah Lambert on the Holston, James Haw in Kentucky, Tobias Gibson in Mississippi, Elisha Bowman in Louisiana, John Kobler in Ohio, Benjamin Young in Illinois, and John Travis in Missouri will be treasured recollections of Methodist history as long as there are those who appreciate the sacrificial spirit in men. They represent the vanguard of the Methodist itinerants in the winning of the West; and in their light there shine the names of such consecrated pioneers of the local ministry as Francis Clark, Francis McCormick and many others, who without official recognition or hope of personal reward laid the foundation for the spiritual empire of the Methodists in the valley of the Mississippi and its eastern tributaries.

The settlement of the western country was made extremely difficult by the Alleghenies—a great mountain wall extending from north to south almost the entire length of the Atlantic seaboard. And added to the other handicaps was the peril of Indian hostility which was a constant threat to the march of civilization. The settlement of the West came about through the constant extension of the Virginia and the North Carolina frontiers. The hardy pioneers pressed over the barriers into the richer farm lands and the men of the Daniel Boone type followed the game trails deep into the great forests. They often followed the water-courses into the interior until they were quite detached from the older settlements. Many an adventurous man fell before the fury of the savage; but others were lured on by his footprints, and the trail was constantly lengthened until the rude huts of the backwoodsmen were to be found in hundreds of clearings which dotted the valleys beyond the mountains.

Wherever the settler's cabin was to be found, thither the itinerant preacher made his way, there was heard the voice of those consecrated servants of the church, and there was the beginning of a Methodist circuit. The preacher shared the hospitality of the frontiersmen, he left with them the treasures of his

(Continued Next Week)



## Mississippi and Louisiana

Bishop Hoyt M. Dobbs was the preacher at Central Church, Meridian, for the Lenten services. Rev. T. M. Brownlee is the pastor of the church.

Rev. R. E. Wasson is doing a fine work at Pittsboro, Miss., and the Advocate is happy to number him among its staunchest and most appreciative friends.

Rev. W. H. Royal of Haynesville, La., is to begin a revival May 19 to run until June 2. He will be assisted by Evangelist John A. May of Montevallo, Ala.

The Advocate acknowledges with sincere appreciation a good letter from Mrs. W. H. Jordan, Chattanooga, Tenn., whose late husband was once a member of the Louisiana Conference.

Rev. C. B. White, pastor at Wisner, La., observed Easter week with special services each evening except Saturday. This is his fifth year on that charge, and it promises to be the best thus far.

Rev. W. W. Perry reports progress for the Baker, La. charge. He says that his Young People's department is taking on new life and they have organized another Missionary Society.

Our good friend, Rev. D. R. McDougal of Courtland, Miss., is carrying forward his work in all departments with the zeal and faithfulness which has been characteristic of his ministry.

We acknowledge receipt of the agenda for Aberdeen District Conference. Dr. W. P. Buhrman is the Presiding Elder; and Dr. C. M. Chapman and Rev. T. H. Dorsey are the Conference preachers.

Leland Methodist Church, according to the calendar sent us by the pastor, Rev. R. G. Moore, held an impressive Easter service. The evening hour was given over to a cantata—"From Death Unto Life."

Rev. Victor Clifford, presiding elder of the Hattiesburg District, has gotten up

a simplified report for the superintendents of Church schools in his district. He finds it very helpful in securing the facts for the quarterly conference.

The Cole Lectures at Vanderbilt University for 1935 will be delivered by Bishop Paul B. Kern, April 26 to May 2. The subject is the Basic Beliefs of Jesus, with the sub-title: "A Study in the Assumptions Behind a Life."

Rev. H. A. Norsworthy, P. O. Box 94, Station A., Hattiesburg, Miss., is anxious to be of service in the revival campaign, and will gladly make arrangements with those needing assistance. The Committee on Evangelism gave him its endorsement at the last session of the Mississippi Conference.

Paul Ramsey, Caxton Doggett, Harris Collins, John Holmes, Billy Glover and Billy Ford made up the debating teams of Millsaps College at Alabama State College for Women last week. The occasion was the tournament of the Pi Kappa Delta, National honorary debating society for the Southeast Province.

Scarritt College for Christian Workers is entering into an aggressive campaign to extend its service during the summer quarter. A full schedule of work has been resumed, and a special feature of the summer quarter will be the musical program which is to be given one evening each week.

Dr. Brooks, pastor at Tupelo, Miss., is engaged in pre-Easter services; and beginning on April 22, Dr. George Stoves of Memphis will assist him in the revival campaign from which he expects great things for his people. The service of song will be in charge of Mr. George Kester.

Rev. J. E. Williams, of Poplarville charge, reports a fine revival in which he was assisted by Rev. A. P. Williams, of Richmond, Virginia. There were about

thirty professions and as many applications for membership in the various churches. Seventeen are to be received into the Methodist Church.

Rev. L. T. Nelson, pastor, and Mr. S. E. Carruth, publicity director, announce that the annual home-coming service of Adams Camp Ground, Mississippi Conference, will be held April 28, and Rev. H. A. Wood of Fayette, Miss., will be the preacher. The music for the morning will be in charge of Mrs. Ary Carruth Hurst of the Southwest Junior College; and in the afternoon Co-Lin Junior College will render a program of sacred music.

### MT. SEQUOYAH PROGRAM FOR 1935

June 10-19—Boys' Camp. Ages 12 to 16.

June 20-29—Girls' Camp. Ages 12 to 16.

These two camps will run nine full days each and the price will be \$11 per person. Each person will bring his or her linen and care for the room. Bed and meals, banquet and books will be included in the \$11. For other information regarding the two camps write Rev. Ira Brumley, Conway, Ark., who is director of the camps.

July 4-7—Conference on Lay Activities and Social Questions. July 4th will be a big day on Mt. Sequoyah. Come; good speaking and lots of eats.

July 8-22 will be our big Leadership School. This school always draws one of the largest crowds of the season.

July 20—Big Auction Sale of Residence Lots on Mt. Sequoyah. Ninety choice residence lots and 80 acres of farm land will be offered at auction beginning at 10 o'clock a.m.

July 23 to August 3—Young People's Leadership Conference. We have at this Conference young people from twelve or more states.

August 8-16—Second Leadership School, on Missions and Evangelism. This is a well planned School, the Mission and Education Boards co-operating, and should be well attended.

August 16-25—Big Camp Meeting. A great spiritual feast is in store for you. Make your plans to come and enjoy it with us. Rev. Bob Shuler will preach twice each day, with visiting pastors preaching in the afternoon. Mr. and Mrs. Ralph E. Johnson, of Nashville, Tenn., will have charge of the music.

With the help of the Boards at Nashville, we have secured many outstanding leaders of our church and other churches who will appear on the above program. So make your plans to come and hear and enjoy them. For other information write S. N. Yancey, Superintendent, Fayetteville, Ark.



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The twenty-fourth annual meeting of the Woman's Missionary Society of the Mississippi Conference was held in the Main Street Methodist Church, Hattiesburg, Miss., April 2-4, 1935.

The general theme of the conference was "The Christ of Every Road," and the opening address was delivered by Dr. W. L. Duren, on the subject "Christianity at the Cross-Roads."

Mrs. T. B. Cottrell, president, presided in her usual gracious manner and in her annual message reviewed the outstanding achievements of 1934. The reports of officers showed marked progress over those of last year.

Mrs. Helen Bourne, secretary of Education and Promotion Council, brought

the Wednesday evening address, and also the noon meditations which were most inspiring. Mrs. Bourne stirred the hearts of the entire group each day with messages on "Man in God's Image" and "God in Man's Image."

Miss Mary Skinner, of the Board of Christian Education, spoke on "The Beginning of the Road" with reference to the new co-operative plan for missionary education of children.

Among other interesting speakers who brought messages during the conference were the Wesley House workers. Mrs. Eurie M. Weston and Mrs. L. W. Alford.

The music, under the general direction of Miss Ethel Pöwe, organist, was a source of real inspiration during the entire session of the conference.

Much credit for the success of the conference is due the president of the Main St. Auxiliary, Mrs. J. T. Wallace; Mrs. D. O. Segrest, secretary of Hattiesburg District; Rev. J. T. Leggett, pastor of the Main St. Church, and other local chairmen who had given much careful attention to every detail.

Mrs. Joseph A. Smith, recording secretary.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

It was with deep regret that the Louisiana Conference Missionary Society accepted the resignation of Mrs. F. H. Bradshaw, of Mansfield, Conference Superintendent of Bible and Mission Study, Mrs. Carolyn Dawson, District Secretary of the Ruston District, and Mrs. C. F. Niebergall, District Secretary of the New Orleans District. All had made splendid contributions to the work of this Conference and their valued services will be greatly missed.

At the recent session of the Conference, Mrs. S. M. Collins, of Monroe, was elected to fill the unexpired term of Mrs. Bradshaw, and Mrs. R. B. Knott, of Ruston, to fill the place left vacant by Mrs. Dawson. Since the adjournment of the Conference, Mrs. J. W. Warren, 470 Audubon Boulevard, New Orleans, has been selected as the secretary of the New Orleans District. Mrs. Warren comes into the work highly recommended as a capable, enthusiastic and consecrated leader.

A most beautiful and Christlike spirit

has frequently manifested itself in this Conference when former Conference presidents have shown their great love, devotion and zeal for the work by filling offices of lesser rank. Mrs. Collins, who served as Conference president for two years, is now assuming the duties of Superintendent of Study. Mrs. C. F. Niebergall, who for ten years served this Conference as its president, served as secretary of the New Orleans District this past year and is now taking over her duties as zone leader for the New Orleans zone. Mrs. O. S. Spinks, another capable Conference president of past years, is heading one of the most important standing committees of the Conference. With such a fine spirit as this among the leaders the work cannot help but go forward.

\* \* \*

A touching moment of the Conference session came when Miss Clara Chalmers, Louisiana Conference Missionary daughter, was called to the platform and presented with a life membership by the women of the New Orleans District and a few other friends. It was not only an expression of love and esteem the missionary women of Louisiana hold for Miss Chalmers, but an appreciation of the outstanding work she is doing in a far-away land.

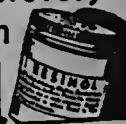
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## NORTH MISSISSIPPI—OUR MISSION SPECIAL

Our Conference at its last session in Indianola formally adopted as a mission special for the Conference, the building a hospital in the heart of Africa to enable Dr. and Mrs. W. B. Lewis, our missionaries from North Mississippi to more effectively do their work. Dr. and Mrs. Lewis are supported by the church at Amory, Miss.

The Conference has invited the state, both Conferences, to join in this great enterprise.

At the Christmas time an appeal was sent out by the Board of Missions for contributions to this worthy cause. More than a thousand dollars came in. Many churches did not respond. We are sending this call at this Easter time for contributions. Will not many churches give the people a chance? Let our pastors announce it and explain the great need. There will be many who will be glad to help.

Send all contributions to Rev. R. G. Moore, treasurer, Leland, Miss.

J. H. HOLDER,

President of Board of Missions,  
North Mississippi Conference.

## INTERMEDIATE ASSEMBLY-CAMP

After many years of saying "Mansfield Assembly" it will seem strange to change to "Shreveport Assembly." From experience it has been proven that work among intermediates can best be done with the camp type of program. Therefore in Louisiana this year we are going to have an assembly-camp at Centenary College from June 10 to June 15, that will be open to delegates from Shreveport, Ruston, and Monroe Districts. A program has been outlined that will vary somewhat from the Mansfield program, but which will be just as interesting, instructive, and enjoyable.

Your church needs to be represented whether it has an organized intermediate department or not. If you are of intermediate age, 12 through 15, you should be in a camp this year.

You folk in Shreveport, Ruston, and Monroe Districts start planning to attend. We are expecting you. The expense of the assembly-camp will be \$10 this year, which includes board, registration, books, and supplies. Bring your Bibles, kodaks, linens: such as sheets, towels, etc., pillows. (to rest your weary head on, not to fight with)—and swimming suits.

Remember the North Louisiana Assembly-Camp place and date. You inter-

mediates in other districts, find out about your camp and plan to be there.

ALVIN P. SMITH, Dean,  
Shreveport Assembly-Camp.

## RESURRECTION

By Frances Minor Crymes

When birds from the northland are flying southward during cold autumn days and nights, and those that have tarried with us through spring and summer, having reared their broods to maturity, join the migrating throng, we feel a genuine regret to see them go. Without the well founded hope of their return, how much sadder our hearts would be!

When autumnal flowers fade, and nothing is left of their splendor, we could hardly endure looking upon their withered stalks were it not that we are sure of a renewal of their beauty in good time. Who would cast a second look at a bulb, were it not for the sure belief that, folded within it is the promise of next season's bloom?

Without the knowledge that the bare twigs of every rose bush hold the beginnings of next year's roses, how could we remember their former loveliness without tears?

Bare branches clash in the blasts of winter, snow-laden or swathed in ice, as if cold Death had claimed and shrouded them; did we not know that deep underground, awaiting the approach of sunny spring, lies a network of dormant roots, ready to convey new life to every twig, to swell every bud, to clothe every tree anew in glorious array, how frightful a world would we expect to face, after winter has gone, leaving naked skeletons standing stark against the sky!

But when we remember that spring is surely coming, bringing new beauty, we can marvel at the exquisite structure of bare trees, the grace of vines.

Thus, seeing and feeling the miracle

of resurrection anew each spring, and recalling the solemn, beautiful, hope-inspiring, God-given words: "Now is Christ risen from the dead, and become the first fruits of them that slept:" we find it easy to understand that the grave could not hold Him, "Lord of Life, who was dead, and is alive forevermore," and we are thrilled to realize that the grave cannot hold awakened life, which breaks through the muck of earth to evince the performance of the ever recurring miracle.

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sold a possession.  
2 And kept back part  
his wife also being privy  
brought a certain part

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## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

## Christian Education

### CHURCH SCHOOL LESSON, APRIL 28.

By Dr. J. R. Countiss

#### INSPIRATION AND AUTHORITY OF THE BIBLE

The Bible is the message of God in the words of men. The writers were inspired in a manner and to a degree not found elsewhere. It furnishes a cross-section of human life and experience for 1,500 years, forty-five generations. This alone would make it a book of inestimable value as human history, especially so since it relates to that part of the race with the deepest yearning to find and know God. It is light, and light is revelation. Research discovers facts, revelation discloses meanings. Beginning with a primitive people, truth is gradually unfolded till men "behold the glory of God in the face of Jesus Christ." Because men were "hard of heart" and "slow to believe" it required centuries for that "fullness of time" to come in which God could speak by his Son. Every writer spoke for his time and to his people, some of whom were but kindergartners whose sand piles and building blocks seem childish enough if we forget that we have all been children, and that even God accommodates himself to people and their conditions in his teaching. Most assuredly, the Bible reveals the will of God, the purpose of God. We are not left in doubt as to the crime of murder, theft, violence; nor as to the sin of covetousness, selfishness and secret lust. Our difficulty with the Bible is not that of understanding its mysteries, but living its clarities—the great commandment and the Golden Rule. John

Welsey says: "The Spirit of God not only once inspired those who wrote it, but continually inspires, supernaturally assists those that read it with earnest prayer." The Bible will infallibly lead the seeking soul to God. What more can we ask or desire? Tear-stained pages and thumb-worn leaves furnish conclusive evidence as to whether our mothers esteemed every part of it equal in value.

The law, precepts, commandments, fear (awe), and judgments of God are perfect, sure, right, pure, clean, righteous. They restore, make wise, rejoice, enlighten, endure and perfect his followers. They are more precious than gold and more satisfying than honey, giving timely warning to those passing through the jungle of life beset with dangers and snares on every hand. All find difficulty in understanding their own errors, because they are their own—errors of race, family, training, environment. They are close to us, fitting like the skin; dear to us, rooted in our hearts. Then, there are secret faults, hidden even from ourselves. Like malignant tumors, they breed poison in the soul. Were they exposed, others might help us conquer them. If we know them without effort at correction, we become hypocrites. Presumptuous sins we know and nurse as pets. They are recognized but not renounced. We condemn pride, arrogance, intemperate temper in others, but "we are just built that way." We go from small to great, from sin to vice, from vice to crime. A little wholesome introspection may save us from great transgression. Sin always precedes crime. Christians are to work at the heart, which is the heart of all social ills and evils.

Happy are those who have known and loved and used the Bible from childhood. It is our greatest book—great in its origin, great in its history and preservation, great in its effects on human life and character—taught to us by the wisest and holiest persons we have known. It is profitable for all who would be made complete in personality and efficiency. May the "words of my mouth and the meditations of my heart be acceptable in the sight" of that God who through the Bible has revealed himself as the Lover and Redeemer of humanity.

### RELIGIOUS EDUCATION AT L. S. U.

A Conference on Religious Education was one of the distinctive features of the Diamond Jubilee celebration of Louisiana State University at Baton Rouge, La., April 4-13. The conference on Religious Education was held on Thursday morning, April 11, under the auspices of the Religious Council of the University. The general theme of the conference was "The Peace and Responsibility of the State University in Religious Education." Dr. James Monroe Smith, president of the University, and Dr. M. E. Dodd, president of the Southern Baptist Convention, delivered the principal addresses of the morning. Among the other guest speakers and participants of the conference were Bishop James Craik Morris, Bishop of the Episcopal Diocese of Louisiana; Father M. Schexnayder, Chaplain for Roman Catholic students at Louisiana State University; Rabbi Louis Binastock, Temple Sinai, New Orleans; Dr. Dunbar H. Ogden, pastor Napoleon Avenue Presbyterian church, New Orleans; Dr. Fred J. Mechlin, chairman of the Board of Di-

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Brookhaven, Mississippi



rectors for the Wesley Foundation, Louisiana State University; Mr. A. O. French, secretary of the Y. M. C. A.; Miss Katherine Jones, secretary of the Y. W. C. A.; Rev. J. S. Ditchburn, Rector of the Episcopal Student Center; Miss Lottie Trent, director of Presbyterian student work; Miss Mary Nance Daniel, Baptist student secretary; Professor W. E. Hinds of Louisiana State University; Dr. Allen J. Christian, pastor of First Presbyterian church, Baton Rouge; and Rev. Joe Brown Love, director of the Wesley Foundation, who presided over the conference as chairman of the University Religious Council.

President Smith outlined the attitude and plans of the University, pointing out the fact that during the past year credit courses in religion have been given and that next year courses for freshmen will be added. Instruction is provided by the various religious groups, but the courses are listed as a part of the regular University curriculum. The Methodist Wesley Foundation will offer two courses each semester, one being open to freshmen. In addition to these credit courses a varied religious program is promoted on the campus through the co-operation of the University and the several religious groups. President Smith announced

tentative plans for a Religious and Social Building which the University hopes to construct to provide facilities for a more complete religious and social program on the campus.

### "A MODERN ENCYCLOPEDIA"

By Rev. Jno. D. Ellis

I took a trip recently through "The Modern Encyclopedia," (Wm. H. Wise & Co., Publishers, New York), and read every word of the twenty-two thousand articles.

Like Alexander Humboldt, who traveled in South America, I came out of the four-months' journey with a great mass of new knowledge, in science, invention, discovery, art, history, mythology, et aliae.

As I read, I marked a sentence here, a paragraph yonder, and retraced my steps to re-read, and digest: In this way, much of the information has become a quality of mind, and permanent.

Whatever be a man's information, "The Modern Encyclopedia" will add to it, and fill in some gaps.

It is like unto a motion picture which

causes objects to appear before the eye in variety of form, and pattern: Page after page of information in that variety which obviates the monotonous, and which broadens.

The advantage of "The Modern Encyclopedia" is, that its articles are so succinct and adequate a man is enticed to read everything in it, and in doing so, he finds much entertainment, as well as new knowledge.

As Glenn Frank says: "Educated men have never stopped their pursuit of information and insight."

Men who still pursue, will find many facts, and much information in "The Modern Encyclopedia." Larger works are valuable for reference, but they are too voluminous to read all the contents.

"The Modern Encyclopedia" should be in every home, and in the curriculum of every high school or college.

It is a one volume edition of 1327 double line pages, and the price is \$3.50.

It can be ordered from the Methodist Publishing House, Nashville, Tenn.

It is especially valuable for up-to-date information about persons, places, and things; and it carries the reader into more than 20,000 topics of the universe, without being ipse dixit.

## THE GOLDEN CROSS SOCIETY---METHODISM'S HAND OF HEALING TO THE WORTHY POOR

Once each year the Church calls upon her faithful people to extend the healing hand to those in need. The annual enrollment of the Golden Cross Society is the Church's response to her Lord's admonition—"And as ye go, heal!"

"A Golden Cross Enrollment shall be undertaken annually in every congregation," and it "shall include the second and third Sundays in May" (Discipline, 540, 541). The membership fee is 25 cents for those under fourteen and \$1.00 or more for adults.

At least ninety-five cents of each Golden Cross dollar must be used to provide hospital care for the worthy poor in the Annual Conference where it is raised. If the Conference owns no hospital, it may designate other institutions to render this service. Golden Cross provides the ministry of healing to those in your own midst.

"Every Church school, Missionary Society, and Board of Lay Activities shall be a recruiting station for the Golden Cross. The pastor, the Lay Leader, the Church school superintendent, and President of the Woman's Missionary Society shall be recruiting officers of the Golden Cross and they shall render the Director and his committee all reasonable assistance in the work of the enrollment." (Discipline, 543).

Let us all move together in so worthy and holy an enterprise. Surely no pastor will fail to perfect the Disciplinary organization and present the Golden Cross appeal to the people! Surely no member able to do so will fail to enroll—for the sake of the suffering sick.

Write to the Board of Missions, Doctors' Building, Nashville, Tenn., for suggestions, literature, posters, buttons, and all available materials—if you have not already received them.

Remember the Date

May 12 - 19, 1935

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

John 12:32, 33: And I, if I be lifted up, will draw all men unto me. This He said, signifying what death He should die.

The Greeks would see Jesus. He told them that the hour had come for Him to be glorified. How was He to be glorified? "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Jesus "spake as never man spake."

But it takes more than a presentation of truth to win depraved hearts. "Men love darkness rather than light, because their deeds are evil." Jesus taught that His words would judge men, but it would be His lifting up that would draw men.

Jesus wrought many mighty works. The great Physician soothed the fevered bodies of men. But Jesus preferred that his miracles be not noised abroad. He wanted more than curiosity. It takes more than a desire for loaves and fishes to change lives.

But Jesus did teach that His death would draw men. "And I, if I be lifted up, will draw all men unto me, This He said, signifying what death He should die." Also verse 27: "For this cause came I unto this hour."

Note the other teachings of Jesus concerning His death in this context:

Verse 31: "Now is the judgment of this world."

Verse 31: "Now shall the prince of this world be cast out."

Verse 25: "He that loveth His life shall lose it; and He that hateth His life in this world shall keep it unto life eternal." Truly "our old man is crucified with Him."

Verse 32: "And I, if I be lifted up, will draw ALL men unto Me."

Note also the teaching concerning His Person. Note who is to be lifted up. Two crucified thieves drew no one. But the holy, loving, suffering Christ would draw all men.

### PRAYER

We thank Thee, O Heavenly Father, that Jesus taught us concerning the meaning of His death. Even after His resurrection "He expounded unto them in all the Scriptures the things concerning Himself" as He walked the Emmaus road. And today our hearts burn within us as He unfolds to us the full significance of His sufferings. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." So may the love of Christ constrain us that we may live for Him each day. We ask in Jesus' name.

### REVIVAL AT LONG BEACH, MISS.

Dear Brother Duren: Just a word about the wonderful revival held at Long Beach.

Brother Charley Schultz, pastor at

Court Street Methodist Church, Hattiesburg, came to us on Friday, April 5, and preached for us through Friday evening, April 12. The revival spirit was manifest from the very beginning. The church was full and often overcrowded every night, and our morning congregations were far better than we had expected. Brother Schultz was at his best, and he held the people's attention and interest to the last. His messages had the old time revival fervor, and one could feel the very presence and power of the Holy Ghost. People got happy and some actually shouted at one great service.

There were several conversions and reclamations and several came forward for church membership; there were ten who came up on the last night of the revival, and several more since then. At this writing we have 17 on roll to be received on Easter Sunday, and we are expecting more to follow.

The Church was greatly revived, and the community was made better because of the revival. Brother Schultz did good work for the Lord and our church here. He is a good evangelist. May God bless him and spare his life many years to be a blessing to others.

JAMES M. LEWIS, Pastor.

### Have You STOMACH TROUBLE?



R. L. Kendricks of 807 W. 22nd St., Tulsa (West), Okla., said: "After eating, I would have gas and at times heartburn. My appetite was bad and I felt generally out of sorts. Dr. Pierce's Golden Medical Discovery gave me relief from the stomach trouble. I could eat without fear of distress." New size, tablets 50 cts., liquid \$1.00. Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

### GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

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### Do you lack PEP.?

Are you all in, tired and run down?

### WINTERSMITH'S TONIC

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It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human digestive system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.



## In Memoriam

### RESOLUTIONS

Resolution by the Missionary Society,  
Pearl River Avenue Methodist Church,  
McComb, Miss., March, 1935.

"We are weavers and each day  
The threads of life we spin,  
And be the colors what they may,  
We still must weave them in.  
Sometimes He gives us threads of gold,  
To brighten up the way.  
Then again He gives us colors so dark  
They turn the gold to gray."

Whereas, God, in His infinite wisdom,  
has seen fit to give us some dark threads  
to weave into our pattern in the calling  
away of one of our beloved members,  
Mrs. Harry Marsalis.. Be it Resolved:  
First, that we are thankful for the

friendship and association of this good  
woman who was a faithful member of  
our society for so many years.

Second, that we are grateful she lived  
so conscientiously, making sure through  
prayer that each undertaking was under  
God's guidance, that her courage is still  
an inspiration to each of us.

Third, that we are constrained, be-  
cause of her deeply consecrated life and  
the constant witness of her Christian ex-  
perience, to emulate her example.

Fourth, that because of her going we  
are sad, not being able to understand  
why the call should come just at the  
prime of life, but we are submissive to  
His will knowing "He doeth all things  
well."

Fifth, that we extend to her loved ones  
our very deepest sympathy in this hour  
and commend to them the One who says  
"My grace is sufficient for thee."

"Not till the loom is silent,  
And the shuttles cease to fly,  
Shall God unroll the canvas,  
And explain the reason why.  
The dark threads are as needful  
As the weaver's busy hands,  
As the threads of gold and silver  
In the pattern He has planned."

Respectfully submitted,  
MRS. OLIVER FELDER,  
Chairman,  
MRS. SYLVESTER COTTEN,  
Secretary,  
MRS. ROBT. J. WALKER,  
MRS. T. H. SHACKELFORD.

### AN APPRECIATION OF MRS. RUFUS W. PEEBLES

After a life of useful service, God called  
Mrs. Rufus W. Peebles home that she  
might receive the crown which is award-  
ed the faithful.

Resolved, that the Missionary Society  
does feel a great loss in the departure of  
our dearly loved friend and co-worker.  
Since coming into our midst in 1928, she  
has endeared herself to each and every-  
one of us. We shall miss her faithful  
attendance, her gentleness in spirit, and  
her enthusiasm in responding unfailling-  
ly to every call of service. Be it further

Resolved, that we, the members of the  
Woman's Missionary Society of the Meth-  
odist Church of Philadelphia, Miss., here-  
by extend our deepest sympathy to the  
grief-stricken family and loved ones of  
our beloved friend. It is our prayer that  
the faithful training of a devoted mother

will guide her small daughter all through  
life.

Resolved, that we instruct the secre-  
tary to send a copy of these resolutions  
to her loved ones, to the Neshoba Demo-  
crat, the New Orleans Christian Advoca-  
te, the Winona Times, and that a copy  
be kept in the minutes of our society.

MRS. W. W. JONES,  
MRS. M. H. TURNER.

### AN UNUSUAL CHURCH-WIDE PASTORS' CONFERENCE

Lake Junaluska, N. C., July 16 - 21,  
1935

Open Forum Discussions. (Program in  
preparation)

Opening Address—Bishop Paul B. Kern.  
"Living Issues in Religious Thought"  
—(four addresses)—Dean Albert C. Knud-  
son, School of Religion, Boston Univers-  
ity.

"Preaching and the Mind of Today"—  
(four addresses)—Dr. Gaius Glenn At-  
kins, Auburn Theological Seminary,  
Auburn, N. Y.

Address—Bishop W. N. Ainsworth.  
"Pastoral Psychiatry"—(four address-  
es)—Dr. Wm. S. Sadler, Chicago Insti-  
tute of Research and Diagnosis.

"Hymnology"—(presenting the new  
Methodist Hymnal)—Dean R. G. McCut-  
chan, DePauw University, Indiana.

Conference Sermon—Bishop Edwin D.  
Mouzon.

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Doctor's Prescription Cystex (Sias-tex)  
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back. Only 75¢ at druggists.

Cystex

# New Orleans Christian Advocate Circulation Campaign

During the period from May 1, 1935, through and including July 1, 1935, all pastors are urgently requested to devote at least one week towards securing his charge's quota of Advocate subscriptions in accordance with the unanimous pledge made (by rising vote) at the late sessions of the patronizing Conferences.

## QUOTAS

Each District is assigned a minimum quota of 3½ per cent of its membership as reported in Table 1 of the 1934 Conference Minutes. (This quota is only one-half the percentage used by most of the other Conference organs and calls for only one subscription for every 30 members on the roll of each charge at the close of the last Conference year). Each Presiding Elder is requested to appoint a District Captain whose duty will be to see that the campaign is conducted in every charge in his district and to do everything possible to see that the District raises its quota before July 1.

## PRIZES

Each District raising its quota in full by July 1, 1935, will receive a cash prize of \$100. This prize will be turned over to the Presiding Elder to be used in any way he and the pastors of his district decide. Thus, by raising the District quota in full, you accomplish three things: 1. The fulfillment of your Conference pledge to support the Advocate; 2. Open a wider field of service to the Conference Organ; 3. Secure the sum of \$100 for some District enterprise or charity.

## RULES

1. Both renewal and new subscriptions secured by pastors or their representatives will be counted. Subscriptions sent direct to our office by subscribers in response to renewal statements will not be credited to charges on quotas.
2. Only subscriptions received in our office between May 1 and July 1, inclusive, will receive credit on quotas.
3. Six months subscriptions will be counted as half subscriptions. No subscriptions for less than six months will be credited on quotas.

## CO-OPERATION

The Business Manager will gladly co-operate with pastors and their helpers by sending expiration dates of present subscribers; sample copies, and in any other way that he can be of service. Requests for samples must be made one week in advance.

## PRICE

The subscription price of the Advocate is \$1.50 per year. Remittances must accompany lists when sent.

## DISTRICT QUOTAS

### MISSISSIPPI CONFERENCE

	Members	Quota
Brookhaven .....	12,722	424
Hattiesburg .....	11,392	380
Jackson .....	17,402	580
Meridian .....	13,705	457
Seashore .....	11,473	382
Vicksburg .....	9,462	315
Conference Total .....	76,156	2,538

### NORTH MISSISSIPPI CONFERENCE

Aberdeen .....	16,325	544
Columbus .....	13,635	455
Corinth .....	15,519	517
Greenville .....	6,321	211
Greenwood .....	9,745	325
Sardis-Grenada .....	9,960	332
Conference Total .....	71,505	2,384

### LOUISIANA CONFERENCE

Alexandria .....	7,818	261
Baton Rouge .....	9,761	325
Lake Charles .....	7,310	244
Monroe .....	7,455	249
New Orleans .....	7,991	266
Ruston .....	10,594	353
Shreveport .....	11,817	394
Conference Total .....	62,746	2,092
Grand Total .....	110,407	7,014



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 18.

NEW ORLEANS, LA., THURSDAY, MAY 2, 1935.

Whole No. 4129.

## Religion and Politics

Wherever the voice of the church is heard on a great moral issue, we are sure to hear the cry that "the church should not meddle in politics." So strong is our American tradition of the separation of Church and State that this charge of political meddling is often effective even with churchmen. Resolutions in our church assemblies on peace, the liquor traffic, unemployment, and other social questions are generally no more than pious affirmations because of the widespread belief that to do anything about them would be meddling in politics. It is this conviction on the part of thousands of our church members that religion is purely a personal other-worldly matter with no relation whatsoever to our baffling social and political issues that is keeping it from playing an effective part in bringing in the new day.

In thus divorcing religion from our economic, social, and political life, we have not been faithful to Bible teaching. Throughout the Old Testament story there is a complete tie-up of the daily round of life and the religious faith of the people. The magnificent ideal of the Hebrew prophets, which they called the kingdom of God, was in very essence the realized rule of God upon earth. In the New Testament it is no different, for at the heart and center of the Master's teachings there is the good news of the Kingdom. And He makes clear that this Kingdom is not something far off in the sky awaiting us when we have passed through the portals of death, for He taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." The great issues facing men today in economics and the political issues which are based upon them are at bottom religious issues. As Christians we are faithless to Christ if we fence them off and say to our Master, "In these fields you shall not enter."—From "The Presbyterian Tribune."





# Wallet of the Week



**HAUPTMANN, NOW UNDER SENTENCE OF DEATH**, is once again before the public in the selfish and unseemly squabble of the defence attorneys over the divisions of the spoils. Fawcett and Reilly, discharged attorneys, are asking for approximately \$30,000; and, according to press dispatches, they charge the head of the defence counsel with failure to account for the funds available for that purpose. The condemned man probably realizes by now that the way of the transgressor is hard. At least he seems to have gotten the worst of it in more ways than one.

\* \* \*

**THE FEDERAL COUNCIL SUMMARY** of the British peace vote affords an interesting study of the opposition to war. Up to the present time 3,000,000 ballots have been cast. Of this number 97.2 per cent favor retention of membership in the League of Nations; 92.8 per cent favor reduction of armaments by international agreement; and 93.3 per cent favor taking the profit out of war. One ballot has been sent to some person over 18 years of age in every British family. The vote is said to be causing considerable bitterness among those interested in the promotion of war, but we greatly prefer that to the bitterness of the world since 1914.

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**DOCTOR PEEL, EDITOR OF THE CONGREGATIONAL QUARTERLY**, of London, sounds a note of warning to practitioners of psycho-therapy in the ranks of the ministry of England. According to the *Christian World*, he thinks that with perfectly good intentions they are dabbling with something that they know nothing about except its vocabulary; and that they are playing with fire—burning others as well as themselves. Even worse than the perversion of their ministry to such a use, is the unethical and hurtful publicity which some of the practitioners give to the faults and deficiencies of some of those involved.

\* \* \*

**WE TAKE FROM THE RELIGIOUS TELESCOPE** the following: "Prof. Rexford Tugwell, master mind of the brain trust, in imitation of some eminent statesmen, occasionally tries to draw on the Bible for some of his illustrations. He had an extended article in the *Atlantic Monthly* recently in which he allegorizes the Ark of the Covenant as 'stranded on the Mount Ararat of arid facts.' He seems to have gotten his arks and mountains mixed. Some Sunday-school pupil might inform the learned professor that there is a difference between the Ark of the Covenant and Noah's Ark. This is the same

Tugwell who about a year ago expounded the abundant Life in terms of 'wine, women and song.' We have been quite convinced that a little more familiarity with both the letter and the spirit of the Scriptures might prove helpful to some of the folks who are trying to direct the policies of our Government."

\* \* \*

**DR. THOMAS COKE**, as those familiar with Methodist History know, was curate of South Petherton Parish Church in Somerset, England. In 1775 or 1776 he was expelled from his curacy, and was chimed out of his pulpit by the ringing of the bell of the Parish Church. But, after more than a century and a half, that trusted lieutenant of John Wesley is to have a memorial in the very church that thrust him out. On May 2, the Bishop of Bath and Wells will dedicate a memorial to Dr. Coke, in the South Petherton Parish Church. The virtues of God's nobleman, unappreciated in his day, will be sung at the very altar from which he was ejected.

\* \* \*

**FILM STAR MORALITY** is a picturesque phrase recently coined for describing the empty, loveless and scandalous romances of Hollywood. Those "meteors of a season," gathered from the ends of the earth and bent upon a theatrical fame, live together in an unrelieved atmosphere of physical and commercial glamor until the natural instincts of their souls die. Normality can not survive such an atmosphere. They contract marriage, for no sufficient reason, either human or divine; and then in the divorce courts, they shock the sensibilities of the nation with the revelations of the sordid and shameless life that lies back of the silver screen upon which they have won their way to fame.

\* \* \*

**THE EARNEST AND CONVINCED DOGMATIST, KARL BARTH**, is having a great opportunity according to a writer in the *Methodist Recorder* of London. German rationalism has bombarded the evangelical tradition of England and the West since the publication of Strauss' *Life of Jesus*, which appeared one hundred years ago. The first literary venture of George Eliot was the translation of that work into English, and it marked her reaction against the Evangelical tradition in which she was brought up—a subtle influence from which she never recovered. Today Germany is again the seed-plot of ecclesiastical and theological revolution, perhaps less wholesome in its aims and purposes than any of its predecessors.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MAY 2, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE ADVOCATE

We are not trying to save the Advocate, but we are trying to make a place for it in the homes of Methodist people in Mississippi and Louisiana. It is no use to preach against the empty vanities of the movies, or the coarse irreverence of public prints unless we are prepared to put something worthwhile in the place of them. Thought can not be suppressed but its value depends upon that which inspires it. We are sparing no pains to make the Advocate a wholesome and helpful journal of family and religious life. But, no matter what its merits may be, its quality and worth can not be appreciated where it is not known. One hundred and seventy-five thousand Methodists in Mississippi and Louisiana never see the Advocate, and we can not hope to win them through "absent treatment." It isn't the Methodist way. Your church paper is dependent upon you for a loyal and enthusiastic introduction to Methodist people. It is sometimes said, "The people do not care for it, and they will not subscribe." We have in mind a group of preachers who never fail in their Advocate campaign—they will not fail now. The reason for their success is that they believe in the paper; and they present it, not as a perfunctory item of Conference requirement, but with conviction and enthusiasm and they win. They really introduce it to the people and the people catch the enthusiasm of their leader. One who is personally indifferent provides an excuse for his people and serves it to them on a silver platter. All the Advocate desires is a chance to win the loyalty of the one hundred and seventy-five thousand Methodists who are today outside its circle of friendships. We will try to hold them, once we have access to their hearts. We do not publish the many very appreciative and complimentary words that come to our desk, for we do not wish to promote ourselves. We are trying to build a paper to feed the souls of the people. We plead for a whole-hearted support at the hands of every pastor and church in our three Conferences. Let's begin the work today.

### NATCHEZ TRACE

The Proposed Natchez Trace National Park is a scheme which will be of general interest to the people of Mississippi. It exhibits the daring peculiar to the economic thinking of the present time, and it proposes to include the treasures of American romance and development in a vast national project. At one end of the Trace is the Hermitage—the home of that stern and fiery chieftain of Democracy. At the opposite end is the little city of Natchez, Mississippi, probably one of the richest and most interesting fields in the story of the early days. Thereabouts Aaron Burr plotted the dismemberment of the Union. In that same locality was located the first chartered institution for the higher education of women in the world—Elizabeth Academy, whose ruins stand beside the national thoroughfare. There was the home of Sargent S. Prentiss whose immortal eloquence will always be one of the glorious traditions of Mississippi and the Southwest. Natchez is also a center of the river romances of steamboat days on The Mississippi. Along the entire course of the Natchez Trace, a thousand legends will be revived. War dances of the Chickasaws and Choctaws, whose career of war and the chase came to an end in 1830 by the treaty of Dancing Rabbit Creek, in Noxubee County, Miss.—a transaction which we do not think was to the credit of those who engineered it, or those who profited by it. The exciting forays of the highwaymen who fell upon the rumbling stage coach, and disarranged the program of the passengers by their primitive but thoroughly effective share-your-wealth practice, will be recalled. The oft-repeated story of the spectacular march of the gallant and intrepid adventurer, De Soto, will be retold along with the traditions of the more invincible legions of Old Hickory. And last but not least, at Muscle Shoals, the ford of The Tennessee on the route of the historic highway, the sound of tramping legions, the wild war-whoops of the savage, and the gentler romances of the past will be heard in the hum of the machinery that sends light and power throughout the region. Thus will be presented in

one gigantic pageant, the drama of human progress, from the rude savagery of the American Indian and the robber hands, to the well-adjusted social and economic relations of civilization.

### WINONA

The editor's visit to Winona, Miss., for the session of the Greenwood District Conference, was for him a most happy occasion. The Conference was held in the church which stands upon the site of the old building in which he was licensed to preach. Rev. J. B. Stone was the Presiding Elder, and Rev. Geo. H. Lipscomb the pastor-host. Our host was Captain C. D. Kelly who was the Mayor of the town. Among the incidents which we recall, was one in connection with a local preacher and fellow guest in the home of the Mayor. This preacher had the misfortune (?) of having his hat exchanged at church one night. He brought home an expensive and a correctly styled derby which was practically new. We tried to comfort him by suggesting that he might at least let the other fellow share his distress; but, like the psalmist, "his soul refused to be comforted." He slid in behind the bed and deposited his clothing in the most inaccessible corner of the room, then crawled under the bed and stored his shoes in a similar place of safety, and lay down to troubled dreams. At the crack of dawn, he was up and off to the church to seek his hat. He returned for breakfast, his face a-beam; he had found his hat—a dollar derby, of volume not inferior to that of a certain Western Congressman's hat today.

### GENTILLY CHURCH SITE

The question of securing a proper site for the Gentilly Methodist Church has been the subject of interest and agitation for several years. The process of financing the enterprise has not offered more difficulty than has the securing of a location which might serve the needs of the congregation and at the same time be free from legal entanglements which might endanger the progress of the work. At last we have secured a site at the corner of Wisteria street and Franklin Avenue, the title has been passed, one thousand dollars in cash has been paid, everybody is happy and the way is open for a forward movement in that very promising field. We hope in a very short time to be able to pay off the remaining balance on the lot and then to begin definite plans for the construction of a building.

### DR. HARRY EMERSON FOSDICK

Dr. Harry Emerson Fosdick's wide circle of friends throughout the United States and in all churches will be rejoiced to know that he is making good re-

covery following a serious major operation, in the Presbyterian Hospital, New York. It was feared that he might be suffering from a malignancy, but that fear was happily groundless. He will probably be out of his pulpit until the autumn. One of the preachers at Riverside Park during the summer will be Dr. F. W. Norwood, of City Temple, London.

## Contributed Editorial

### BISHOP DOBBS

By Hon. Thos. L. Bailey

Dear Brother Duren: It has been my purpose for some time to write you a word of commendation concerning the "Advocate." I have found the "Advocate" to be a most interesting and helpful publication. Especially is the column of our old time Millsaps friend, J. R. Countiss, good. I see a great number of commentaries on our Sunday school lesson but as a thoughtful, to-the-point commentary, none of them are more helpful to me.

Things here from the Methodist point of view are in splendid shape. The Rev. Joseph A. Smith is making a splendid presiding elder. All of our ministers are active and doing good work.

Bishop Dobbs closed a week's meeting at Central Methodist Church on Easter eve. He had splendid congregations and early in the meeting it assumed community-wide proportions. People of every creed joined in wholeheartedly. The results, of course, were of greatest benefit to our city.

Bishop Dobbs' messages were gospel messages. A real messenger bearing good news has been in our midst. We shall be better Christians and better citizens since his visit. He gave to the entire community a priceless gift as a token of his visit—a new and deeper understanding of the beauty and winsomeness of the Christian way.

The simple dignity with which he presented his messages possessed a charm seldom seen in the pulpit or on the platform. The messages were unerringly driven into the heads and hearts of hearers. No one who had the privilege of attending these services will soon forget that Christianity must live in the lives and deeds of men, if men are to enjoy the full blessings of Christianity.

When Bishop Dobbs came he was only known to our community by reputation, but he left our community known and loved as a great and gracious personality.

(The above was not written as an editorial. Brother Bailey is Speaker of the House of Representatives of Mississippi, and his letter is in every way entitled to the place we are giving it.—The Editor).





# The Forum



## RECENT CHILD LEGISLATION

A review of the legislation enacted by the nine States whose legislatures held regular sessions in 1934 indicates that relatively little attention was devoted to children's problems in that year, according to a summary of child-welfare legislation compiled by the Children's Bureau of the U. S. Department of Labor.

Attempts to raise the minimum age for full-time employment from 14 to 15 or to the code age of 16 failed in Massachusetts, New York, Pennsylvania, and Rhode Island. Kentucky raised the educational requirement for children leaving school to go to work from completion of the fifth grade to completion of the eighth grade if the child is 14, and to completion of the seventh grade if the child is 15 years old. Massachusetts provided double compensation for minors injured while illegally employed and enacted a new mandatory minimum-wage law. New York passed a new act extending control of the State department of labor over industrial home work in single-family and 2-family dwellings in cities of 200,000 or more population. Formerly the department had jurisdiction only when the work was done in tenement houses of 3 or more families.

Six States—Massachusetts, Ohio, South Carolina, Virginia, Washington, and West Virginia—passed laws increasing the penalty for kidnapping and similar offenses.

Little attention was given to provisions for dependent children. Virginia authorized the State to contribute to the financing of mothers' aid administration to the extent of one-half of the county expenditures instead of one-third as formerly. Bills to liberalize mothers' aid laws failed in New Jersey and New York. New Jersey prohibited issuance of birth certificates revealing illegitimacy, and Kentucky passed a new law providing that in certain instances after an adopted child has reached the age of 17 the adoption may be annulled on consent of all parties to it.

Virginia abolished its independent juvenile and domestic relations courts and made these courts branches of trial justices courts which were made mandatory in every county. New York created the Woodbourne Institution for Defective Delinquents to receive by transfer from other State institutions mentally defective male delinquents over 16 years of age.

Iowa made it an offense to operate, participate in, advertise or attend endurance contests such as "mar-

athons," "walkathons," and "skatathons." Maine passed a law prohibiting similar competitions except on favorable vote of the people in the city or town in which they are to be held. Wisconsin raised from 16 to 17 the minimum age at which unaccompanied children may attend public dances.

In the field of maternal and child health, Iowa, Kansas and Michigan liberalized provisions for care of indigent persons.

Under a reorganization act reducing the number of state administrative departments and agencies, Kentucky abolished its children's bureau and transferred its functions to a new division of the department of public welfare.

Special legislative sessions were held in a number of states in 1934 but in these the subjects considered were mainly limited to taxation and relief.—U. S. Children's Bureau.

## MISSIONARY COLLECTIONS IN CHURCH SCHOOL NOT TO BE INCLUDED IN LOCAL BUDGET

Some confusion seems to have arisen in some local churches regarding the manner whereby the offerings of the Home and Foreign Missionary Enterprise and the offerings of the church schools on Church School Day are handled in relation to the Budget of the local church.

None of these offerings are to be included in or considered a part of the local church budget. They are special collections, designated for special objectives and cannot be used or applied to any other budget or purpose.

For purposes of clarification we can perhaps best cite the following paragraphs in the Discipline of 1934 regarding how these special offerings are to be handled.

In Chapter 5, Financial Plan, 1934 Discipline:

"Par. 282.—The receipts from the collections in the church school on one day in each year, known as Church School Day, and the receipts from the collections on the Fourth Sunday Missionary Offering shall be sent to the Conference Treasurer or Treasurer of the Conference Board of Christian Education to be applied according to Paragraphs 428 and 455 of the Discipline . . . ."

The cross references in Par. 282 are as follows:

"Par. 428.—All money raised in the church schools on account of the Home and Foreign Missionary Enterprise, including the offerings taken at the extra session for the missionary education of

children, shall be remitted monthly through the Annual Conference Treasurer of these funds to the Treasurer of the General Board of Christian Education, who shall keep a record of the same by Conferences. Proceeds from the Home and Foreign Missionary Enterprise shall be used as hereinafter indicated and shall be distributed by the Treasurer of the General Board of Christian Education as follows: (Here follows detailed instructions as to the division of this fund.)

"Par. 455 (5):—To see that proper emphasis is given in all the work of the church school, including suitable missionary programs in all the classes and departments, and that opportunity is given in the Sunday school and Epworth League meetings at least monthly, preferably on the fourth Sunday of the month, for the missionary offering to be taken for the Home and Foreign Missionary Enterprise. The missionary offerings of the church school shall be directed in accordance with the provisions of Par. 428 of this Constitution and in keeping with the regulations of the General Board of Christian Education."

In view of the above facts we believe that it would be out of harmony with both the spirit and letter of these provisions of the Church to disregard the Disciplinary provisions quoted in these statements and to channel the fourth Sunday missionary offerings through agencies other than those mentioned in Par. 428, or to apply either in whole or in part their proceeds to local budgets. Any unified plan for financing the local church expenses which may be adopted by the Board of Stewards, or the church conference, can not include the returns from these special offerings. To do so would be to contravene the express plans of the General Conference.

G. L. MORELOCK,  
WM. F. QUILLIAN,  
W. G. CRAM.

### ON PAYING ONE'S DEBTS

It is generally accepted as a quite reasonable proposition that a man should, sooner or later, pay what he owes. We grant moratoriums sometimes in these difficult days of ours, but that only postpones the day of reckoning. Nations, it would seem, are sometimes justified in repudiating their debts, or at least they decide to do so, but the individual has difficulty in taking the matter in his own hands after that fashion. It is impossible to see how business could be carried on at all if the requirement that one pay debts was not accepted as a binding obligation.

All that applies to the money debts we owe "for value received." But there is another kind of debt whose obligation we ought not to refuse to take into the most serious kind of consideration. The Apostle Paul speaks of it in his letter to the Roman church.

"I am debtor both to the Greeks, and the Barbarians; both to the learned, and to the ignorant." And Paul took that debt so seriously that it kept him toiling for twenty years as few men have toiled in the whole history of the world to pay it. Never once in that whole twenty-year period did he think of accepting a moratorium. Heroically, persistently, patiently, he worked away at the tremendous task of paying off that mortgage which he assumed when he committed his life to Jesus Christ.

On the mere basis that we are members of the human family we ought to see life and all its opportunities as a trust committed to us, but if we profess to be Christians in that human fellowship the obligation would seem to be multiplied many times. Jesus certainly taught, both by example and by multiplied precept, that in all a man has, whether he has inherited it or won it by his own toil or by any other way, he is under the strictest kind of obligation. The Christian man is debtor to the whole world, just as Paul was "to the Greeks and to the Barbarians; to the learned and to the ignorant."

If Jesus hadn't taught the lesson so plainly we still ought to have seen that in the name of a common humanity we didn't quite own ourselves or anything that we possessed. If we had strength we were in debt to weakness. If we were fortunate, and life had dealt kindly with us, we were debtors to those upon whom it seemed to lay a heavy hand. If we had knowledge, even though we had won it at cost and sacrifice, we were under a tremendous responsibility to those who were never able to win it. If God dowered us with genius, it was not for our own selfish use and enjoyment. In the name of a great human brotherhood all that should be plain enough.

But we are not only men, we claim to be Christian men, and that places much more than the common human obligation upon us. The whole Christian teaching stresses most emphatically what Paul states so plainly, "Ye are not your own." The debt rests on us in the name of a common humanity, but also in the name of Him who was Brother to all men and who came among us as One who served.

In all honesty it is probably time that we began to pay our debts to the world about us. We may have accepted a moratorium too long. The world of our day seems to be in great need of some of the things that we might be able to do for it. What they are we will have to discover for ourselves, but a willingness to do them is what we need most. In these Lenten days, when we are naturally thinking a little more than usual of what Jesus did in His great service for the human race, it might be a little easier for us to see our own obligation and to consecrate ourselves in a new way to a service for the world in His name.—The New Outlook.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

own experience, and he awakened in their minds and hearts the joys and the fellowship of his immortal hope. In 1783 Jeremiah Lambert was assigned to the Holston—the first assignment to a work beyond the Alleghenies. The name, Holston, as the head of a circuit appeared in the minutes continuously from 1783 to 1826; from 1802 to 1825 it appears as the name of a District; and in 1825 it was honored with a place in the roll of Annual Conferences, a distinction which it retains to the present day. Holston circuit was served by some of the most devout and capable men of the church. Among them were Henry Willis, Jeremiah Mastin, Mark Whittaker, Stith Mead, Tobias Gibson, William Burke, Thomas Wilkerson and John Sale. Among the presiding elders were John Kobler, Francis Poythress and William McKendree. The membership of the Holston circuit grew from the unimpressive 76 reported by Jeremiah Lambert in 1784, to more than sixteen thousand members and forty-six preachers reported at the end of the first years as Holston Conference; and the territory became one of the great Methodist strongholds.

On the last Sunday in April 1786, Asbury says: "I preached three times, and made a collection to defray the expenses of sending missionaries to the western settlements; I spoke twice on the same subject through the course of the week." At the Conference beginning May 8, he appointed James Haw and Benjamin Ogden to Kentucky. Haw did not attend the next Conference; but he reported by letter that ninety members had been received; and he made a strong plea for reinforcements. To this plea he added that none should be sent who were "afraid to die." Thomas Williamson and Wilson Lee responded and were sent forth to their chosen task. Kentucky at that day was typically frontier, both in location and in reputation. The story of "Rogue's Harbor" in Logan County is graphically described in the *Autobiography* of Peter Cartwright. He says that it was the retreat of thieves and of other desperate characters who were fleeing from justice; and that it was the rendezvous of apostate ministers who found there a congenial atmosphere. He tells of meeting and ministering to Beverly Allen, then a practicing physician, whose ministry came to a tragic end, and who was a fugitive from justice for the killing of Major Forsythe in Georgia. He mentions also a Baptist minister who took to drink. In that same section William Burke says that in 1795 he found James Haw who had located and embraced the views of O'Kelly, and that he was a great disturber of the peace of the

church, which he had helped to plant. But despite the handicaps, Methodism grew and prospered; and under the leadership of such men as Francis Poythress, Peter Massie, Barnabas McHenry and Wilson Lee, at the end of the first five years the new mission reported five circuits, ten preachers and nearly two thousand members.

In 1798 John Kobler and William Burke were assigned to Cumberland circuit; but Kobler left William Burke on the circuit alone and he went over into Ohio and established a circuit, "Beginning at Columbia, and running up the little Miami and Mad River to Zanesville, thence down the Big Miami to Cincinnati." Henry Smith was assigned to Miami in 1799, and he formed Scioto circuit which he served together with Miami circuit for the next two years. In 1802 Benjamin Young and Elisha Bowman were the preachers; and two years later the work was formed into the Ohio District with five circuits, eight preachers and over twelve hundred members. About the time that John Kobler began the work on Miami circuit, Philip Gatch, once an itinerant preacher, but now a local preacher, moved into that section and he and Francis McCormick helped to make the ministry of Kobler and his successors effective. From Ohio Benjamin Young crossed over into Illinois and began work there.

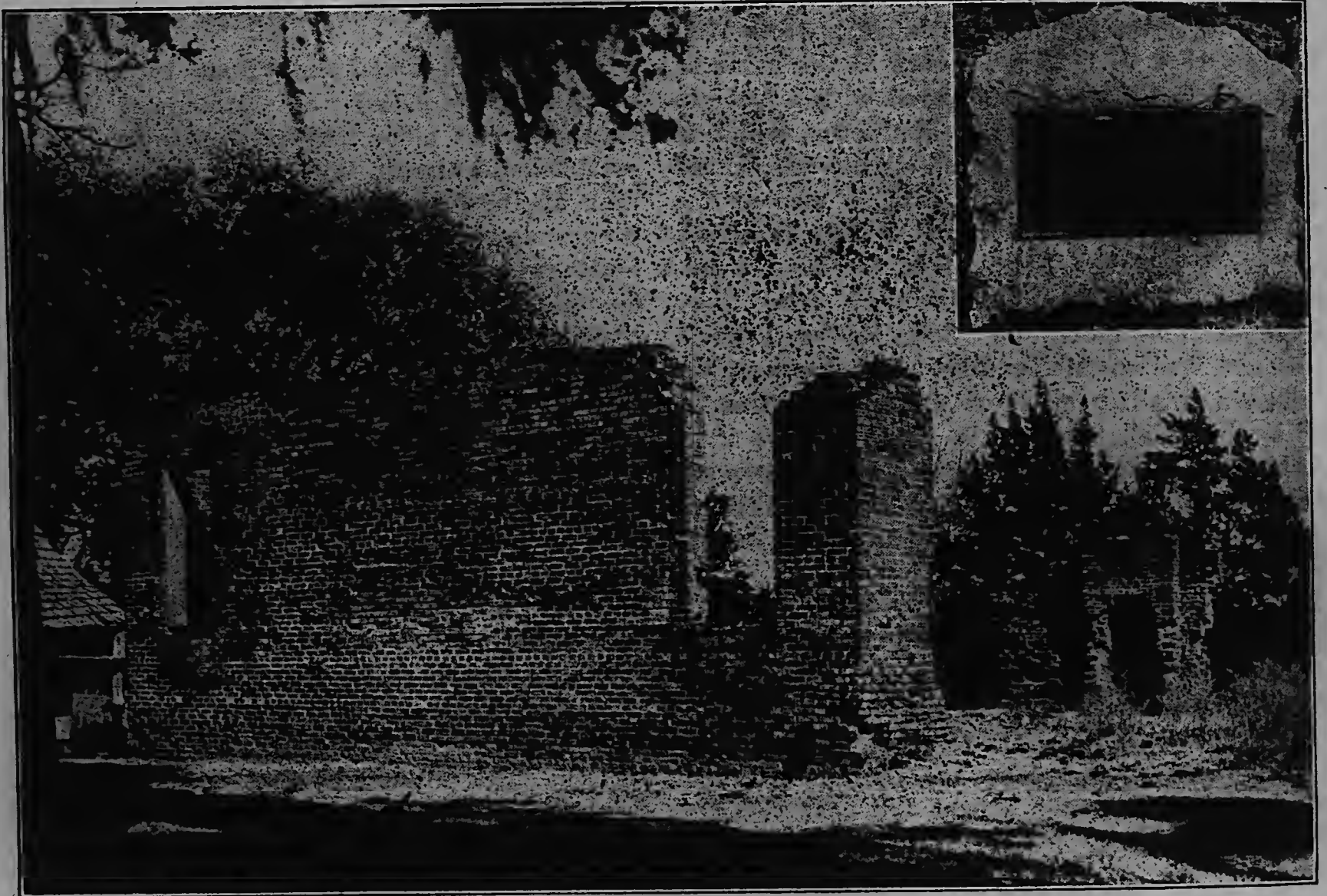
In 1799 Tobias Gibson, a native of South Carolina, went to Natchez, Mississippi, and began work in that section. The Minutes of that year show his appointment as Little Pee Dee and Anson; but Nathan Bangs says that he was "released from his regular work in consequence of ill health," and an article on "Early Methodism in Mississippi" says that in 1799 he came on a visit to relatives at Natchez, and that he was assigned as a missionary in 1800. This date of beginning is supported by the fact that sixty members were reported to the Conference in 1800 when the name of Tobias Gibson first appears in the Minutes in connection with that mission. Gibson served this circuit in the far south for three years without assistance, except such as he found on the field. In 1802, although he was in an extremely feeble state of health, he attended the session of the Western Conference at Cumberland and made an appeal for help, which was answered by the appointment of Moses Floyd to assist him. The next Conference added H. Harrison to the force, while Tobias Gibson and A. Amos were listed as supernumerary. Learner Blackman and Nathan Barnes came in 1805, and in 1806 the Mississippi District was formed. The new District extended into Louisiana, it consisted of four circuits and was served by six

preachers, including the presiding elder. Asbury wrote Dr. Coke that he had sent six preachers into this section; and later in the year he wrote again: "Our Mississippi missionaries are pushing on southward toward the Pacific Ocean." These devoted apostles of early Methodism were given but ten dollars each for their long and perilous journey. Such is the story of the expansion of the church in those difficult but heroic days.

The General Conference of 1800 met in Baltimore, May 6, instead of October 20, as originally fixed. This

came too late for him to make a great contribution to the history of the church—he was already an old man. The number of Annual Conferences was raised from six to seven.

The slavery issue was discussed and a number of futile efforts were made to control it. The preachers were required to emancipate their slaves; but for the membership at large, only an address was sent to the societies on the subject of slavery, and an address to legislatures asking for the enactment of laws looking to gradual emancipation. The Conference gave author-



ELIZABETH FEMALE ACADEMY, WASHINGTON, MISS.,  
First Institute Chartered for the Higher Education of Women in the World

change was made in order to avoid the dangers incident to the scourges of yellow fever which befell the coast cities at the later season. The interest of the church is shown as much by what the Conference undertook, as by the legislation enacted. Among the efforts which failed, was a move to make the office of Presiding Elder elective; a move to require the bishops to accept the counsel of a stationing Committee in making appointments; and an effort to secure a delegated General Conference. The O'Kelly defection was on the wane, but that which led up to it was still an issue in the church. The Conference decided to elect one bishop and that all the bishops should have equal authority. On the first ballot Richard Whatcoat and Jesse Lee each received the same number of votes, but on the second ballot Whatcoat was elected. This election

ity for the ordination of properly recommended colored preachers. Richard Allen, who later became the first bishop of the African Methodist Episcopal Church, had been ordained a deacon by Asbury in 1799. The African brethren in New York were urged to incorporate, as the African brethren in Philadelphia had done and the name African Methodist Episcopal Church was proposed. For the first time in the history of the church, effort was made to secure a systematic regulation of the financial affairs of the societies. The support of the preachers was increased from sixty-four to eighty dollars each for the preacher and his wife, with an allowance for dependents—children under seven years were allowed sixteen dollars each, and those between seven and fourteen were allowed twenty-

(Continued Next Week)



## Mississippi and Louisiana

Rev. J. B. King, pastor of Fannin Charge, combined his Easter and Church School Day services, in a program which was greatly appreciated by his people.

Rev. W. H. Lewis, pastor at Lucedale, will conduct special revival services for his church, May 1-12. The preaching will be done by Rev. L. J. Power, the Presiding Elder of the District.

We have another evidence of the interest of Rev. J. C. Wasson and his people in the Advocate, not only in support but in appreciation of what it is, and the ends it is seeking to serve.

The calendar of Tupelo, Miss., Methodist Church, where Dr. H. F. Brooks is pastor, carries an Easter letter to his people; and also a very attractive program for the services of the Easter Day.

The business office is in receipt of a note from Rev. G. A. Lagrange, of the Marksville, La., charge. The Editor shares with the Business Manager the cordial support and interest of which it gives evidence.

Rev. G. H. Corry of Hornbeck, La., charge is having fine congregations. He had 115 at a recent mid-week service. On Easter Sunday night, he preached the commencement sermon for the Hornbeck High School.

The business office is in receipt of a much appreciated communication from Rev. W. J. Dawson, Itta Bena, Miss. That was the first appointment served by the editor, and the very name holds a sacred place in his memory.

Mrs. Bessie Lipscomb, who now makes her home with her daughter in Lexington, Miss., conducted the devotional meditations of the District Conference at Winona. She used for those studies the general theme of "Fellowship."

President Roosevelt and Governor Allen have each issued proclamations

declaring May 1, as Child Health Day; and agencies, organizations and individuals are urged to consider seriously the purpose for which the day is set apart.

We were glad to see Brother J. B. Streater, of Black Hawk, in attendance upon the District Conference at Winona, and in his usual health. The church has no more faithful man anywhere than he.

Rev. E. S. Lewis had a great service Easter Day in Pascagoula, Miss., where he is pastor. Thirty-nine were received into the church, bringing the total new members up to forty-nine this year. More than half of his benevolences have been paid, and the Church school reached a high-water mark.

Brother J. H. Johnson, a faithful layman of the church at Clarksdale, Miss., we regret to learn, has been ill for some time. The message which we received from him was dictated from his bed. We hope to hear soon that he is well on the road to complete recovery.

Rev. T. J. O'Neill, pastor of Crawford Street Church, Vicksburg, was his own evangelist in the meeting which culminated on Easter Sunday, when 19 members were received into the church. Captain Van Egmond, a local preacher and captain of the local post of the Salvation Army, led the singing.

Mrs. C. M. Martin, the efficient and faithful superintendent of the nursery department in East End Church, Meridian, held an Easter service appropriate for her department. She was assisted by Mesdames Lawrence and Burrow. The department raised \$41, on an apportionment of \$30 for the church debt.

Rev. W. H. Mounger, assisted by an able committee of the good women of Winona, seemed to be making a good

job of entertaining the Conference. We had to catch a train, so did not get to share the delightful lunch which was served in the educational building of the church.

Rev. Guy M. Hicks, of Mansfield, La., delivered an address before an audience of more than a hundred, at the banquet of the inter-denominational Men's Bible Class at Gilliam on Thursday evening, April 26. It was the seventh annual banquet of this fine class, which is taught by that earnest and efficient layman, R. T. Douglass.

As the result of the Personal Evangelistic campaign conducted by Dr. Dawson in First Church, Shreveport, 194 persons were received into that church on Palm and Easter Sundays. This was a record service for that church, according to a clipping sent us by Mr. McKennon, Business Manager of the church. First Church now has more than thirty-nine hundred members.

The Noel Memorial Methodist Church, of Shreveport, La., is enjoying a marked growth and revival of interest under the leadership of Dr. Lawrence L. Cowen, the pastor. Since Conference 225 new members have been received; 75 have been received on profession of faith. Approximately one thousand dollars was raised on Easter Sunday for the General Benevolences and the Methodist Orphanage at Ruston, La.

Dr. A. M. Shaw, of Belcher and Gilliam, Louisiana Conference, is a busy man. He conducted the Passion Week union services at the Presbyterian Church in Belcher, had two great Easter services at Gilliam, and immediately began giving the course in Bible in the inter-denominational Teacher Training School in Belcher. Dr. Shaw has accepted an invitation to preach the commencement sermon for Belcher High School, May 26.

Tallulah Methodist church held its first standard training school this month, which resulted in the awarding of 22 certificates of credit and one office credit to be received. The course on "Organizing for Christian Education in the Local Church" was taught by Rev. A. K. McLellan and "Building the Program for Seniors and Young People" by Rev. H. L. Johns, presiding elder of the Monroe District. Rev. C. K. Smith was educational director. A sum of \$500 was paid this month on the church debt. A beautiful and impressive pre-Easter play, "The Disciple Who Understood," was presented at the church the Sunday night before Easter, and the Easter Cantata, "Day of Triumph," was rendered on Easter night by members of several church choirs of Tallulah.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Mrs. J. N. McDonald, District Secretary of the Lake Charles District, brought to the Annual Meeting of the Conference a handsome hand-made Korean vase which had once been owned by Miss Pauline Randle, a Louisiana girl and missionary to Korea.

This elegant vase had been given to Miss Randle by the women of Korea as a "love gift." But with a great enthusiasm for the cause of missions in her heart, Miss Randle felt she could not keep it but would like to offer the vase to the Woman's Missionary Council to spur the Conference on to greater efficiency by a friendly contest. Lo! and behold Louisiana Conference won the vase and it was presented to Mrs. C. F. Neibergall, Conference President at the Council Meeting in Mobile, 1923.

From that time on the vase has been won on various occasions by the Lake Charles District for the largest gain in Young People's Work, by the DeRidder Young People's Society for splendid work accomplished and by the Junior Society of Leesville for attaining the Honor Roll.

And now that the work of young people and juniors is no longer under the Woman's Missionary Society, after careful and prayerful consideration, it was voted that this exquisite ornament be placed in the Fullilove-Byron Living Room of the MacDonell School in loving memory of Miss Randle. In presenting this vase to Miss Hooper it was asked that she tell the boys and girls of MacDonell School frequently of the beautiful and useful life of Miss Randle, hoping that some day in the future one from this school might take the place of Miss Randle on the field of service.

\* \* \*

The Louisiana Conference Missionary Society voted enthusiastically to co-operate with the Texas, Central and North Texas Conferences in carrying on a Training School for negroes to be held in Tyler, Texas, early in the summer.

Phone, MAIn 2838

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### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

This was not the year for election in the Mississippi Conference, but because of resignations, three vacancies were filled: Mrs. Eurie M. Weston, 947 Morningside, Jackson, Miss., was elected Superintendent of Christian Social Relations; Mrs. T. H. Fore, 105 Arlington Avenue, Natchez, Miss., Secretary of the Vicksburg District and Mrs. L. J. Power, Gulfport, Miss., Box 234, Secretary of the Seashore District. Auxiliaries please note the changes.

\* \* \*

Attention is called to the fact that our Orphanage in Jackson, realizes two cents on each carton taken from Knox Sparkling Gelatine. These are to be sent in with the wrappers from Octagon soap.

\* \* \*

The Missionary Society of Lake met with their president, Mrs. W. B. Johnson, in March. The social feature was the celebration of birthdays of the members occurring during the months of January, February and March. After program original poems were read, telling how the dollars were earned during the first quarter of the year. Mrs. C. C. McClennahan appeared wearing overalls covered with numerous patches, under which were offerings donated by members. Cutting the patches for the proceeds caused a bit of excitement. Mrs. Jim Clark, who plans to join Mr. Clark in North Carolina, answered a call at the door, receiving a package of lovely handkerchiefs. On the table was a tempting angel food cake with lighted candles. Punch was served with the cake.

### NORTH MISSISSIPPI CONFERENCE

Mrs. Ernest Moore, Malvina, Miss.

The following report of a zone meeting in the Greenwood District shows how a zone meeting can be a miniature District Meeting.

A joint meeting of the first and second quarters was held at the Methodist Church Tuesday afternoon with Mrs. J. M. Bedwell, chairman and Mrs. J. E. Cunningham, Secretary. Mrs. W. V. Bal-

ley, a former District Secretary, gave a devotional on Stewardship.

After roll call, reports and other business, Mrs. Lowe, Greenwood District Secretary, took the chair and called on Mesdames J. J. Baird, H. B. McGee and J. C. Cannon to tell of the things that most impressed them at the recent Greenwood Conference.

Mrs. F. W. Gwin, Superintendent of the Tchula Children's Group told of her work. Mrs. Lipscomb explained fully the new co-operative plan and the use of the fourth Sunday Offering. She also explained the Baby Special and Efficiency Aim which takes the place of the Standard of Excellence.

Mrs. Lowe emphasized the importance of putting on a Daily Vacation Bible School for the children.

This being the Twenty-fifth Anniversary of the organization of the Council, Mrs. Lipscomb told of a dinner given at St. Louis during the March Session. The decorations were carried out in the silver design and the program featured events and history of the twenty-five years. All auxiliaries are asked to have similar celebrations not only to celebrate our Silver Anniversary but to serve as an opportunity for inviting all Methodist women to share in their Heritage. Free leaflets for this occasion can be obtained from Literature Headquarters.

Mrs. Lipscomb spoke of the Spiritual Life Groups. She asked these questions: "Where Will the Power, Strength and Wisdom to Do This Work We Are Undertaking Come From? How Are We Spiritually Prepared?"

Rev. J. O. Dowdle closed the meeting with a short prayer.

\* \* \*

No more Blue Slips but more Council Certificates.


No more points but even more serious study.

Trained preparation for Mission Teaching at Grenada, June 10-15, under Mrs. Lipscomb. The book is to be—Latin-American Backgrounds.

2220 Women studied Mission Books last year.

North Mississippi stood second in Mission and third in Bible.

We shall not mention where we stood in Council Certificates—that is our new challenge.



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Work of the Highest Quality  
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## THAT STEADY SUBSCRIBER

"How dear to our hearts is the steady subscriber

Who promptly renews at the end of each year;

Who sends in her name and money quite gladly,

Who casts round our sanctum a halo of cheer.

She never says, 'Stop it, I can not afford it,

I'm getting more magazines now than I read.'

But always says, 'Send it, our folks seem to like it,

We think it a help, and in fact a great need.'

We inwardly bless her, we outwardly thank her—

That steady subscriber who writes, 'Yes, indeed.'"

—Exchange.

## SARDIS—GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference met in the Methodist Church of Lambert on April 17-18. The local pastor, Rev. Wm. L. Robinson, and the people of Lambert very graciously entertained the Conference. Nothing was left undone that would add to the comfort of the delegates and visitors. Another thing that made the sessions of the Conference enjoyable, was being in the town in which Mr. Shipman makes his home; and his wisdom and wit added to the inspiration of the devotional and business sessions during the two days.

Rev. W. L. Stormont, our Presiding Elder, called the Conference to order promptly at 10 o'clock on Wednesday. He had a well prepared agenda to guide the work. Without undue hurry the business of the district was dispatched quickly. The reports to the Conference revealed the fact that he had conducted thirty local church institutes in addition to holding the Quarterly Conferences.

The preaching was done by the following: Rev. N. N. Maxey, of Coldwater; Rev. A. C. McCorkle, of Senatobia; and Rev. C. L. Rogers, of Sardis. The devotionals were led by the Reverends: W. S. Shipman, W. F. Howell, S. P. Ashmore, and W. H. Heath.

It was encouraging to the Conference to hear the message of Dean W. C. Newman, of Grenada College. He stated that Grenada College would close the pres-

ent session with all the running expenses of 1934-35 session paid. Announcement was made that arrangements were practically completed by which the city of Grenada would donate \$10,000 to Grenada College, and the North Mississippi Conference is expected to match that sum. Brother Newman also announced that the registration for the next session of the College was ahead of what it was in August of last year. A resolution was passed by the Conference expressing appreciation to Grenada for its gift to Grenada College and to the Dean for his fine management in this difficult period.

The reports of the pastors, as compared to a year ago, were very favorable. The whole program of the Church was being followed in many of the charges. The collections on Conference Benevolences were in advance of a year ago as well as the salaries. The District Conference rejoiced with Rev. J. D. Simpson, pastor at Olive Branch, in that he successfully led the members of the Olive Branch Methodist Church in the complete settlement of the \$13,000 debt on their church building.

Dr. H. Hedden, Superintendent of the Methodist Hospital, Memphis, Tennessee, gave an account of the work in our Hospital. We were glad that he was able to report that the Methodist Hospital owed no past due bills.

The following were elected delegates to the next session of the North Mississippi Annual Conference: J. W. Kyle, R. W. Sharp, Mrs. J. F. Barber, Herbert Holmes, Dr. L. L. Minor, J. B. Nelson, Mrs. J. F. Cooper, Mrs. H. P. Lewis, Mrs. G. P. Cooper, Mrs. W. W. Hartsfield, Dr. D. R. Funderburk, and J. M. McClure. Alternates are: Miss Tryphena Rogers, E. C. Black, H. G. Johnson, Mrs. A. W. Stokes, S. H. Gaines, and E. W. Varner.

J. W. Kyle had charge of the Laymen's Hour on Thursday. The report of the

Committee on Laymen's Organization was filled with the spirit of optimism as to the condition of their work in the district.

Charleston, Senatobia, and Byhalia extended invitations for the entertainment of the Conference in 1936. Senatobia was selected.

ROY A. GRISHAM, Secty.



## Have You Seen The UTILITY EDITION of Triumphant Service Songs?

This new, small Church Songbook proclaims the "Ministry of Song" in each of its carefully chosen selections. The spirit of united singing lives within its pages and both young and old will find encouragement in the newer and truer sense of religious understanding from its music.

76 Songs selected and, especially recommended for REVIVAL use, by Homer Rodeheaver. Round or shaped notes, bound in a heavy, pliable Manila cover.

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## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

## Christian Education

### CHURCH SCHOOL LESSON, MAY 5.

By Dr. J. R. Countiss

#### THE FORGIVENESS OF SIN

Here are three parables in one—the wayward son, the forgiving father, the unforgiving son. The prodigal had many attractive qualities. He was in love with life and with people—social, generous, impulsive, expansive. He desired to see and share the world. His short and sordid career has been duplicated in millions of homes. It is, indeed, history rather than parable. Always the adventurer appears to be the only person surprised at the outcome. All others know the end from the beginning. The prodigal starts with the slogan: "Watch my Smoke." He ends with: "Behold my Ashes." The nectar of youth turns to gall in manhood. Before middle life he is "in the sere and yellow leaf." Inner hunger meets outward famine. In his hour of distress no boon companion offers food or employment. Gaiety has no mind for charity. Vice drives a non-stop car. Its wreckage is left to the mercy of the righteous. The cold world is coldest to the rage and wretchedness of the poverty it has created. Its sign reads: "Come Here to Drink and Be Merry; Go Elsewhere to Suffer and Die." Dissipation perverts and conceals the true self. Its life is superficial and artificial. When the show is over, the confused and crippled victim comes to himself. The forsaken house of the father offers food and shelter. The menial toil and meager wage of a servant there are ease and affluence compared to his place and station.

#### CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved by N. C. State Board of Health. Pioneer camp of the Carolinas. Popular for 22 years, under same management. Christian, non-sectarian. Altitude 2300 feet. Reasonable rates. Write for booklet.

W. McK. FETZER, Director, Brevard; N. C.

**MOTHERS!** Just a word about a refined, reliable laxative that little children really like to take: It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it; for yours.

tion. Affection and restoration are more than he dares ask or hope. Ragged, barefoot, disillusioned, penitent, he set his face toward home. Not even remembered kindness could foretoken the welcome awaiting him.

The breadth, the height, the depth of the love and forgiveness of God no man has measured. Judas might have plumbed its depth had he thrown himself in penitence upon it instead of leaping from a precipice at the end of a rope. The biggest mistake a sinner ever makes is to think himself too big a sinner for God to forgive. The stain of sin is no match for the solvency of divine love. The drama of salvation can never be interpreted in terms of courts, precedents, exact penalties and judicial decisions. The realm of God is a family; the King, a Father; the subjects sons. Love loses no time considering formalities and weighing deserts. In even an ordinarily good home, no child ever earns what he gets or merits what he receives. With God all may receive what none can deserve. With him it is not merit but mercy, not reward but redemption, not salary but salvation. Gracious and generous as is the welcome described, ten thousand fathers would joyously strive to excel it could they but discern the forlorn figure of a penitent prodigal son returning for paternal companionship and blessing. "Much more your heavenly Father."

In many respects, the elder son presents the sorriest figure in the parable. He was selfish and successful; unloving and unforgiving. Sheltered under the father's roof, he lived a million miles away. Not all prodigals leave home. His father was generous; he was greedy. He might often have feasted with friends—all the paternal fortune was his. To him, it would have been a calf lost from herd and purse had a neighborly feast been spread. Now he saw the fatted calf slaughtered for a wastrel brother returned to share what he desired for himself alone. No missionary was he. The far and famined country was good enough for "this thy son." Let him stay and starve. Smug, self-content, what mattered else if he could be lord of the house, "belong to the dominant race," and rule the world? Did not his known disposition and attitude long delay the prodigal's return? Do not cold, selfish, haughty church members today keep millions from finding welcome in the Father's house? Jesus condemned sin

everywhere, most of all amongst those who professed to be saints.

J. R. COUNTISS.

Greenville, Miss.

### WHITWORTH COLLEGE COMMENCEMENT

Whitworth College, Brookhaven, Miss., announces Bishop A. Frank Smith, of Houston, Texas, as the guest speaker for the commencement occasion, May 23 to 28. He will be featured in a series of four addresses, as follows: The Commencement sermon, the Y. W. C. A. vespers, the alumnae and ex-students' meeting, and the Commencement address on graduation morning. The following is the Commencement calendar:

May 23—Home Economics and Art Exhibit, 4 to 6 p. m., Misses Warner and Heiss.

May 23—May Birthday Party, 6:30 p. m., Laura E. Moreton dining room.

May 25—May Fete, "A Midsummer Night's Dream," 7:30 p. m., College campus.

May 26—Commencement Sermon, 11 a. m., Methodist Church, by Bishop A. Frank Smith.

May 26—Y. W. C. A. Service, 7:30 p. m., Methodist Church, by Bishop A. Frank Smith.

May 27—Senior Breakfast, 9:30 a. m., President's Home.

May 27—Alumnae and ex-students' meeting, 10:30 a. m., Lampton Auditorium. Address by Bishop A. Frank Smith.

May 27—Song Fete, 8 p. m., Lampton Auditorium.

May 27—Class Day, 9:30 p. m., quadrangle.

May 28—Commencement, 10 a. m., address by Bishop A. Frank Smith.

### SCARRITT COLLEGE FOR CHRISTIAN WORKERS

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**FARMERVILLE, LA.**

To the New Orleans Christian Advocate:

An inspiring and impressive Easter service was held in the Methodist Church here at 6:30 o'clock, Sunday morning, the program having been arranged by Rev. and Mrs. A. A. Collins—our pastor and his wife—with Miss Rosalie Young, as pianist.

The worship consisted of appropriate songs, prayers, an Easter message by the pastor, and the Sacrament, as a rededication of our lives.

We were glad to have many of our Baptist friends with us.

Truly it was a spiritual feast and our souls caught a new vision of our Resurrected Lord.

MRS. W. R. WHITAKER.

### EASTER SERVICES AT OAKDALE, LA.

Our Easter services this year were preceded by a week of prayer prior to the preaching services held by the pastor during Holy Week.

This Sunrise Communion service has been held for a number of years and has become almost a tradition with this congregation. The electrically lighted cross decorated with flowers up on the back wall facing the audience with the seven candlestick electric candelabra on the Communion Table behind the chancel, the two white candles on the piano and two on the pulpit furnished the light. Vases of roses were artistically arranged and placed on the altar elsewhere.

Shortly after 5:15 A. M. the people began quietly to slip into their seats until the crowd had gathered. Everything was still. About 5:30 the pastor announced the hymn "Take Time To Be Holy," after the singing of which all bowed for prayer. Then a graphic word picture was given of the events following the Crucifixion to the Ascension as related in the Four Gospels. A solo, "Into the Garden My Master Went" followed and then the invitation for the Sacrament was read and the Communion was served. The ten children who were received into full membership on Palm Sunday were invited to take their first Communion at the first table. Many communicants brought their Blessing

Boxes containing their Lenten sacrificial offering for Missions up to the altar with them. It was a most beautiful and worshipful service and some said that more than the usual number attended this year.

#### Sunday School

Our attendance reached a new high-water mark and the Orphanage offering for the day amounted to over \$35.00.

#### Preaching Services

At eleven the pastor preached and at the conclusion of the service received two members on profession of faith and four by letter.

At 7:30 instead of the preaching service the Oakdale Philharmonic Club very beautifully rendered their Easter Cantata "The Song of Triumph" to a large appreciative audience. It was a most fitting way to close this glorious Easter in Songs of Triumph.

FRANK C. COLLIN.

## GRAY'S OINTMENT

USED SINCE 1820—FOR

# BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

**"When He had called unto Him His disciples, He gave them power--- to heal all manner of sickness.**

**"These twelve Jesus sent forth, and commanded them, saying, Go, and as ye go, heal the sick."**

The ministry of healing is exercised through the hospital service of the Church. Its helping hand is extended to the worthy poor through the Golden Cross Society. The annual enrollment is at hand. Every congregation that presents the appeal and carries out the enrollment—every person who enrolls and pays the small membership fee—does the thing Christ most loved to do.

Your Golden Cross money is spent in your own Conference. It is spent for the sick poor in your own midst. If your Conference has no hospital it will designate others to render this service.

The Church contemplates that every charge will participate. It is expected that all Methodists able to do so will enroll. Surely none will neglect—hold back—allow anything else to crowd out the Golden Cross. This is the most Christ-like action you will take this year.

Literature, posters, buttons, and other materials will be furnished free by the Board of Missions, Doctors' Bldg., Nashville. They have probably been received in your church. Organize according to the plan in the Discipline (536-549).

**Remember the Date**

**May 12 - 19, 1935**

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

1 Corinthians 12:31—Desire earnestly the best gifts.

1. Paul has been speaking of gifts. It is well to remember that every talent is a gift of God. Naturalism certainly cannot explain the spiritual gifts mentioned. These bestowments come from God. And "every good and perfect gift cometh from above."

2. We should desire the BEST gifts. How often is the "good the enemy of the best." And a great deal depends upon our definition of the best. "Man can not live by bread alone, but by every word that proceedeth out of the mouth of God." "Seek ye first the Kingdom of God and His righteousness." The Christian desires God's best for himself, for his home, for his church, for his community, state, and nation, and for the world.

3. DESIRE earnestly the best gifts. Mrs. Browning said, "Every wish is like a prayer—with God."

## Quickest Way to Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

### Could See Cardui

#### Was Helping Her From the First

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to take Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

Many of the ills of our time are due to base desires. Why is much of the modern literature so vile? Why are the commercialized movies often so sensual? The producers must bear their share of the blame. Yet the base desires of multitudes must share in the censure. Low desire is destructive of everything fine.

When our people desire statesmen in office instead of time-serving politicians, they will get them. When our people desire law enforcement, they will have it.

All life is governed from within. May our desires be Christian.

4. Desire EARNESTLY the best gifts. The Laodiceans were neither cold nor hot. Because of their lukewarmness, Christ would "spew them out of His mouth." Desire as used in the text means more than vaguely wishing for. It means seeking after. "Earnestly" is added for emphasis to show the intensity of the desire. God's promises are to those who "hunger and thirst after righteousness;" to those who are "not weary in well doing;" to those who are faithful; to those who "desire EARNESTLY the best gifts."

### PRAYER

Our gracious Heavenly Father, Thou hast shown us how important is the right desire. "Out of the heart are the issues of life." May we hunger and thirst after righteousness, then shall we be filled. Spiritualize our affections. May we love Thee with all our minds, hearts, and strength. We ask for Thy abiding presence in the name of Jesus.

### REVIVAL IN SOUTH JACKSON

The Ministerial Students of Millsaps College, under the presidency of the Rev. Andrew F. Gallman, held a revival in the "Bessie Nugent Shands Mission," in South Jackson, from March 10 through March 31. This was a demonstration of the "Old Time Revival." Drunkards, gamblers, adulterers, and what not, came and fell on their faces at the altar crying out unto the Lord to have mercy, and rose giving thanks unto Him for saving their souls. Children prayed for their parents, who were at home committing sin, and saw them gloriously saved the next day.

At least fifteen who had never known Christ found him as a real personal Saviour, and at least fifteen others who had drifted were reclaimed.

The Spiritual plane of South Jackson has been elevated to such a height that even the Chief of Police has been enquiring "What has happened in South Jackson?"

Prayer services were held each evening for a week preceding the revival and each day before services in the home of Mr. and Mrs. Sant. Several nights there were prayer services held in different homes, after services at the church, lasting as late as two o'clock in the morning. Did the people get tired? No. The Lord was with them and souls were being born anew.

We wish to express our thanks and appreciation to Mesdames Smith, Adams, Langley, and Miss Brashear and the many other friends who have worked so faithfully in that district and who did so much in making the meeting a glorious success.

May the Lord send many other such revivals.

J. NOEL HINSON.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND



## In Memoriam

### DR. CHARLES COPELAND MILLER

As high noon drew on in the morning of March 8, 1935, the spirit of Dr. Charles Copeland Miller was borne away to the bosom of the Heavenly Father in whose Kingdom he had labored so long and so faithfully.

Stricken in the early days of November of last year, Brother Miller suffered great agony for weeks without any relief. With the passing of the pain he was left a mere shadow of his former self and death came with a final stroke to loose his weary soul from its earthly ties and into the fullness of Christ's presence and power.

He was buried March 10th, in the old cemetery at Jackson, La., among the scenes hallowed by the memories of his youth and early manhood.

Brother Miller was born near Jackson, La., December 22, 1860, and grew to manhood through the stirring experiences of reconstruction days. His father, Dr. A. G. Miller, was originally from New York, and was a man of singular worth and character, contributing in large measure to the development of Christian education in Louisiana through his relation to Centenary College. His mother was a Miss Blunt, of Natchez, Miss.

Educated at Centenary College, Brother Miller went out to teach in the public schools of the state, serving in this capacity for some time in East Carroll Parish. He also served, to the best of our knowledge, in the preparatory department of Centenary College.

His public service covers a long term of years, beginning, perhaps, when, at the age of eighteen years, he undertook, with the help of one or two like-minded friends, a campaign against the liquor traffic among the Negroes of East and West Feliciana Parishes. It is interest-

ing to note that his final appeals to the public were in this same field when last October he appeared in his pastor's pulpit a few minutes at a morning service and then closed his pulpit ministry that evening in the neighboring Baptist church where he was greatly respected and beloved, striving in both addresses to create a public conscience destructive to the liquor traffic. His last public address was in the Franklinton Court House discussing the same theme.

Admitted on trial into the Louisiana Conference at its session in Louisiana Avenue Church in New Orleans, December 5-10, 1894, he was appointed as Professor in Centenary College and served several years in that capacity and as pastor of the Wilson charge. He was admitted into full connection at Ruston in December, 1896, and ordained deacon by Bishop E. R. Hendrix. His ordination as elder came two years later at the hands of Bishop H. C. Morrison in the city of Mansfield.

His next appointment was Alexandria, First Church, where he served nearly four years (1900-1903), leaving before his time was out to take the presidency of Centenary College, where he remained until the College at Jackson was closed. Opposed to the removal of the College to Shreveport, La., Brother Miller remained true to his convictions, but when the removal was accomplished over his protest he gave his loyal support to the school in its new location and was later honored by the institution with the degree of Doctor of Divinity.

The list of his remaining appointments follows: Baker, 1907; Lafayette, 1908; Presiding elder, Baton Rouge District, 1909-12; First Church, Monroe, 1913-15; Lake Providence, 1916-17; Morgan City, 1918-21; Keener Memorial, Baton Rouge, 1922-24; Franklinton, 1925-28; Vivian, 1929-30; Kentwood and Tangipahoa, 1931. He was superannuated at the Monroe Conference, November 18-22, 1931, and removed to Franklinton, La., where he spent the remaining three years of his life.

During these years he was a challenge and an inspiration to his pastor and a joy to his multitude of friends.

Brother Miller was an outstanding man and minister of the gospel. He loved men and knew how to make them his friends. He was equally at home among men of high or low degree, for his culture never marred or glossed over his humanity. A friend of men, he has fought their battles

when they could not fight for themselves. Many there are, both living and dead, who have occasion to bless his memory because he entered the list on their behalf to help them secure what he believed to have been their rights.

His was a strength of intelligence; a keenness of wit; a sense of humor; an ideal of integrity; a wealth of sympathy; an independence of spirit; a quality of loyalty and courage; a sincere faith in God and a resolute purpose and capacity to serve rarely seen combined in such liberal measure in any one life.

Of faults he confessed a share. But though we be critical and extravagant in weighing his faults, and niggard in assessing his virtues, his manhood still towers high for our admiration and emulation and helps our selfishness to dissolve into more worthy thoughts.

Brother Miller is survived by his wife, Mrs. Lillian H. Miller, of Franklinton; by one daughter, Mrs. Harold Demande, of Lafayette; and one son, Mr. R. M. Miller, of Gilliam; and a half-sister, Mrs. Hattie Kean, of Baton Rouge, with whom a great host of friends in several states join in cherishing the memory of one whose loss falls upon us all alike.

We do not expect to see his like again.  
CHARLES E. McLEAN.

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## PURVIS—HOLY WEEK

Beginning Sunday, April 14th with a message by the pastor on the "Triumphant Entry Into the Holy City," we began a series of services each evening celebrating the days and experiences of our Lord's last week before His crucifixion. Monday evening Bro. Charles Schultz of Court Street Church, of Hattiesburg, delivered the message. He came in the place of Bro. T. O. Prewitt, of Broad Street. The message delighted, edified and inspired the congregation and left a good impression.

Tuesday evening Bro. G. H. Thompson came up from Lumberton and left us glad and rejoicing in the hope of the glory of God and that Gospel is the power of God unto Salvation.

Wednesday evening Bro. Clifford, Presiding Elder of the Hattiesburg District, was with us. His message measured up to his usual high mark as a good, sound Gospel preacher. Having been pastor of the Purvis church for the two years preceding this, he had endeared himself to the people. His visit and message met with high appreciation.

For Thursday evening, Dr. W. H. McIntosh, pastor First Presbyterian Church finding it impossible to meet his promise to be with us, Bro. L. M. Reeves, our pastor at Sumrall came down. We hear many appreciative expressions of the fine message he brought.

Friday evening Bro. D. A. Hogan, pastor of the Baptist Church in Purvis, capped the climax in bringing a strong, appropriate message on the Crucifixion.

Easter being Commencement Sunday for the city schools, the eleven o'clock hour was spent at the School Auditorium.

Easter evening, Brother T. O. Prewitt brought his delightful choir down, rendered a most delightful and inspiring musical program — "Cantata" — "The Lord of Life."

The impressions of these services and associations we hope and pray will be a lasting means of grace to the churches and people of Purvis.

A course of study had preceded these

services for several weeks, the "Stewardship of Life," which was intended to prepare the ground for this week, was especially helpful.

W. H. SAUNDERS.

## MRS. W. L. TABB PASSES AWAY

The many friends of Rev. W. M. Tabb, of Homewood, Miss., deeply sympathize with him in the loss of his mother, Mrs. W. L. Tabb, who passed away on April 6th at the home of her daughter, Mrs. Earl Barber, of Water Valley.

Mrs. Tabb had been sick for a little more than two weeks and suffered much, but the end came as peacefully as a child going to sleep in a mother's arms.

After a rainy, gloomy spell on Saturday night just at twelve o'clock, as her spirit took its flight, the sky brightened up with a bright sunshine and all the birds around the house began chirping, and the little canary in the house sang till the end came. Rev. Tabb and all the other children were called to her bedside many days before the end but she only knew them a few minutes at times.

She was a loving mother, a devoted wife and a faithful friend to all who knew her and she will be greatly missed by friends and loved ones.

Her body was laid to rest in Pearl River cemetery, near Canton, now known as Lambuth Memorial Church, on Sunday afternoon at 3 o'clock, with the Rev. J. H. Morrow, of Madison, officiating. The grave was banked with beautiful floral tributes, one being sent by the Woman's Missionary Society of Rev. Tabb's church people of Homewood. The flowers showed of the high esteem in which she was held by all. She was a good Christian woman and will be missed by her heartbroken children and husband and loved ones, but she has gone on to a better home where there will be no more suffering or pain. She is survived by her husband, W. L. Tabb; four daughters: Mrs. Earl Barber and Mrs. T. D. Ricketts, of Water Valley; Mrs. Annie Ray, of Canton, and Mrs. Edd Munchenburg, of Hobert, Ind.; three sons: Rev. W. M. Tabb, of Homewood; T. H. Tabb, of Ridgeland, and C. E. Tabb, of Canton; ten grandchildren, two brothers, two half-brothers and four half-sisters.

Her daughter-in-law,

MRS. W. M. TABB.

## FROM VIVIAN, LA.

Mr. Editor: The Vivian Methodist Church is very much on the map. Our pastor, Rev. L. N. Hoffpauir, is very much alive and thoroughly consecrated

to his exalted work. Easter was a great occasion, with fine congregations and excellent services. There were some one hundred and thirty persons participating in the "Holy communion," ranging in age from childhood to the aged. A nice ample Bible class room has been built and there have been four members received on profession of faith and otherwise. As high as one hundred and fourteen have attended a mid-week prayer service. We praise God for His continued blessings upon pastor and congregation.

F. T. REAMES.

## TROUT AND GOOD PINE

The pre-Easter services of the Trout and Good Pine Methodist Churches were conducted by the pastor, Rev. W. D. Milton.

The first meeting of the series was held at Good Pine on Saturday night, April 13, and each night following until Wednesday night, April 17, when services were continued at the Trout Methodist Church through Easter Sunday.

Each sermon centered around some event in Jesus' life as He approached the crucifixion and the resurrection, and were so linked together as to make a vivid rendition of the Easter story.

All services were well attended. Each message was delivered with such beautiful sincerity that every one who came was really inspired with the true spirit of Easter.

MISS BUCKELER.

At a revival held during the past winter at the town of Changchun in Korea the daily program was as follows: Morning prayer service at 5:30 a.m.; Bible study from 10:30 a.m. to 2 p.m.; song service from 6:30 to 7 p.m.; preaching services, 7 to 9 p.m. Good crowds attended, although the thermometer registered around 12 degrees Fahrenheit. Each morning by five o'clock forty to fifty people were in the church engaged in silent prayer; fully sixty attended the study periods; at night 140 to 180 assembled for the preaching services.

## YOUNG WOMANHOOD



Mrs. A. L. Turnbull of 112 Roosevelt St., Hot Springs, Ark., said: "Dr. Pierce's Favorite Prescription has been used in our family over a period of years. Both my grandmother and my mother found it an excellent system builder. Before using the 'Prescription' I was so weak, but after taking this tonic I felt just fine." Sold by druggists everywhere.

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# Christian Advocate

NEW ORLEANS

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Whole No. 4130.

## The Keynote

By Merton S. Rice

FRANCES ASBURY struck the keynote not only of his own great life, but of the whole great life of the church, when he wrote in his diary the familiar words, "I am going to America to live to God and to bring others to do so." That sentence is fundamental Methodism. It is the calling need of this hour, unto which the whole passion of our great church should be turned. The human problem has become demanding. There must be found some way for us all to live together in a great common brotherhood, which will justify our claim of being common children of our common heavenly Father. Before every rising threat! Out of every tangled relationship! Solution of every bitter strife! There stands the sublime, commanding figure of Jesus Christ. It is Christ or chaos. The very same thing that brought John Wesley and the passionate Methodists first upon the scene to face the problem of an age that was red with the ravages of unbelief, and vile in the stories of its own sinfulness, is again the need of a Methodism that will once more burst into the flame of evangelism that will sweep our day with a profound religious conviction. I am convinced that we are arrived at another clearly drawn crisis in evangelistic emphasis.

For a great and powerful revival of religion we surely stand in suppliant need. I wonder if we have not had fully enough Christlessness to be ready to appreciate what Christ would mean to us all. Jesus Christ came to pledge a new world in Him. If we are ever to find a new world, it will be arranged around His will and not around economics or politics. The hope of the world is religious.—The Pastors' Journal.





# Wallet of the Week



DR. H. H. KUNG, THE MINISTER OF FINANCE in the Chinese national government, is a descendant of Confucius in the seventy-fifth generation, but he is an earnest Christian. His wife is one of the three Soong sisters who were educated at Wesleyan College at Macon, Georgia. One of the sisters is the widow of the late Sun Yat Sen, and the other is the wife of the famous general, Chang Kai Chek, who is practically the ruler of China.

\* \* \*

TRAGIC EASTER FOR CARROLLTON is a headline in the Carrollton, Miss., *Conservative*. The first paragraph says: "It was a tragic Easter Sunday for Carrollton and vicinity. Automobile wrecks, drunken driving and cutting scrapes marred the day of the Resurrection for Carroll County citizens." We are persuaded that if the public might be brought to realize the tragic effect of introducing legalized liquor into the traffic stream of American life, the end for rum would be in sight. But the truth will not be told by a press which, for liquor advertising, obeys its master's voice.

\* \* \*

DOCTOR JOHN A. HUTTON, the author of several books and the editor of the *British Weekly* of London, has been invited by the English-speaking churches of Geneva to preach the Annual League Sermon at the opening of the Assembly, on September 8, 1935. The sermon will be delivered in St. Pierre Cathedral, Geneva, on Sunday evening of that date. Dr. Hutton's predecessors in this distinguished service include Lord Davidson of Canterbury, Dean Inge, Drs. W. P. Paterson, Norman Maclean, H. E. Fosdick, and Harold Lynn Hough. Dr. Hutton is a great friend of Peace, a man of real ability, and he will maintain the traditions of those who have preceded him as League preachers.

\* \* \*

THE SITE OF ANCIENT LACHISH in Palestine is the center of archaeological interest just now. After 2500 years, the tragic story of its fate in the struggle between Egypt and Babylon, is about to be made available to men of this day. It was the strongest of the Jewish fortresses in the period of the kingdom of Judah. Its massive stone walls enclosed an area of thirty-six acres, and the foundations are well preserved. "The first handwriting of the Gospel of John has been discovered;" and the excavations are expected to disclose the secret of the tragic fate of the kingdom of Judah. The wall has been uncovered sufficiently to show the repairs that were made following the siege by Sennacherib in 712 B. C. The expedition, now in its third year, is under the direction of a Mr. Starkey.

MR. CLARENCE DARROW, the once famous criminal lawyer and long a pronounced agnostic, announces that he is a materialist. At the age of 78 years, he says that he has found out beyond a doubt that there is no God and no future life. He adduces no proof of his find—he just says he can't prove the facts to be true and he denies them. St. Paul said: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Mr. Darrow may prize the congratulations of a felon whom he defended; but we imagine that it would be infinitely more satisfying if he could feel that his great gifts had been employed in the noble task of turning the feet of men and women from the felon's way.

\* \* \*

HONORABLE WILBUR L. CROSS, Governor of Connecticut, in his veto of a racetrack gambling bill, said, "The motive behind this bill is clearly not the improvement of the breeding of horses for speed, nor is it the promotion of horse racing as a sport. It appears to be primarily a mechanized gambling scheme on a large scale for exploiting all classes of the people, the poor as well as the rich, for the benefit of a few, with the state as a partner. From no point of view would the bill be conducive to the moral and economic welfare of the people." If the country had more men of that caliber in political life, we would soon be out of the moral slump which made possible the return of the saloon and is pressing for the re-establishment of many other forms of vice and breeders of crime.

\* \* \*

SLAUGHTER ON THE HIGHWAYS is the caption of an article in the *New Outlook*, Canada, containing these words: "The constantly mounting toll of automobile accidents is becoming a matter of very serious concern to the authorities in Canada and in the United States. The figures of the present moment are almost staggering and they are increasing at an alarming rate. Few people have any doubt as to the major cause of this widening trail of death. The drunken driver is unquestionably the chief contributing factor in the matter of motor killings and maimings.

"The fact is that on either side of the border, such killings are no longer news, and for that reason—as well as others, less reputable—the casualty lists are submerged in obscure corners of the newspapers."



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W. L. DUREN, D.D., Editor

THURSDAY, MAY 9, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### MOTHER

The human attachments of Jesus could not be crushed by the pain and the humiliation of the cross, as is evidenced by his tender thought of his mother when he said to John, "Behold thy mother." These words have been called the shortest will ever made. In that brief speech the Son of Man transmitted to the beloved disciple, the only possession which he left on earth. This utterance was vastly more than a classic of legal or literary brevity. In those words he paid eternal tribute to the personality that is the most precious inheritance of the race. As Jesus looked for the last time with human eyes upon that sorrow-laden face and the solitary and stricken figure that lingered at the foot of the cross, there must have come to his breaking heart the haunting melody of a mother's song and a mother's prayer in Nazareth; and the hallowed recollection of her tender solicitude and care throughout the years. In the softened light of an hour that sifts all that is theatrical and conventional from human relations, he placed an immortal halo upon the brow of motherhood. As the light of earth faded out, mother was his most precious human treasure. He was literally writing the last chapter of his redemptive work in the blood of his breaking heart, but next in meaning to that divine achievement was his mother. She was the perfect human symbol of the sacrifice which he was making for mankind, and in her heart she carried the passion of his quest for a lost race. In that tender and loving bequest he lifted the fireside of the Christian home to the very gates of heaven. At the close of his life, as at its beginning, motherhood shares in the radiant glory of the divine conquest of the world. At the beginning in Bethlehem, he accepted her part in the incarnation; and at the close he acknowledged the debt of mankind to the heart most like the heart of God. Surely heaven must bend low today as our lips utter in sacramental meditation that precious name, "Mother."

### THE ABILITY TO BOB UP AGAIN

This homely and arresting phrase is a variation of an expression often used to describe the courage which refuses to be conquered. "No man has lost anything until he has lost heart," and "It is difficult to whip a man who does not know when he is whipped," express the same thought. They all mean that the maintenance of faith and an unbroken spirit is a priceless virtue in times of personal trouble, or in periods of national distress. For five years now, people have talked "depression" until the whole world has seemed to be deluged in a sea of ink. A fleck of cloud appears upon the religious horizon and men with the grass-hopper spirit are thrown into a panic of fear, and the spirit of praise is turned into wailing. The inevitable consequence is a stampede of the milling hosts of colorless souls who are as unconstructive as the camp-followers of Caesar's army. Gideon's band was reduced until its numbers represented a mere shadow of power; but the enemy host fled in wild confusion before the daring and dauntless heroes. It was easy for the obsequious half-breed, Tobiah, to taunt those who labored to rebuild the ruined Jerusalem; but he was soon to know that those toilers possessed a power which no plummet of his could measure. The great mass of the church in the land of the Reformation is today in retreat before an ambitious and ruthless political autocrat; but in the depths of a crucible of suffering and humiliation is a group of men whose faith and iron determination will yet bring the dispersed sons of Luther to victory. The anti-God movement in communistic Russia has been as brutal as the rush of the lions upon the defenceless victims in the Coliseum in the days of Nero. But a few men and women of dauntless faith and with the spirit of the martyrs still keep the flame of Christian devotion alight. Such heroic spirits always are and always will be the torch bearers in the desperate hours of human progress; and theirs are the hands that lift the curtain of the dawn for God's returning hosts.

## CHRISTIAN ASSURANCE

A great deal is being said today upon the subject of evangelism, and no theme is more important at this critical hour of our history. Some of the discussion seems to be critical rather than constructive, and some of it seems to incline to a mechanical regimentation of the church more than to the development of a passion for souls. An attitude expressive of the thought and the conventions of a particular time is apt to be revolutionary, and to offer little advantage over even a reactionary method. To be sure, effective evangelism can not be divorced from the thought and the problem of its day. But it can no more break with the past without sacrificing the prestige of the church and much that is vital in its history. It may be admitted that certain types of evangelism are open to question, but such criticism should be offered upon our knees and should have no reference to popular clamor. Progress "toward a better world through the elimination of industrial and economic greed, war and race prejudice" may be preached without doing violence to the evangelistic aim of the church, but only as a secondary achievement of the gospel. To impose such limits upon the evangelistic appeal tends to a conventionalized, a one-sided and an inadequate gospel. Evangelism should stand ready to adopt any approach or process that may establish contact between a sinful soul and the Spirit of God. Such was certainly the attitude of St. Paul. When John Wesley said to the Bishop of London, "Church or no church, we must tend to the work of saving souls," he gave pitch to the movement which produced the Methodist Church. When that note of urgency shall be lost from our evangelism, it will mark the dawn of a new day and the beginning of a wholly different ecclesiastical body. The Methodist Church is irrevocably committed to belief in salvation as a personal reality, and its great interest in social questions is a consequence of the irresistible urge of that experience. Those who lift their faces to the sky in earnest pleading for the descent of the Spirit upon the people will always be a greater asset in the building of a Christian community than those who seek to direct the power and prestige of the organization for the promotion of social enterprises, or those who seek to shape the processes of evangelism to meet popular clamor.

## COSMETIC RELIGION

Cosmetic Religion is the striking caption of a paragraph in which the Gospel Advocate, Nashville, arraigns the superficial practices which are often accepted for faith. "Pharisaism," says the article, "was cosmetic religion—an effort to hide a depraved heart with outside holiness. It was a fail-

ure. The effort to appear better than you are is artificial and fraudulent. It is a counterfeit in religion, and is ordinarily an awkward one. Sweet water does not come from a bitter fountain. Genuine religion is not a cover up proposition. Mote hunting and faultfinding are in most instances an unholy ruse to divert attention from the real sinner. When a talebearer looks into a mirror, he sees a hypocrite."

## Contributed Editorial

### NOW IS THE TIME

By D. B. Raulins

Now is the time for people who believe in a God of goodwill to combine their forces and concentrate them upon major objectives.

Back of the economic and political collapse and chaos of our time is a moral and spiritual failure far more disastrous and tragic. The nervous uncertainty growing out of it all is bred of a dearth of soul, individual and social. Spiritual ideals and attitudes have not been wrought into the fabric of our lives. As religious leaders scan the ruins they may read in them a saddening commentary upon themselves and their leadership. The skeleton of this impoverished spiritual condition points its finger, saying, "You have been too blindly and selfishly concerned with your own affairs; you have failed to read your responsibility in terms of the whole of life."

The situation is saying to us, "Repent."

It is not in politics to redeem government. It is not in the schools to reform education. It is not in industry to remake our economic system. It is the human factor back of and in it all that must be redeemed. And that is the task of the Church.

Forgetting their minor differences, or leaving them for gradual and friendly liquidation, Jews, Catholics and Protestants should unite their forces behind the great spiritual values they hold in common and of which they should be the responsible custodians for mankind. Co-operation is a part of the price of the dissemination and preservation of these values.

The feasibility of such a combination is already proving itself. A Jewish rabbi, a Catholic priest and a Protestant preacher have toured our country together, living together and speaking from the same platforms to audiences of these faiths. Already, working together, they have made a distinct contribution to youth in a cleaner and better movie. Their world-wide organizations lend themselves to such a program.

World peace is our original assignment to these forces. It is their responsibility and impossible of realization without them.

Now is the time. On with the Renaissance.





# The Forum



## A PREACHER PREACHES TO A PREACHER: HIMSELF

By Ivan O. Donaldson

Can a preacher know his own faults and still be a good preacher? Can a man who makes mistakes, and knows it, minister to individuals and a congregation? True, the blind can't lead the blind; but if one has faults and knows it is he blind?

I know I make mistakes—I have faults; I work on them, I pray about them, I repent over them; still I know I make mistakes and still I have faults—the same ones that I work on and pray about. Can I be a good preacher, can I minister to my flock?

I see faults in my fellow preachers; I do not know if they know they are there or not; I expect they do. I hope that even though we are preachers that we are also preachable.

In view of the fact that our weaknesses appear quite universal, it might be well to think them through together, and to give ourselves some good preaching.

Is our church organized around ourselves—or around an ideal? The program of Christianization naturally demands an organization. The power of the preacher can never be overestimated, and the organization plan does not minimize the position or importance of the preacher; rather it exalts it. The organization, rightly put into practice, frees the preacher from detail work so that there may be full concentration on building the spiritual life of the members. But many of us fail to see this.

In any number of cases we speak, with pride, of "my" church rather than "our" church. Some of us actually pride ourselves that "the church will go to pieces if I leave." That may be very satisfying to one's vanity—but not so satisfying to a congregation, and it is not a safe foundation on which to build a Christian church. The church rightly organized around the ideal of Christian culture, rather than around any personality (except Christ), no matter how wonderful, is on a far safer foundation. Then it is that preachers may come or preachers may go—but the power of the church will remain.

Do we cater to publicity and claim credit due the church? It is a subtle temptation which each preacher meets to take unto himself all the credit of the church's success. We do not do it intentionally—that is granted—even protest against it—yet all

the time permitting it. In the announcements, in the reports made at Conference, in local newspaper publicity—how often it is the preacher's name that is given the preeminence rather than the organization.

The faithful committee worker, the officers, the ones who have "put over" a certain successful church affair are often "lost" in the praise bestowed upon the pastor. Oh, we may demur a bit—yet permit it to happen again and again.

Do we give way to jealousy? This may seem like a superfluous question. "Surely no preacher need do any searching to answer that question," you may say. It requires a little deeper searching, for it is not infrequent to find a spirit of jealousy rather than one of wholesome co-operation between two churches in the same town.

Sometimes this jealousy on the part of a preacher expresses itself toward a visiting minister or some popular church officer. It is always subtle. The preacher himself might be shocked at such a revelation and might resolutely refuse to admit it—but if it exists the congregation knows it. Jealousy often attacks Christian workers under the most alluring guises. Do you yield to it? I do many times.

Do we win loyalty to ourselves or to Jesus Christ? Every preacher knows all the temptations involved in this searching question. The more popular the preacher, the greater need the searching be.

Personality likes to be recognized. The human ego seeks confirmation of its own importance, or perhaps craves release from its inferiority complex.

Love and devotion and gallant attention—how satisfying these are to human vanity! It is the easiest thing in the world to "feed" on them—to one's soul's starvation, and still worse to the starvation of other souls. Many preachers with the best intentions unconsciously yield to this temptation.

There should be no minimizing of the tremendous power of an attractive personality to win love and devotion to Christ and his cause. It is the most powerful force in the world. Unless that personality is consecrated, it is fraught with danger and ends only in winning loyalty to itself. All human idols have feet of clay. To see young folks go through disillusionment over a fallen idol is tragic, indeed. This does not happen if the supreme purpose of the church is kept ever shining bright—that men are to be won not to self, but through self, to Jesus Christ.

It seems to me that the preacher who is most preachable is best able to approach. It is well at times to preach to our own selves that motives may be clarified, errors corrected, directions righted, purposes recentered and consecration renewed.

Montrose, La.

### THE WASHINGTON MONUMENT

The monument at Washington, Miss., on the site of the old Methodist Meeting-house, in which the convention was held in 1817 that wrote the first constitution of Mississippi and chose the name, "Mississippi," has already been put in place, ready for the dedicatory exercises, beginning at 1 p.m., May 14. It is thought that the program will last about two hours, including a historical pageant. The ladies of the Washington Methodist Church have erected a commodious shed, under which they will sell the visitors all needed eatables and cold drinks.

### SPECIAL DAYS

Days are the milestones in life's travel; they have always played a large part in the events of man's career. They are like people, so very different—some cloudy, others bright, blustery, quiet and peaceful. In all ages there have been some days that we have given more emphasis to than others so that they finally stand out on the calendar of time like mountain peaks in a range of mountains. May I mention a few of these Special Days? For God hallowed the Seventh Day and rested from all of his labors. How much more progress the world would have made had we always observed the spirit of these days? Of course, Christmas Day not only brings its revel of joy, but also reminds us of of Heaven's best gift to the world. Then the Resurrection Day, or Easter, as we call it, never fails to inspire in us new hope of eternal life. Among our national holidays we should always bless Thanksgiving Day and Armistice Day, for they both in a large measure stand for liberty. In our individual lives I suppose our birthdays are the most important until we are twenty-one. In our church activities we are exhorted to remember our college and orphanage days.

And now comes an important day set aside by the Louisiana and Mississippi Conferences for the SECOND SUNDAY IN FEBRUARY, or as near thereto as practicable. This day is to be known as the Memorial Mercy Home Day. It is so new that I fear some have overlooked to observe it and we are wondering if Mother's Day would not be a most appropriate time to remember these unfortunate

mothers and their little babies that our church is trying to protect and bless? In the beginning of time it is recorded that "the evening and the morning were the first day" and when our Master came on the scene of action in this world He said, "I must work the works of Him that sent me while it is day; the night cometh when no man can work."

May we not hope to hear from you very soon with reference to observance of our work of Mercy Day?

Yours in the Master's work,

J. G. SNELLING, Supt.

### SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

There are some things so closely connected with one's religious life and experience that they become indispensable to its best and fullest realization. To me one of these factors is the failure on the part of scholars of this day to modernize Holy Scriptures. I fail to agree with many of our ministers that such translations as Moffatt's, Goodspeed's, or others of later date add a richer and fuller meaning to the original writings. As a classic in the great field of English literature the King James version in rhythm, beauty and expression is without a peer. The Canterbury version of 1880, and its American adaptation, best catches the vigor, spiritual beauty and expression of the older book. And the Canterbury group in studied admiration, laid their trophies at the feet of the elder brother—the Bible of the English-speaking peoples. All this claptrap about people failing to understand the language of the standard Bible of our fathers is deceitful and false. Most of them understand its message of life and spirit expressed in the classic styles that belonged to the age of Shakespeare and Johnson better than when written in modern ordinary newspaper columnist style. Moreover, the style and language of the standard version lends itself best to the expression of religious life and experience. For believe me, religion has its technique as well as science or art. Scholars tell us that many of Shakespeare's plays are adaptations or translations from other tongues, yet no one who has a taste for classic style and beauty attempts to revise or re-write the words of this master. Still I presume many will continue to use these modernized translations despite protests to the contrary. But after some fifty years of study and reading of the Bible I infinitely prefer the authorized version which was appointed by regal and no doubt parliamentary decree in old England, to be read in the churches. Its majesty, beauty and classic style carries its own appeal.

628 Kings Highway, Shreveport, La.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

four dollars each. The next General Conference was fixed for Baltimore, May 6, 1804, and only those who had been as much as four years in the traveling connection were to be eligible for membership.

The most remarkable feature of the Conference was the revival spirit which was manifest throughout its sessions, and which continued to spread until it pervaded the entire church. The years 1789 and 1790 had been great revival years; but, beginning with the O'Kelly agitation, a spiritual dearth cast its disheartening and deadening shadow across more than a quadrennium of Methodist history. We have already referred to the fact that the Conference of 1794 inaugurated a move for deepening the spiritual life of the church; and following the session of the General Conference of 1796 there was a distinct upturn in the fortunes of Methodism; but the movement did not attain the proportions of a general revival until the closing years of the century. It was at this time that some of the peculiar revival customs of the Methodists were developed, such as the "mourners bench" and the camp-meeting—an institution which attained great prominence in the evangelism of the church.

The revival began in Tennessee and Kentucky under the joint promotion of Presbyterians, Methodists and Baptists. Two brothers, William and John McGee; James McGready; and Williams McKendree were among the most prominent leaders of it. The revival at the General Conference continued for some days after the session had ended; and soon after, more than on hundred joined the society in Duck Creek, Delaware, as the result of the revival there. Virginia was greatly affected, tidings from New England brought news of a general revival, and Philadelphia and New York had a divine visitation also. In 1801 McKendree reported that 3,250 had been added to the church in the Western Conference alone. A flame of revival passion swept over the entire field, and the dawn of the nineteenth century witnessed a new demonstration of the power of Methodist evangelism. The origin of the camp-meeting is claimed for Carolina Methodism; but it was in Tennessee and Kentucky that its effectiveness was established, and it became an instrument which dominated the evangelism of the church for more than a quarter of a century. In 1811 Asbury said: "Our camp-meetings, I think, amount to between four and five hundred annually." He said also that they continued for six or eight days and it was not uncommon for them to be attended by ten thousand persons.

During the quadrennium beginning at 1800, the membership of the Methodist Church had a phenomenal increase—in round numbers, from sixty-four thousand to one hundred and thirteen thousand. There were no epochal events in the period. George Daugherty and John Harper were grossly mistreated in Charleston on account of the slavery feeling there; and Daugherty was thrust under a pump by a band of ruffians, and was saved from being drowned by the heroism and defiance of a Mrs. Kugley. Rev. F. A. Mood says that Daugherty never recovered from the ill-treatment of that terrible night, and that his death in 1807 was due to the exposure and abuse of that occasion. On January 29, 1801, Reverend Devereaux Jarratt, friend of the early Methodists and of true Christianity, died; and in him there passed one of the greatest forces for righteousness developed in the pioneer days of American Christianity.

The General Conference of 1804 marked the end of the first twenty years in the history of the Methodist Episcopal Church; and the roll indicates that there were not more than eight or ten present who had attended the Christmas Conference; and only seventeen preachers on the effective list were in the ministry in 1784. The session of 1804, like many since, was more remarkable for its heated discussions than for substantial achievements; and we learn more about the situation in the church from what was attempted than from what was done. Immediately after the completion of the organization, the Conference resolved itself into a committee of the whole for the revision of the Discipline; and it read and revised section by section and paragraph by paragraph the entire contents. There were times of such heated debate that spectators were excluded and the Conference proceeded behind closed doors. Once the venerable Whatcoat arose to protest against the temper of the debates and to plead for the "rule of reason." Thomas Lyell moved to delete everything from the Discipline on the subject of the Presiding Elder; and a motion was made to prohibit preachers from using spirituous liquors, but both motions were lost. A two-year time limit for the pastorate was adopted, and the Book Concern was ordered to be moved from Philadelphia to New York. There was a spirited contest over the nomination of two trustees of the Chartered Fund. They were William Budd and John Wood, both of whom had withdrawn from the church. Their nominations failed of confirmation by a small margin. The slavery issue resulted in such disagreement that it was proposed to leave the entire matter to the bishops to fix a section to suit

themselves; but Asbury refused to act under that resolution. Finally a committee was raised to prepare an *Address* to the church. The Conference adjourned on May 23, having been in session seventeen days. William Colbert observes: "In the afternoon ended our General Conference, which is the fourth General Conference I have been at, and I think the dullest of three if not of the four."

Richard Whatcoat died at the home of Senator Richard Bassett in Dover, Delaware, July 5, 1806. His death had been expected for some time; and more than two months before it happened, Bishop Asbury proposed another irregular and arbitrary scheme, which Jesse Lee says, "Would have upset and destroyed the rules and regulations of the Methodists, respecting the election and ordination of Bishops." He says further: "It was said that the plan originated in the New York Conference (May 16, 1806), which was as follows: To call a delegated conference of seven members from each conference, chosen by the conference, to meet in Baltimore on the fourth of July, 1807, to choose superintendents, etc. This plan was adopted by four of the conferences, viz. New York, New England, the Western and South Carolina conferences; and the delegates were accordingly chosen. But when it was proposed to the Virginia conference which met in Newbern, in February, 1807, they refused to take it under consideration, and rejected it as being pointedly in opposition to all the rules of our church. The bishop laboured hard to carry the point, but he laboured in vain; and the whole business of that dangerous plan was upset by the Virginia Conference. The inventors and defenders of that project might have meant well; but they certainly erred in judgment." It is to be hoped that the Conference used more diplomatic language than did the historian who records the incident, but there can be no doubt that the old warrior "bit the dust." The hand may have been that of the New York Conference, but the voice was that of the veteran Asbury.

The outstanding events of this period are soon told. They were the O'Kelly schism; the creation of the Chartered Fund for the maintenance of superannuate preachers and their dependents, widows and orphans; the arrangement of a financial plan for the church; fixing a two-year time limit for the pastorate; the conquest of the vast wilderness lying beyond the Allegheny mountains; and the great revival which swept the entire church in the opening years of the new century. Before the year 1808, the Methodist Church had entered practically all the territory east of the Mississippi River and had crossed into Missouri, where Joseph Oglesby preached about 1805, John Travis was sent as a missionary in 1807, and Jesse Walker established the church in St. Louis about 1820. The Church had reached a membership total of more than one hundred and forty-four thousand, with an active itinerant min-

istry of five hundred and sixteen. It had fought through its problems, had found its strength, and its sinews were hardened for the long stretch of years ahead.

## CHAPTER V.

### CHANGE OF LEADERS AND POLITY

When the Methodist Church was established in 1784 the primary object of the founders was to set up a ministry and to provide adequate means for the spiritual care of the people of the societies. The first Discipline of the Church was largely given over to directions concerning the spiritual agencies which were already in use, and there was little effort to develop the ecclesiastical machinery necessary to the direction and control of the organization. The Discipline was more a manual for evangelistic workers than a code of ecclesiastical law. Such regulation as had been developed was a kind of patch-work to meet emergencies; it reflected the personal views of the leaders rather than a well-conceived and consistent policy of administration; and it became more and more inadequate for meeting the needs of the rapidly expanding Church. Such was the situation at the end of the first quarter of a century of Methodist history.

The period beginning with the year 1808 was, therefore, an epochal time in the history of the Church; for it was then that the personal factors which had determined control were replaced by a regulatory scheme administered chiefly by those who neither sustained nor claimed a paternal relation to the movement. At this time, Dr. Coke was practically eliminated from consideration as a bishop; and while Asbury continued to be a potent influence, his age and declining health together with the election of the alert and independent McKendree to share his authority, lessened the absoluteness of his control. During this period also the stars that had shone so long in the Methodist sky were rapidly descending toward the horizon, and a leadership with the outlook and the ideals of a new era was pressing to the front.

The change was not more marked, however, in the personnel of administration than in the form of the government itself. At the beginning, every preacher on the continent was admitted to an equal share in the control of the Church, and those who had traveled four years and were in full connection were still entitled to that privilege. The unwisdom of such a scheme of administration became more and more evident as the numbers increased and the interests of the Methodists became more complicated. The General Conference became unwieldy and the territorial expansion introduced an even more serious difficulty. The preachers were unwilling to leave their circuits

(Continued Next Week)



## Mississippi and Louisiana

Rev. S. H. Caffey, the efficient and faithful pastor at West Point, Miss., has received 46 into his church since Conference.

Rev. J. M. Guinn will conduct a revival in his church at Eupora, Miss., beginning on Mother's Day. He will be assisted by Rev. W. R. Lott, of Aberdeen, Miss.

First Church, Columbus, Miss., is organizing a campaign for funds to pay off the small balance on their building debt, and to redecorate the church and parsonage.

Rev. W. R. Lott, now in his fourth year at Aberdeen, Miss., received 25 members into his church on Easter Sunday. Twenty of them were received by profession of faith.

Another church in North Mississippi has been freed of debt. This time it is the attractive little church at Fulton, in Itawamba County, where Rev. W. L. Atkins is the pastor.

Mr. Beard read a history of Methodism at the dedication service of the church at Hamilton, Miss., which gave a detailed account of the church in that section for more than a hundred years.

Mrs. C. W. Avery, wife of the pastor at Duncan, Miss., is making satisfactory recovery following a major operation performed on April 23. She is in the Methodist Hospital at Memphis.

We regret to learn of the illness of Rev. W. C. Galceran, Jr., pastor at Dublin, Miss. No young man in the Conference is doing a better work than Brother Galceran, and we hope to hear soon of his complete recovery.

Easter was a great day at Cleveland, Miss., where Rev. J. H. Holder is pastor. That is one of the splendid churches of the upper delta, and it maintains a steady growth, as indicated by the class received at the Easter service.

Rev. Melville Johnson, pastor at Starkville, Miss., is making good progress in securing funds to apply on the indebtedness of his church. A satisfactory re-financing arrangement is in prospect, and excellent congregations wait upon his ministry.

Rev. W. R. Lyons is in his first year on Pearl River charge and in the ministry of the Methodist Church. He is doing a faithful work and is much beloved by his people. On Easter Sunday people were turned away from his service at Pearl River, La.

Rev. L. J. Power, presiding elder of the Seashore District, reports a great District Conference at Kreole. The editor had an urgent invitation to attend, but found it impossible to do so. But the Advocate is in no better hands anywhere than in the Seashore District.

Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, is maintaining his record for the financing of his church. His benevolences for the year have been paid in full, a sizable payment was made on his church debt, and 79 have been added to the membership.

Rev. A. T. Law, pastor of Felicity, New Orleans, is due great credit for the work which he is doing in that historic church. The collections for the second quarter of this year amounted to \$1,000. He has raised \$66 in cash on his benevolences, and 28 members have been added in the two churches comprising the charge.

We learn from the Abbeville Progress that Rev. and Mrs. Ellis Smith are at home to their friends in a spic and span new parsonage with new furnishings. The total cost of the home was in excess of \$3,000; and the completion of the enterprise was celebrated with a great dedication party, more than 200 attending.

Rev. Porter M. Caraway, of First Church, Gulfport, Miss., reports good re-

sults from his two weeks' meeting culminating at Easter. There were 31 accessions to the church, bringing the total for the year up to 54. The Easter offering was in excess of \$1,000, and one-half of the benevolences for the year has been paid.

Rev. M. T. Reams calls our attention to an error in the figures given for the Easter campaign of the Vivian, La., charge. The figures should have been thirty-four instead of four as printed in the Advocate. We are sorry for the error and make due apologies to all concerned.

We regret to record the death of Mrs. C. P. Varner, of Senatobia, Miss. She was the mother of Rev. Carroll Varner of Memphis, and lacked only two and a half months of being 84 years old. She leaves to her six sons and a daughter a record of consistent devotion to the Methodist Church and to the cause of Christ.

Rev. J. B. Grambling recently closed a great revival at Epworth Church, New Orleans. He was assisted by Dr. D. L. Coale, one of the General Evangelists of the Church. More than forty persons have given their names for membership; and that section of the city has been wonderfully aroused by the searching messages of Dr. Coale.

The many friends of Brother A. M. Mayo, of Lake Charles, La., will sympathize with him deeply in the going away of his wife, which occurred about a week ago. She had been ill for a long time and was a great sufferer. Brother Mayo and his wife were truly friends of the church, and many a pastor has had occasion to remember them for their encouragement and loyal support.

Rev. W. W. Mitchell, one of the honored superannuates of the North Mississippi Conference, is confined to his room and a rolling chair, but he has a keen interest in all the work of his Conference and of the church at large. The visits of his brethren are very much appreciated. Recently he had the honor of having his bishop, presiding elder, pastor and a steward call upon him at the same time. Let his many friends remember him in their prayers.

Rev. George Fox, pastor of Bonita, La., charge, sends us a dialect account of his work. He thinks the work will not be up to par until fried chickens and garden truck abound. On the fourth Sunday in June a centennial celebration will be held in Bartholomew Chapel. Dinner will be served and the Quarterly Conference will be held. The editor acknowledges an invitation to attend the celebration, and he would be glad to do so, if the way can be found. The preacher seems to be troubled about the unheralded visits of his elder.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

1574 Jefferson Avenue, New Orleans

Mrs. W. McG. Dollarhide, of Oak Grove, chairman of the Christian Citizenship and Law Observance Committee of the Christian Social Relations Department of the Conference, has written the following song which has been adopted by that department, to be used frequently at auxiliary, zone and district meetings:

#### BROTHERS ARE WE

O, God of Love, we beg of Thee,  
To fill our hearts with sympathy;  
Callous are we, and e'er have been,  
To human ills, made by man's sin.  
O, wake us up, we've been asleep;  
Delve in our souls, O delve so deep;  
Turn on Thy light—our aim shall be  
To follow Thee.

Injustice here, injustice there,  
Sorrow and pain, yes, ev'rywhere;  
Lord, make us try, whene'er we can,  
To lift the load, to understand;  
Ease burdens borne, by young and old—  
O, teach us, Lord, and make us bold  
To do Thy will; our aim shall be  
To follow Thee.

Hunger and cold, and cruel need,  
Crush lives of men, their hearts do bleed;  
Would all mankind resolve today,  
New deals to give—to give fair play.  
Brothers are we, in life, in death,  
Loyal must be, with ev'ry breath;  
O, God of Love, our aim shall be  
To follow Thee.

Melody: "Open My Eyes That I May See."

\* \* \*

The following foreign missionaries are now on furlough, and not only attended the meeting of the Woman's Missionary Council in St. Louis, but added greatly to the interest and enthusiasm of the occasion:

China—Kate Hackney, Louise Robinson, Jean Craig, Maggie Rogers, Margaret Rue, Mittie Shelton, Alice Alsup, Nettie Peacock, Nina Stallings.

Japan—Ida Shannon, Katherine Shannon.

Korea—Hortense Tinsley, Rubie Lee.

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Brazil—Mary Sue Brown, Lucy Wade.

Cuba—Elizabeth Earnest, Frances Gaby, Clara Chalmers.

Congo—Eva Dorothy Rees.

Mexico—Priscilla Walker.

\* \* \*

Such interesting news comes from Hollywood, California! Movies? No, indeed. Hollywood Missionary Society made the largest per capita gift to missions in Southern Methodism last year.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

The auxiliary of Silver City, Miss., held an interesting meeting at the home of Mrs. R. L. Nelson, and daughter, Mrs. Stewart, on April 22.

Mrs. T. A. Moore, of Holly Springs, and Mrs. Bennett, who before her marriage was Miss Eurania Pyron, a former missionary to Poland, were among the visitors.

After a short business session and program, Mrs. Bennett gave a talk in a very able manner, describing first her trip to Poland, then Poland, its inhabitants and customs. She talked and sang several familiar songs in the Polish language. Having spent five years of service in Wilno, Warsaw and Katowice; she had many interesting and amusing things to tell.

The society of Silver City is steadily growing, having added a number of new members in the past few months.

\* \* \*

Zone No. 2, of the Meridian District, held its second quarter's meeting at Quitman on April 29th. The program was given by the Fifth Street auxiliary, with Mrs. W. F. Buchanan presiding. Stewardship was the theme and the two numbers on this subject were given by James Quinnelly, who won first place in state declamation contest, and Lora Blanche Short, who won second place in the district contest. Mrs. Joseph A. Smith sang "Learning to Smile." During the business session Mrs. T. B. Cottrell, Conference President, explained the new Council requirements, especially the new "Efficiency Aim."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

#### Program of Work for Auxiliaries MAY

1. Business Meeting.
  - (a) Plan to send Negro woman to Holly Springs.
  - (b) Plan to send Superintendent of Mission and Bible Study to Grenada School of Missions.
  - (c) Plan Daily Vacation Bible School.
2. Use Quiz on Conference Special.
3. World Outlook Program.

\* \* \*

#### Zone Program for Second Quarter

1. Stewardship.
2. Echoes from District Meeting.
3. Spiritual Life Groups.
4. High Points of Conference Sessions, Committee's Reports on:
  - (a) New Plan for Children's Work.
  - (b) Extension of Work—Membership Enlistment.
  - (c) "Efficiency Aim" plan as given by Council.
  - (d) Co-operate with Board of Christian Education in holding Daily Vacation Bible Schools.
5. Christian Social Relations.
  - (a) Superintendent's Letter.
  - (b) Rural Development presented.
  - (c) Anti-lynching presented and signatures secured.

\* \* \*

The Woman's Missionary Society of Ackerman held its World Day of Prayer on March 8. Each member pledged herself to pray for certain missionaries. They were represented at both Louisville and Greenville. Their World Outlook programs for March and April have been well prepared and interesting because of that careful preparation. They found "Suzuki Looks at Japan" very inspirational and educational.

### What Better Background Could a Laxative Have!

Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.



## SEASHORE DISTRICT CONFERENCE

The Seashore District Conference was convened at Kreole Church, April 24, at 10 o'clock a.m. After devotions, Rev. L. J. Power, the presiding elder, assumed the chair and at once proceeded with the organization, the roll call and the election of the writer as secretary, and Rev. H. W. F. Vaughan, assistant secretary.

The conference was well attended by the laity as well as by the pastors.

Rev. L. J. Power had mapped a smooth and comprehensive course for the conference, and with his courteous and watchful attention to all matters to be attended to, nothing seemed to be overlooked. Every phase of our work had been provided for in the program.

A finer spirit I have never seen than prevailed throughout the period of the conference. General progress was noted throughout the District.

The church at Kreole, its pastor, Rev. W. F. Baggett, with the pastors and membership of Moss Point and Pascagoula, gave us every courteous consideration.

The preaching, to which prominent place was given, was done by Rev. E. S. Lewis, H. A. Gatlin and Roy Wolfe. These brethren preached well, and their sermons were of a high order.

One fine young man was licensed to preach—James Donald Lamb.

Dr. G. F. Winfield was in attendance and represented the interests of Whitworth College. Dr. J. M. Sullivan, of Millsaps College, and Conference Lay Leader, was present and spoke, as he always does, most helpfully concerning the work with which he has been charged.

Mr. W. D. Hawkins, Secretary of the Conference Board of Missions, addressed the conference concerning this most important department of our general program of church life. Prominence was given the program of Christian Education.

Rev. J. H. Sells had charge of the program and many things were said by the above-named brethren and others which were truly inspiring.



Blended with just the right amount of chicory to suit southern tastes. Ask your grocer for a pound today.  
**SAVE THE COUPONS**

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

The lay members elected a full delegation to the Annual Conference, consisting of eight women and six men.

Carriere was chosen as a place for the 1936 session. Everyone came away with good opinions of Rev. L. J. Power and the host and hostesses of the conference.

J. EARLY GRAY, Secty.

## REVIVAL AT FERRIDAY, LA.

Readers of the Advocate: We have just closed one of the best revivals at Ferriday that we have ever witnessed. Rev. H. W. Cudd, of Monroe, La., did most of the preaching and his work was of the highest order. We have failed to hear a single note of criticism of his ministry among us. We had known Brother Cudd a long time but had never heard him preach. He is capable of standing before any congregation in any church to deliver the message of Christ. Our brethren should give him a trial, and you will not be disappointed.

We had sixteen additions to the membership of the church during this meeting, thirteen of whom were on profession of faith. We gave the preacher a splendid offering for his services, and it was no trouble to raise at all.

We conceived the idea of having special nights during this meeting and it showed a wonderful effect in getting the people to come. We had a full house almost every night. On Monday night we had the Scouts as our guests. Tuesday night was Young People's night; Wednesday night, American Legion night; Thursday night, Lodge night; Friday night, Big Family night, all families sitting in a group; Saturday night was Church night. On Sunday at eleven we had an old people's service that brought a splendid climax to the meeting. There were eight people united with the church during this service. We have used this service in many places and it never fails to produce

great results. One man said he cried so much he took the headache.

We have been doing other things at Ferriday. All our young people have been enlisted in the work of the church and they are doing fine work. We have organized a Young People's Union with Ferriday, Waterproof, Sicily Island, Vidalia and St. Joseph. We meet every fourth Sunday at 3 p.m.. We plan to have an institute for these young people at the 4-H Club camp near Sicily Island in the near future.

R. A. BOZEMAN, Pastor.



## Have You Seen The UTILITY EDITION of Triumphant Service Songs?

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## Christian Education

### CHURCH SCHOOL LESSON, MAY 12.

By Dr. J. R. Countiss

#### THE NATURE AND WORK OF THE CHURCH

Marvelous growth of the Christian Church attended the earnest testimony of the disciples and the group, not yet having any portion of the New Testament record, continued steadfastly in the verbal teachings of the apostles. Awe and wonder came upon all who saw the results or felt the dynamic atmosphere charged with the spirit of Jesus. Some Christians had goods and some had need. Out of brotherly love—not by divine command—arose a partial and temporary communism, as those who had means sold all or a part of their possessions and shared the proceeds with others according as each "had need." This dole, as always, brought dissension rather than diligence and the experiment was soon abandoned. Not even apostles could distribute charity to the satisfaction of the beneficiaries. Greed smothered generosity.

Christians should prove worthy of their vows and vocation. Often one feels that the standard required for entrance to the church is higher than that demanded for remaining on its roster. Ministers sometimes manifest more zeal for enrolling members than for developing saints. Growth is the law of Christian life, as of all other. Cultivation of the graces listed in this lesson would take away the reproach of the church today. Selfishness and sectarian divisions hide Christ from the eyes of men. Nevertheless, there is a Christian unity and standard of conduct that put to shame all secular organizations, whether bound by oath or honor. The finest fellowship in the world is Christian fellowship; the greatest charity is Christian charity—the origin and fountain of other fraterni-

ties and benevolences. Church members get more for their church dollar than for any other—more protection than from the tax dollar, more fellowship than from the dollar spent on fraternities and clubs, in spite of the fact that these groups select and elect, charge admission fees, and collect fixed dues, while the church alone says, "Whosoever will may come," and records show that multitudes come and remain without money and without price. How long would the State or clubs and fraternities last if put on the same voluntary basis of support?

Most criticism of the church is unfair and unjust. It is composed of human beings taken from a cross-section of the races, much of it broken and marred beyond all hope of mere human reconstruction. It is a family consisting of helpless infants as well as of vigorous adults; it is a hospital caring for the confessedly sick and maimed; it is a school training all grades, from the kindergarten to the university. A stupid criticism asserts that some outside this school know more than some in it. Not all good people join the church; some bad people do. In the main, it is composed of seekers for sainthood. It is God's messenger carrying his word to the world. It is the body through which the Spirit of Christ effects his work. In its darkest hours it has never lost the vision of the perfect. In spite of its differences and diversities, it possesses a spirit of unity and tolerance probably unequalled since apostolic days. Gifts and offices differ, but all exist for "the perfecting of the saints, for the work of the ministry, for edifying the body of Christ." Christian manhood is the goal of all God's children, "the stature of the fullness of Christ." Strange "isms" still deceive, allure and destroy, but the church of God remains.

#### MISSISSIPPI YOUNG PEOPLE'S ASSEMBLY

By Louise Green

The Fourteenth Annual Assembly and the Thirty-third Annual Conference of the Mississippi Methodist Young People's Organization will meet at Whitworth College, Brookhaven, Miss., June 3rd through 8th, 1935. The Executive Committee fixed the time and place for this Assembly in December.

#### CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved by N. C. State Board of Health. Pioneer camp of the Carolinas. Popular for 22 years, under same management. Christian, non-sectarian. Altitude 2300 feet. Reasonable rates. Write for booklet.

W. McK. FETZER, Director, Brevard, N. C.

#### LADIES' KNEE LENGTH HOSE

5 Pairs Knee Length Hose, Prepaid for \$1.00. Guaranteed. Elastic Top. An Englo Yarn Char-donize Hose. L. S. Sales Company, Asheboro, N. C.

The courses tentatively selected are as follows:

1. The Teachings of Jesus.
2. Teaching of the Prophets.
3. Personality Development.
4. The Prophets and Our Problems.
5. Ideals for Christian Homes.
6. Christian Patriotism.
7. Worship.
8. Music in Worship.
9. Evangelism.
10. How to Enjoy the Bible.
11. What Do We Mean by Missions?
12. Life Problems.
13. What it Means to be a Christian.
14. Introducing Korea.
15. Department Leadership.
16. Administering the Union.
17. The Department Program.
18. Missions.
19. Citizenship and Service.
20. Recreation.
21. Dramatics.

In addition, there will be interesting groups in music and dramatics. Several of these courses will be given for the first time, this year.

This year, as in previous years, the primary interest of the Assembly is to create a better understanding of Christianity and what it can mean to the young people of today in all phases of their life. More and more the young people realize the higher things of life and are glad of an opportunity to spend a week that is so beneficial.

If you have not selected your delegates, begin now to look for the most outstanding young people in your group to represent your organization at Assembly.

From the reports of the District Directors, plans are already made for a large crowd to go from each District.

Hattiesburg, Miss.

### GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Checks  
**666** **MALARIA**  
in 3 days  
**COLDS**  
first day  
LIQUID - TABLETS TONIC and LAXATIVE  
SALVE - NOSE DROPS

### For TIRED EYES



Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box. 25c at drug stores.

DICKEY DRUG CO. . . . Bristol, Va



## BISHOP DUBOSE AT KINGSTON

For some reason you did not publish my last letter, nor did you make any mention of the coming of Bishop H. M. DuBose to Laurel, Miss., for a meeting in Kingston Methodist Church.

He began on April 14 with a stirring message on the Triumphant Entry. He preached and lectured daily, morning and evening, to large and appreciative audiences. His evening lectures on the Archaeology of Palestine were broadcast over WAML. Expressions of appreciation are reaching the pastor's desk.

Many were helped, some added to the church, infants baptized, etc. The meeting closed Sunday night, April 21, with the lecture on the Archaeology of Jerusalem, following the sermon on the Resurrection Sunday morning at eleven o'clock.

People were blessed and the church was greatly helped. All were surprised at the Bishop's mental and physical vigor. ALIS BURTON BARRY, P. C.

(We refer Brother Barry to our issue of March 28, column 3, page 9.—The Editor).

## SIDELIGHTS OF THE GREENWOOD DISTRICT

By M. H. McCormack, Jr., Reporter

Our District Conference at Winona, April 24-25, was the greatest district meeting the writer has ever attended. Every number on the entire program was of the very highest order. The preaching was done by Dr. W. L. Duren and Bishop Hoyt M. Dobbs. These two sermons were the highlights of the Conference. Viewed from any point of ser-

monic criticism, they were outstanding examples of truly great preaching. Both preachers gave emphasis to the reality of vital, spiritual power in the religion of Jesus. Dr. Duren gave warning of the danger of over-emphasizing one phase of Christianity to the neglect of the other. The mystical element, the practical element, the theological element, the social element, the individual—all are component parts of the Gospel, and when we specialize on one and ignore the rest, we become unbalanced in our thinking and living.

Bishop Dobbs gave us a new and splendid definition of faith: "Faith is the resolute determination to stand or fall by the noblest hypothesis." That is the most challenging definition of the true Christian attitude we have heard. Faith is not a blind credulity to prevalent traditions, but a vital allegiance to the sublimest principles we are able to conceive. Certainly this was the mind of Christ. It is easy to see the saving power of such a faith as this. It is not a mere intellectual assent to the truth, but a whole life dedicated to and engaged in the task of living by the truth. There is a great difference between the two—one is passive, the other active. The great need, says Bishop Dobbs, is the affirmative attitude toward life.

The devotional exercises of the Conference were conducted by Mrs. B. W. Lipscomb, of Lexington. She gave a series of fine devotional meditations. Mrs. Lipscomb is unusually gifted in pre-

senting the devotional side of the Christian life. She spoke out of an experience of close fellowship with God and His children. The lay address was delivered by Judge J. M. Forman, of Jackson. He spoke in his inimitable style on "Evangelism and the Laity." Judge Forman is a speaker of great power. His message was equally as applicable to the ministry as to the laity. Additional speakers on the program included Dr. D. M. Key, Dr. J. E. Stephens, Dr. W. C. Newman, Dr. J. H. Holder, Dr. R. G. Lord, Dr. R. G. Moore, Dr. T. B. Thrower, Mrs. B. P. Brooks, Mr. Fred McDonald, and others. All brought inspiring messages.

Presiding over the Conference was Dr. A. T. McIlwain, whose pleasing and patient manner contributed much to the success of the Conference. It is a tribute to him that practically every delegate remained until the final benediction after

(Continued on page 16)



## Up the Tree Zacchaeus Climbed, to ???

While CLIMBING ZION'S HILL, let's help secure for

## EVERY METHODIST, SOUND INSURANCE AT COST

Preachers, laymen, men, women and children

"SAVING PENNIES EVERY DAY, KEEPS THE GRIMMEST WOLF AWAY."

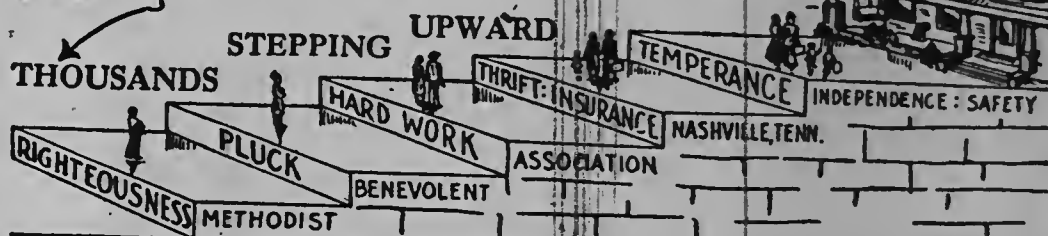
Our Straight Life, 20-Pay, Endowment, Disability-Annuity and Jubilee policies have blessed thousands of Methodists.

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Noah W. Cooper, Counsellor.

Write us card with age; we send you papers for instant insurance; also THE SEVEN BEST HABITS: METHODIST HANDBOOK. Wonderful book of maxims, recipes and truths. Come, join our

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## SAVE MONEY FOR YOUR CHURCH AND FOR YOURSELF ON

FIRE—LIGHTNING—WINDSTORM—AUTO—MOBILE INSURANCE. We insure Churches—Parsonages—School Buildings—Home Furnishings—Personal Effects and Automobiles.

Our plan reduces premium cost and allows payment of premium in annual installments.

INSURANCE WRITTEN Over \$500,000,000.00  
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Without obligating yourself you may write us for rates and plan before your insurance expires.

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RELIEVE  
TIRED  
EYES

Murine soothes and refreshes irritated eyes. Use it daily.

MURINE  
FOR YOUR EYES

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Warden Lawes, in his book, "20,000 Years in Sing Sing," wrote: "The records of Sing Sing show that ninety-seven per cent of our prisoners were never associated with any Boys' Club, or any of the juvenile associations where boys learn how to spend their leisure in wholesome recreation. Seventy-five per cent of our prisoners are not skilled or learned in the mechanics or trades. Ninety-nine per cent were not actively interested in church organizations.

"Persons between the ages of fifteen to thirty constitute fifty per cent of the population of the United States, yet they contribute seventy-three per cent of our criminals. The problem is, therefore, with the young. Unless society can show that it has done its full duty toward its youth and adolescents, it cannot be heard to say, 'We did not send for them.' Its hands are not clean. It is not free from guilt.

"America spends large sums on education. But its bill for luxuries is three times as high. It is niggardly in providing for social advancement which is left almost entirely to charity and private contributors."

The above quotation might well be pondered a long time. It shows the value of education.

In this connection, let us emphasize the character of training.

The Jackson Daily News of March 30, 1935, quotes Mr. Marshall E. Smith,

county agent of Jefferson Davis County, Miss., as follows: "Hamilton seemed a devout church member, and remarked several times that 'The Lord will see me through.' Startled at such a remark, Mr. Smith asked a few questions and found that Mr. Hamilton was brought up a devout Catholic." Here we have a bandit, kidnaper, and desperado, having the effrontery to claim the presence of God in his career of crime.

Of course, we do not blame any Church with the intention of nurturing a criminal. But it is a tragic thing for any person in any church to be so blind to the character of God and to the nature of sin. Ray Hamilton's life was a denial of everything that God stands for. There was no love nor righteousness in his heart. He brazenly flouted every law of God and man. By this time Ray Hamilton may realize that "the way of the transgressor is hard." That sin destroys everything noble is proven by what it did to Ray Hamilton even before his capture by the officers of the law. He knew nothing of the ethical love of God. He was given to a delusion so that he believed a lie. Sin warped his judgment. Sin wrecked him.

May God forbid that any youth shall go from a Methodist altar with such tragic misunderstanding of religion. When we love God, we will keep His commandments. There is no need to cry, Lord, Lord, unless we are obedient to His will. Our religion is known by its fruits.

### PRAYER

Our Father, may we realize our definite responsibility for the young. May we be able to guide them into a saving knowledge of God. May we lead them face to face with Christ. May we enlist them in the service of the Church. We pray for guidance ourselves that we may be used of Thee for the building of Christian personality. We offer our prayer in the name of Christ.

### REVIVAL AT GRACE CHURCH, JACKSON, MISS.

A splendid revival has just closed at Grace Church, with the Rev. J. H. Jolly, pastor, bringing the messages. The Lord used him in a most unusual way. Much effort was put forth to make the meeting a great success as the pastors and the people were much in prayer for its success.

Rev. Frank A. Dement, a young minis-

terial student at Millsaps College, assisted in the meeting, leading the singing. He also brought special numbers each evening and developed a good sunshine choir with the children. The services he rendered helped to make the meeting a success.

The meeting began on Sunday, April 7, closing on Easter Sunday night. Easter was a great day. The day began with a sunrise service sponsored by one of the young men of the church. This was a very inspirational service and was attended by a good crowd. At the eleven o'clock hour thirty were received into the church, twenty-seven on profession of faith. Four babies were baptised. At the close of this service a very beautiful ceremony was performed uniting two of the young people of the church in holy wedlock. We had a wonderful evening service. No new members came into the church, but the entire congregation was moved by the soul-stirring message that was delivered. At the close of this service Rev. Mr. Dement was presented with a beautiful brief case by the children with whom he had worked during the meeting. They shall not forget many of his remarks soon.

The meeting has ended here, but the results will be seen for some time and the good done will never be outlived. The prayers of the people will be that Rev. Mr. Jolly will bring many more such messages, and that Rev. Mr. Dement will grow richer in his religious experiences as he continues in his work.

MRS. J. O. AUSTIN.

### WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best  
Department Store

CANAL STREET . . . N. O., LA.

## How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK.

—Adv.

## CAPUDINE

### CONQUERS Headache

When you take Capudine welcome relief and relaxation come in just a few minutes. No long waiting—no upset stomach. Use Capudine Liquid or Capudine Brand Tablets. Both are free from narcotics.

## THE LAXATIVE Best for Babies!

GUARD the health of babies and growing children. Mrs. Winslow's Syrup gives a mild, natural, yet thorough action without straining the system. This liquid laxative safely relieves gas colic and sour stomach resulting from constipation. At all drugstores—only 35¢.

Be sure to get the genuine.

Mrs. Winslow's Syrup



## In Memoriam

### M. L. CHILDRESS

Whereas it has pleased our Heavenly Father in His infinite wisdom to take out of this world the soul of our deceased Brother, M. L. Childress; therefore be it resolved by the Wesley Bible Class of the Como Methodist Church:

First. That while we bow in humble submission to the will of Him who is "too wise to err and too good to be unkind," we are saddened over the loss of a faithful and consecrated member, and we will miss his cheerful smile and warm handclasp.

Second. That a character so rich in Christian experience can but have a lasting influence for good on those who were associated with him.

Third. That we extend to his bereaved family our deepest sympathy, and that these resolutions be spread upon the Minutes, a copy sent to the family, also a copy sent to the New Orleans Christian Advocate.

MRS. R. M. SHORT,  
J. W. STURDIVANT,  
MRS. MARY TAYLOR,  
Committee.

### ROBERT W. PARKS

Mr. Parks was born near the present town of Schlater, then McNutt, Miss., and lived near McNutt and Minter City until 1898. In 1894 he was married to Miss Nannie Stancill. In 1898 they moved to Drew, Miss., and built the first residence to be occupied by white people in what is now the present town of Drew. At that time their daughter, Lillian, was the only white child here. For 37 years Mr. Parks has been active in church, civic

and commercial life of Drew. He was a charter member of the Methodist Church of Drew and has been the chairman of the board of stewards of the Methodist church since its organization in 1898, until his death.

He was a Past Master of the Masonic Lodge, and has at different times been mayor of the town, a member of the board of alderman and school board. He was quiet and unassuming, but ever ready to do his part for his town and his church.

I am glad to have known him and been able to call him my friend.

A FRIEND

### ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference convened in the Aberdeen Church at 9 o'clock Wednesday morning, April 24. Dr. W. P. Buhrman, our presiding elder, had not overlooked any detail which would add to the harmony and efficiency of the conference. His ease, dignity and effectiveness in presiding over the conference endeared him to all present.

All the interests of the church were given due consideration. Millsaps College was represented by Dr. D. M. Key. Rev. W. C. Newman represented Grenada College. It is interesting to note the progress being made by our colleges. Rev. R. G. Moore, Conference Missionary Secretary, was present and spoke in the interest of Missions, making special mention of the Lewis Hospital Fund. Rev. W. R. Lott addressed the conference in the interest of the Memorial Mercy Home. Rev. T. B. Thrower, Conference Director of Golden Cross, and Dr. Hedden, Superintendent of Methodist Hospital in Memphis, spoke in the interest of the Golden Cross Society. Rev. W. R. Lott represented the Christian Advocate and presented to the Conference the plan for securing our quota of new subscriptions. The presiding elder urged all the pastors to make special effort to secure the suggested number of subscriptions.

The entire conference was delighted to have Bishop Dobbs present for part of the session. His earnest and soul-stirring messages were an inspiration to all who heard him. Many of the preachers and laymen came in time to hear him preach on Tuesday night preceding the opening of the conference on Wednesday morning.

On Wednesday morning conference ad-

Journal from 10:45 o'clock until 2 o'clock in the afternoon to go to Hamilton for the dedication of the Hamilton church. Here we had the pleasure of hearing Bishop Dobbs again as he dedicated the church. At the close of the service we were invited outside, to a long table near a beautiful artesian well, where we were served a delicious barbecue.

Visitors, other than those representing connectional causes, were: Dr. V. C. Curtis, presiding elder of Columbus District; Rev. S. H. Caffey, pastor of West Point; Rev. J. W. Robertson, pastor of Macon; Rev. B. F. Bullard, Conference Evangelist, and quite a number of the laity from the surrounding territory.

The following were elected as lay delegates to the Annual Conference: Basil Moore, Mrs. R. A. Tucker, C. C. Bennett, Judge J. G. McGowan, W. L. Elkin, A. R. Wiygul, Mrs. M. E. Scott, Dr. W. C. Walker, P. K. Thomas, A. V. Beard, C. A. Lamb, H. E. Maulding, Jr.; Mrs. J. V. Stewart, Mrs. J. R. Priest, Mrs. T. H. Lipscomb, Dr. E. K. Guinn, Dr. M. A. Cowden, Mrs. J. J. Garner, Mrs. W. F. Davis and W. G. Roberds.

The preaching throughout the conference was of high order and thoroughly enjoyed by all. Dr. C. M. Chapman, of Pontotoc, preached Wednesday evening. Rev. T. H. Dorsey, of Water Valley, preached Thursday at the eleven o'clock hour.

A rising vote of thanks was extended to Brother Lott and the people of Aberdeen for their most generous hospitality. Brother Lott and his people were untiring in their efforts to make us happy and comfortable. We shall not soon forget our visit to Aberdeen.

The next session of the District Conference goes, by unanimous vote, to Tupelo. W. M. JONES, Secty.

To quickly allay skin irritations or hurts, depend on soothing  
**Resinol**



### How's Your Stomach?



Mr. J. L. Morris of 521 Rose St., Waco, Texas, said: "I couldn't do a tap of work for nearly two years. I had no strength and my stomach seemed to be completely upset, but after I had used Dr. Pierce's Golden Medical Discovery I was able to resume my work. I have not had any stomach trouble since—that was some years ago." All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y.

**Do you lack PEP?**

Are you all in, tired and run down?

**WINTERSMITH'S TONIC**

Will rid you of

**MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

**A General Tonic**

50c and \$1.00 At All Druggists

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

## YOUNG PEOPLE'S INSTITUTE

The Sam Steele Union sponsored the young people's Institute, under the leadership of Rev. D. F. Anders, in Jena, La., April 26, 27, 28. Due to the lack of instructors, we only had two courses. Organization and Leadership course taught by Rev. D. F. Anders, with eight receiving credit; and the Worship course taught by Rev. W. D. Milton, with eight receiving credit, bringing the total credits to sixteen. The average attendance during the Institute was twenty-five.

Rev. E. C. Dufresne led the devotional hours with deep spiritual messages.

The hospitality and kindness shown us by Mrs. Anders and Miss Hearn added to our comfort and made us feel at home. They made the picnic a success with the delicious refreshments. Our young people wish to express their gratitude to Revs. Milton and Anders for their faithful work and co-operation.

Our churches were uplifted and our young people were brought to realize that they have a large place in the church, and that there is much they can do for the Master.

On Saturday evening, in the closing minutes of our worship, the entire group dedicated themselves to a larger service for Jesus.

MRS. C. G. HARRIS,  
Reporter.

## SIDELIGHTS OF THE GREENWOOD DISTRICT

(Continued from page 13)

the adjournment. Dr. A. R. Beasley completed his fourth year as the efficient secretary of the Conference. He had as an assistant Dr. J. J. Baird. The Confer-

ence was a success from every standpoint. Not only were we fortunate in having the high order we had in the sermons and addresses, but there was a note of spirituality about the Conference that impressed everyone. Bishop Dobbs made special mention of this fact. We are in the midst of a great year in the Greenwood District, and indications are that we will close out this fall with the outstanding report in the history of the District.

Reports from over the District show a deep, spiritual awakening in all the charges. The finances are better than they have been in years. The Drew charge, Dr. S. A. Brown, pastor, was the first in the North Mississippi Conference to send to the Conference Treasurer remittance covering over half of its benevolent assumptions. The District Quartette, composed of Drs. A. R. Beasley, J. J. Baird, H. R. McKee, and W. J. Cunningham, added much to the success of the Conference. That golden voice of Jeff Cunningham is surpassed only by his brilliant mind and attractive pulpit style. Much envious comment was occasioned by the announcement of a new, modern parsonage on the Ebenezer charge, where Brother G. R. Williams is pastor. The First Church, Lexington, is continuing a great work under the able leadership of that warm-hearted Irishman, Dr. J. T. McCafferty.

Everyone present at the Conference thoroughly enjoyed and appreciated the splendid manner in which Dr. W. H. Mounger and First Church, Winona, entertained the Conference. Bro. Mounger is scheduled to deliver the sermon at the next meeting of the District Pastors' Association, Itta Bena, May 7. Dr. W. W. Bruner extended a gracious invitation to the District Conference to hold its next meeting at Carrollton, which was accepted enthusiastically. Bishop Dobbs and Dr. McIlwain joined in the dedication and baptism of J. O. Dowdle, Jr., infant son of Dr. and Mrs. J. O. Dowdle, of Swiftown. All pastors of the District were present at the Conference except Brother W. T. Phillips, of Webb and Sumner, who was in attendance upon the Vanderbilt Rural Pastors' School in Nashville.

The Daily Vacation Bible School held in the church at Juiz de Fora, Brazil, during the month of January, 1935, enrolled more than 140 children, and the attendance was around 100 most of the time in spite of the fact that it was the rainy season, and much of the time both pupils and teachers had to go to school in the rain. Mrs. Jalmar Bowdon had a prominent part in the work of this school.

## QUARTERLY CONFERENCES

### NORTH MISSISSIPPI CONFERENCE

#### Columbus Dist.—Third Round

Columbus First Church, May 19, a.m.  
Starkville, May 19, p.m.  
Macon Station, May 26, a.m.  
Central Church, May 26, p.m.  
Kosciusko Circuit, at Salem, June 1, a.m.  
Louisville Station, June 2, a.m.  
Kosciusko Station, June 2, p.m.  
Mashulaville, at New Hope, June 8, a.m.  
Artesia and Shaeffer's Chapel, at Shaeffer's Chapel, June 9, a.m.  
Crawford and Mayhew, at Sessums, June 16, a.m.  
Ackerman, June 16, p.m.  
Noxapater, at Flower Ridge, June 23, a.m.  
Ethel, at Tabernacle, June 29, a.m.  
Pickens and Goodman, at Richland, June 30, a.m.  
Durant, June 30, p.m.  
Longview and Cedar Bluff, at Adaton, July 6, a.m.  
Sallis, at Bethel, July 7, a.m.  
Caledonia, at —, July 12, a.m.  
Sturgis, at Pleasant Hill, July 13, a.m.  
Macon Circuit, at Cooksville, July 14, a.m.  
Shuqualak, at Shuqualak, July 14, p.m.  
West Point, at Siloam, July 19, a.m.  
Louisville Circuit, at Rural Hill, July 21, a.m.  
Brooksville, July 21, p.m.  
Weir and McCool, at —, July 24, a.m.  
Chester, Camp Meeting at South Union, July 28, a.m.; Q. C. at South Union, July 31, a.m.

V. C. CURTIS, P. E.

#### Aberdeen Dist.—Third Round

Becker, at Gardy's Chapel, May 15.  
Algoma, at Troy, May 16.  
Water Valley, Main St., at Taylor, May 17.  
Coffeeville, at Goshen, May 18.  
Houston, May 19, 11 a.m.  
Bellefontaine, at Spring Hill, May 21.  
Buena Vista, at Ebenezer, May 23.  
Derma, at Cross Roads, May 24.  
Pontotoc, May 26, 7:30 p.m.  
Vardaman, at George's Chapel, May 28.  
Tupelo, May 29.  
Woodland, June 2, a.m.  
Houlka, at Concord, June 2, afternoon and night.  
Amory, June 5.  
Eupora, at Lagrange, June 9, a.m.  
Okolona, June 9, p.m.  
Prairie and Strong, at Prairie, June 16, a.m.  
Mathiston and Maben, at Providence, June 16, p.m.  
Shannon, June 18.  
Salem and Friendship, at Liberty Hill, June 20.  
Pittsboro and Bruce, at Raper's Chapel, June 21.  
Nettleton, June 23, a.m.  
Greenwood Springs, at Gattman, June 23, p.m.  
Aberdeen, June 26.  
Verona, at Palmetto, June 28.  
Tocopola, at Lafayette Springs, June 29.  
Randolph, at Shady Grove, June 30, a.m.  
Calhoun City, June 30, p.m.  
Fulton, at Wesley Chapel, July 2.  
Tremont, at Hardin's Chapel, July 4.  
Smithville, at Antioch, July 5.  
Water Valley, First Church, July 6, 7.  
Paris, at Pine Flat, July 7, afternoon.

W. P. BUHRMAN, P. E.

## Heard A Lot About Cardui and Used It With Good Results

For over fifty years thousands of women have taken Cardui for pain, cramps and nervousness at monthly periods. A great many learned from their mothers to take Cardui, or heard of it from reports of its good use by others. . . . "I take Cardui for pains in my side and headache," writes Mrs. H. R. Hartson, of Nevada, Mo. "At times I felt like something was pressing on the top of my head. This made me very nervous. I had heard a lot about Cardui and decided to use it. I did, with good results. It certainly helped me in every way." . . . Try Cardui in your case. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

## TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

Lydia E. Pinkham's  
TABLETS



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 20.

NEW ORLEANS, LA., THURSDAY, MAY 16, 1935.

Whole No. 4131.

## The Church and the Church Paper

We cannot hope to maintain and advance the sense of our unity in the great tasks of the Church if the membership at large is uninformed about the life and work of the Church. Ignorance on such matters inevitably leads to indifference. Our Church paper is the natural and most effective medium by which to bring the members of the Church, not merely the facts, but the inspiration, the romance, the heroism, bound up with the service of the Kingdom. . . .

Your Executive sees in this whole question of the use of the Church paper the larger issue of the responsibility which rests on our ministers to cultivate in their people a taste for the reading that enriches the mind and spirit.

The Christian Church has always been the source and inspiration of the noblest culture among men. In our age of stress, of straightening, and of recovery, there is the more need that the Church should remind men of those resources of the spirit which strengthen them to endure, and to realize the values that abide. The Gospel in its full magnitude includes a ministry of literature. This whole question of the development among our people of the instincts for the best reading awaits the serious study of the ministry.

We take this opportunity to lay on the minds of the ministers of the Church their duty towards . . . the official organ of the life and work of the Church, urging them to become its agents, and by example and influence to make the paper the power it might be for inspiration and loyalty to the work committed to us.—From *The New Outlook* (Canada).





# Wallet of the Week



THE BRITISH BROADCASTING CORPORATION is said to have collected a library of 20,000 musical titles in the thirteen years of its existence. Those titles range from simple ballad for soprano and piano to a symphony in several movements. There are 100,000 vocal scores, covering the entire field from grand opera to musical comedy. It contains some music not to be found anywhere else, and from that studio ten million British homes are served. These facts indicate the importance of the radio industry in the life of the world, and they emphasize the necessity for a jealous supervision of its offerings.

\* \* \*

THE PAN-AMERICAN UNION, consisting of twenty-one countries, recently signed a treaty for the protection of scientific and art institutions in time of war. We understand that it is a treaty binding the signatories to respect the institutions which are to be marked in some such manner as hospitals are marked. This treaty, which was signed in Washington, recalls the fact that the hospitals were not respected during the last war. But, after all, is the creator of art less important than the art produced? Such a farcical and obsequious bow to civilization is nauseating. Why not destroy war?

\* \* \*

ARTHUR EUSTACE MORGAN, M. A., has been chosen to succeed the late Sir Arthur Currie as President of McGill University, Montreal. He was educated at Trinity College, Dublin; was a professor at University College, Exeter, and later at the University of Sheffield; at present he is the principal of University College, Hull, England; he is a writer of English drama; served in the Royal Artillery during the World War; and spent two years lecturing in American Universities. The New Outlook says: "With a Welsh name, an Irish training, and English apprenticeship and a little American experience, Mr. Morgan should not be altogether unqualified to head a great Canadian university."

\* \* \*

COUNT LUIGI CORNARO, a Venetian nobleman and a contemporary of Christopher Columbus, achieved unique distinction as a dietitian because he was himself an illustration of his own teaching. At thirty-five years of age, his health had become so impaired by the dissipations of his earlier years that his life was despaired of. He then executed

an about-face, recovered his health, the vigor of his body was completely restored, he became the foremost authority upon diet and personal hygiene and he lived to be one hundred and two years old. His only rival for first place was the French scientist, Chevrue, who lived to be one hundred and three years old; but it is not recorded that his health was ever broken by dissipation.

\* \* \*

THE RECENT MUNICIPAL ELECTIONS IN FRANCE, according to press dispatches, are calculated to give great comfort and satisfaction to the lovers of peace. It appears that the Country of Napoleon has decidedly reversed its long-established militaristic sentiment. It is indeed a heartening incident that more than eleven million French voters have deliberately declared against war. This result is the more interesting since French history revolves around its brilliant feats of arms and its great military commanders. Surely it must mean that people are tired and sick of war.

\* \* \*

THE MORAVIANS OF BETHLEHEM, PENNSYLVANIA, have held an Easter service on the same spot for 194 years. The place is the historic "God's Acre," where, according to the Religious Telescope, their pioneer missionaries among the Indians lie buried. Thousands make long journeys to be present at the service commemorating the daring and the consecration of the brave pioneers who went to Pennsylvania from Savannah, Georgia, May 30, 1740. This long-continued service in honor of those sacrificial spirits is one of the highest tributes that could be paid to the human heart; and the torch that continues to shine after nearly two hundred years, is an indication of the grip which faith has upon our lives.

\* \* \*

ST. MARTIN-IN-THE-FIELDS in London had for its broadcast service on Palm Sunday evening a preacher who used for his text, "The Lord hath need of him." The text belongs to the Palm Sunday incident at the close of the ministry of Jesus, and the address was a plea for even the smallest and the most disconnected service. Our British friends sometimes criticize the American preacher's choice of frivolous subjects and his undignified style. It is not often, however, that one finds an American preacher so lacking in a sense of humor as to make a plea to his congregation, which suggests, however gently, that they may be a herd of little asses.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MAY 16, 1935.

G. MILTON CHALMERS, Manager.

## EDITORIAL

### OPEN LETTER TO THE JAPANESE PEOPLE

An open letter to the Japanese people by The Fellowship of Reconciliation was released on May 3. The letter bears the names of 301 religious leaders of the nation, and among them many whom we hold in great respect; and the address is couched in language worthy of the men who are its sponsors. The reason given for this unusual expression includes the words: "Such maneuvers will hardly escape misinterpretation by sensation mongers and individuals in each nation who are in position to profit from the creation of fear and suspicion." For our part, we believe that the words "an open letter" might be substituted for "maneuvers" without doing violence to the truth of the statement. We are inclined to believe that such a letter was not wise. If for no other reason, because it may assume too much as to the intention of the government; and especially in the face of the somewhat colorless letter sent out in answer to the protests made to the Department. We are of those who believe in peace, and we are opposed now or at any other time to military or naval demonstrations which may be interpreted as threats against any other power. We were among those who made respectful protest against the maneuvers; but we do not share the feeling that we have the right as a private citizen, with only partial knowledge of the facts, to issue an address calculated to inflame the feelings of another people. The interpretation implied may not be altogether just, and it can easily be misunderstood. These words, however, are not to be construed as offering comfort to any person who entertains militaristic ambitions. The politicians had as well realize that the peace move throughout the world has reached a stage where it can not be suppressed by the ipse dixit of those who may forget that they are the servants of the people. The friends of world peace were within proper bounds when they registered their protest with the government at Washington, and we do not like to take issue with any

supporter of international good will, but we can not feel that the facts, so far as we know them, justify the unusual course adopted.

### IS THE CHURCH BANKRUPT?

The financial bankruptcy of the Church has been quite freely proposed in recent years—a prophecy emanating from sources largely responsible for numerous instances of reckless church building and unwise bond issues. In some instances letters have been sent out which we consider to have been unwarranted, but we pass that over. *The Yearbook of American Churches*, recently published, shows that from 1926 to 1933 American churches made a net gain in adult membership of more than 5,000,000. As to finances, a few churches have found it necessary to abandon their plants to their creditors, but the vast majority of them are heroically carrying on either through a resumption of payments or through a refinancing of their loans upon terms which offer them a chance to meet their obligations. Of the Methodist churches in Mississippi and Louisiana, it can be said with confidence that every day is adding to their reputation for integrity and financial honor. Many debts are being paid through the sacrificial offerings of those with whom honor is a virtue—a passion. Many of the very best and most worthy men that we know are connected with great commercial enterprises; but one of the very best assurances that we could have would be that business, great and small, is approaching the church's money conscience. We speak as a sufferer, perhaps, but we believe that the restoration of confidence will be a necessary prelude of substantial business recovery. The regimentation of industry and trade doubtless served well in the emergency; but it is evident that the public demand is for business to begin to move under its own steam. In that respect, as in its own particular field, the church is leading the way.

## SALVATION BY STATISTICS

Since the days of the Jukes and the Edwards families, the apostles of cultural salvation have brought forward again and again the figures of these two lines as proof of their theories. Recently three educators each independently produced an array of statistics to show the relation between crime and education; and they almost prove that, not to be able to read and write is the equivalent of a sentence to be shot at sunrise. We have no quarrel with the argument for education as a process for lifting the moral and social ideals of the people; but we believe that such emphasis upon statistics is misleading—it undertakes to prove too much. It seems to us to be calculated to create a kind of culture satisfaction, which falls far short of the needs of the human soul. Education is not redemptive—it is a means of making salvation more effective and more satisfying. There can be no doubt that it does serve to help prevent crime, as does anything that increases one's self-respect. We need to place major emphasis upon spiritual realities as the final word in the cure for crime and every form of delinquency. The Church with all its faults and its apostasies, affords ample proof of that. After all, education is largely a matter of earthly wisdom and understanding, and the soul needs to tap the resources of God in a definite and conscious experience of salvation.

## DRINK AND DRIVING

Liquor-dazed people are becoming more and more a menace on the streets and highways of the country. A child, an old man, a woman is knocked down; and a man with liquor-laden breath is exonerated in the newspaper account of the accident. Loved ones watch anxiously the flickering spark of life in some hospital, and a victim writhes in pain. We believe that when the question of liquor is introduced, with a reasonable presumption that it was a factor in an accident, that the driver should get the limit in prosecution and in civil damages. The slaughter of people upon our thoroughfares is a disgrace to civilization. For our part we are going to come clean; in any accident that we have to witness or have to do with, no person who happens to have liquor on his breath need expect any sympathy from us. We will give the facts as far as we know them, but we are not going to furnish any cloves or onions to disguise the facts. We are against liquor!

Kwansei Gakuin University in Japan had last year the largest enrollment in its history, a total of 2,647 students being enrolled. This splendid missionary institution for the training of young men in

Japan is supported jointly by the Methodist Episcopal Church, South, and the United Church of Canada in cooperation with the Japan Methodist Church.

## Contributed Editorial

### ARE THERE SUBSTITUTES FOR THE CHURCH PAPER?

By Rev. Rolfe Hunt, D. D.

With increasing frequency it is asserted by decent people: "I do not need to take my Church paper: I can get the Church news from other sources."

Certainly no man will depreciate the effort of American editors to furnish their readers with information about the Church. Often secular editors would be pleased to print more than is furnished them. For which facts we are grateful.

Yet few editors or reporters are thoroughly informed about the most important doings and attitudes of various Church organizations. Hence their reports are some times actually misleading. Occasionally it is true that there is positive hostility to the very spirit of Christianity.

In no case is it true that dailies give all the news and facts that an efficient Church member needs. Never does one get the most vital and intimate attitudes that characterize the Church paper. For lack of this people are often led into error and to wrong attitudes on great moral issues. There is a Christianizing and devotional value in the Church paper that is not even expected in other periodicals. It is also in the Church paper that we reach our brotherly agreements and come into the spirit of unity and to needed concert of action. It is a vital aid in every Church activity. It is also free from much that is objectionable and demoralizing to the home. Parents need it; children need it. In proportion as parents read it and discuss it, do children read and think about it and attach importance to the Church.

Years ago I heard an aged widow say: "I would split rails by moonlight before I would go without my Church paper and let my children grow up without its influence." No wonder her children honored the mother and gloried in the Church. Emphatically, I would not expect my children to love God or His cause if I served their souls as many parents do their own.

The New Orleans Christian Advocate has been worthy of support during my knowledge of it. It was never sounder in the faith than now and it is filled with matter worthy of reading and preservation for future use.

Lauderdale, Miss.





# The Forum



## PRONOUNCEMENT OF THE COLLEGE OF BISHOPS

### Concerning the Attitude of the Church Toward War

No thinking man can contemplate what is going on in the world today without a feeling of deep humiliation. This war business has become extremely disconcerting to people of noble aims and high hopes for the human race. Militarism is rampant among the nations. Europe seethes with the war spirit. The Orient moves under the domination of its war statesmen. And here is our own country doubling its appropriations of two years ago and establishing justice and right relations in the world, and navy in its entire history. Our government is now parading its vast and formidable fleet in the waters of the great Pacific. Will all this make war appear impracticable and impossible? No; it will make it appear inevitable and put fear into nations that we call friends. History and human intelligence compel that conviction.

Is that the best we can do for a depressed and broken-hearted world? We are far from happy over such inhuman activities. They scandalize the human race. They excite the admiration and national pride in a noble-minded people. They belong to a low state of civilization and threaten the destruction of the best that man has produced, and lead to the ultimate degradation of humanity. The American people have established the belief that they were created for higher purposes and nobler ends than can be reached by any such darkening and death dealing methods.

What shall we do about it? We shall hold in contempt this entire nefarious war business. War as a method of settling international disputes has not one single defensible argument in its behalf. We reiterate what we said a year ago to the General Conference: "It is archaic, belongs to the jungle period of human development and should be branded as an iniquitous and inhuman procedure. Its triumph seldom establishes right and justice. It leaves in its wake destruction, sorrow, hatred, and crushed humanity. Every effort to wreck the entire war system is to be loudly applauded and vigorously supported. It is an unhallowed thing utterly contrary to the genius of Christianity. Patriotism should have a higher standard of testing than that which inhuman militarism provides. War should cease for-

ever, because it is essentially wrong, and its instruments and agencies should be destroyed. Compulsory military training in any school or college, whatever its control or support, is out of harmony with the finest principles of a peace-minded people. The very atmosphere that allows war to be possible should be radically changed. Man is too great to be bound to such a vicious and inhuman method of settling disputes, making international adjustments, and establishing justice and right relations in the world. With peace-mindedness in the place of war-mindedness a new structure of human relations embracing all peoples will be created, and humanity may then employ all its capabilities and powers in movements that make for cooperation, advance, and the lifting of the entire level of human welfare."

The militarist may sneer at our idealism and laugh at our guilelessness. We are not chagrined by such an attitude. He will awaken some day to find those with us are more than those with him. There is nothing ideal or even practical about war. Peace is both ideal and practical. We are set for peace. The success of militarism would be for the eternal failure of mankind. The human race is too intelligent to continue the march to its orders, on to self-destruction militarism and the statesmen who support it are headed for an abyss or else the world is.

We are not preparing for the next war; we are mobilizing moral manhood to make the next war utterly impossible. We shall teach our children and youth to despise the unclean thing and to swear eternal loyalty to the ways of peace and to the sacred honor of their brother man.

## BISHOP DOBBS PLEADS FOR THE GOLDEN CROSS

Bishops Dobbs says, "The work of the Golden Cross Society is worthy of our continued and prayerful support in every way. It is doing a work which is not duplicated by any other organization of which I have any knowledge. You may quote me everywhere as desirous of promoting the success of this great work. Most all our people will welcome the opportunity of making this modest contribution to so worthy a cause. We draw very near unto God himself when we relieve the suffering of our fellow-men."

Pastors and Church Directors of Golden Cross

should advise the congregations everywhere that hospitals have signified their willingness to co-operate with us in caring for our sick poor, and are offering us liberal contracts for the same. It but remains for Methodism to make this service possible.

All Golden Cross funds for Louisiana should be sent promptly to Mr. Paul M. Brown, Conference Treasurer, Shreveport, La.

We ultimately plan to have an approved Golden Cross Hospital in every district in the Louisiana Conference, where the poor sick of the district may have hospital care, the same being provided out of the Golden Cross funds.

Let every church make a supreme effort to secure a large enrollment in the Golden Cross Society.

Faternally,

SIDNEY A. SEEGER,

Conference Director, Golden Cross Society.

### NORTH MISSISSIPPI CONFERENCE

By Rev. A. Y. Brown

Chairman Budget Commission

As chairman of the Budget Commission of the North Mississippi Conference I have secured data on payments on the benevolences to May 1st. This date marks the end of the first half of the Conference year. The goal has been that each charge pay half its pledge during the first half of the year. It will be noted that the following charges have reached this goal:

Ackerman, Drew, Louisville, Hernando, Louisville Circuit (in full), Calhoun City, Noxapater, Okolona.

With our new schedule of pledges that each charge has assumed voluntarily we should have payments in full throughout the Conference. These pledges, however, represent larger amounts on most of the charges than they have been paying the last few years. Unless we are busy throughout the year we will be in danger of having our people pay just about the usual amount in the fall, which would mean a large deficit on the pledges.

We sincerely hope the next publication may indicate good payments from more of the charges, and at least some payment from every charge.

#### District Totals

PLEDGE:	DISTRICT:	PAID
\$ 8,936.00	Aberdeen	\$ 385.93
8,290.00	Columbus	1,589.90
8,521.50	Corinth	238.25

### HOW THE MERIDIAN DISTRICT IS DOING IT

START NOW! WORK HARD!

The following Group Meetings will be held to check up on the progress of the New Orleans Christian Advocate Circulation Campaign:

Group No. 1: Central, East End, Fifth Street, Hawkins Mem., Wesley, Poplar Springs, Vimville, at Central Monday, May 27th, at 10:00 A. M.

Group No. 2: Philadelphia, Phil. Circuit, Union, Burnside at Philadelphia, Tuesday, May 28th, at 10:00 A. M.

Group No. 3: Newton, Decatur and Hickory, Chunky, Rose Hill at Newton, Wednesday, May 29th, at 10:00 A. M.

Group No. 4: Pachuta, Quitman, De Soto, Enterprise at Pachuta, Thursday, May 30th, at 10:00 A. M.

Group No. 5: Porterville, Lauderdale and Elec. Mills, Scooba at Porterville, Friday, May 31st, at 10:00 A. M.

Group No. 6: De Kalb, Cleveland, Daleville at De Kalb, Saturday, June 1st, at 10:00 A. M.

Let us all swing in enthusiastically and put this over in a magnificent way like "workmen who need not be ashamed."

JOSEPH A. SMITH, P. E.

10,535.00	Greenville	258.69
9,807.00	Greenwood	533.34
7,172.00	Sardis-Grenada	691.00
<hr/>		
\$53,261.50	Total	\$3,697.11

#### Summary

Following is a digest of payments included in the District totals: Aberdeen District, \$785.93. Calhoun City \$84, Nettleton \$5.25, Okolona \$201, Pontotoc \$40, Prairie and Strong \$33, Water Valley, Main St., \$22.68. Columbus District, \$1,539.90. Ackerman \$50, Brooksville \$56.25, Columbus, Central \$101, Durant \$100, Kosciusko Circuit \$30, Longview and Cedar Bluff \$52.50, Louisville \$350, Louisville Circuit \$100 (in full), Mashulaville \$25, Noxapter \$108, Pickens & Goodman \$112.50, Starkville \$350, Sturgis \$4.65, West Point \$150. Corinth District, \$238. Belmont \$24, Burnsville \$28, Corinth, South Side \$3.25, Iuka \$175, Mantachie \$8. Greenville District, \$258.69. Clarksdale \$103, Coahoma and Jonestown \$50, Dubbs and Evansville \$18.50, Shelby \$87.19. Greenwood District, \$533.34. Acona \$17, Belzoni \$58.34, Drew \$256.50, Duck Hill \$12, Inverness and Isola \$64.50, Lexington \$10, Tchula and Cruger \$100, Webb and Sumner \$15. Sardis-Grenada District, \$691. Charleston \$125, Grenada \$100, Hernando \$150, Lake Cormorant \$15, Lambert and Crowder \$10, Marks and Belen \$61.50, Oakland \$75, Sardis \$67, Senatobia \$87.50.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

in remote sections of the country and make the long horseback journey to Baltimore where the Conferences always met. This caused influential sections of the Church to be left without representation, and gave to the section around Baltimore a preponderant influence in its legislation and control. These facts led to the introduction of a representative form of government, in order that every section might have fair representation and its interests be protected. Thus the era of a ministerial democracy came to an end, and a Conference of unlimited authority was replaced by one limited in its membership and operating under specific restrictions of its power.

The General Conference met in Baltimore, May 6, 1808; and the most important item of its business was the passage of a law for holding a quadrennial General Conference which should be a delegated body. According to Asbury's Journal, Jesse Lee proposed such a body, on July 7, 1791; and, as we have pointed out, Asbury sought to convene such a body on July 4, 1807, for the purpose of electing a successor to Bishop Whatcoat who had died. That proposal was defeated by the Virginia Conference; but the proposition now came forward in a regular manner, upon a memorial from the New York Conference in which the New England, the Western and the South Carolina Conferences concurred. The resolution for a delegated General Conference was introduced, and a committee of two from each of the seven Conferences was named to draft the plan. The committee named a sub-committee, consisting of Ezekiel Cooper, Joshua Soule and Philip Bruce, to frame a report for approval or modification. Cooper and Soule prepared separate drafts and that of Soule, with slight modifications, was adopted by the committee. When the committee report came to a vote it was defeated by a vote of 57 to 64. It was discovered that the measure had been defeated by the Baltimore and Philadelphia Conferences, the chief beneficiaries under the old system; and the dissatisfaction on that account came near to disrupting the Conference. The New England and the Western delegates prepared to leave the Conference, but Asbury, McKendree and Hedding prevailed upon them to remain. On a motion to reconsider, it was decided that the next General Conference should be composed of one delegate for every five members of the Annual Conference, to be sent by seniority or election as the Annual Conference might choose; and that it should meet in New York, May 1, 1812, and quadrennially thereafter, at such place as might be selected. The Conference then

adopted what have since been known as the "Restrictive Rules," which limit the power of the General Conference in the particulars therein specified.

The discussion of the delegated General Conference was suspended for a debate on the subject of electing presiding elders. This debate consumed practically two days and the resolution was defeated by a vote 52 to 73. In the General Conference of 1812, a resolution to elect presiding elders on nomination of the bishop was defeated by the slender margin of three votes. In 1816 the same resolution was introduced with the addition that the bishop should make the appointments with the presiding elders' advice and consent," but it failed again. The General Conference of 1820 passed a measure requiring the election of presiding elders, the vote being 61 to 25; but its constitutionality was challenged and the opposition to the measure was so pronounced that the action was "suspended," and was finally rescinded in 1828.

A particularly interesting feature of the Conference of 1808 was the report of the "Committee of Review." This committee was composed of Samuel Coate, Martin Ruter, James H. Mellard, Jesse Lee, Nelson Reed, Joshua Wells and William Burke. Jesse Lee submitted to them his manuscript of **History of the Methodists**, with a view to having it recommended for publication. The committee achieved distinction for itself by the report: "We have taken a cursory view of a manuscript entitled, A History of the Methodists of the United States of America; but as the work appears, in their view, more like a simple and crude narrative of the proceedings of the Methodists than a history, they think it would be improper to publish it." Jesse Lee published the book himself in 1810, and it has long been regarded as an invaluable source of Methodist history.

An incident which greatly disturbed the minds of the members of this Conference was a recently revealed private and confidential letter which Dr. Coke wrote to Bishop White of the Protestant Episcopal Church in Pennsylvania. The letter was written from Richmond, Virginia, April 24, 1791; and it appears that Dr. Coke was seeking an interview with Bishop White relative to a possible merging of the American Methodists with the Episcopal Church. Nothing came of the suggestion, but it was certainly not prudent in Dr. Coke to have undertaken such an unauthorized negotiation, and the secrecy enjoined did not add to the prestige of the writer of the letter. Dr. Coke met the issue squarely and his frank explanation of the case, with the reasons which he gave for his action,

were accepted and that was the end of it. William McKendree was elected bishop, and the Conference concluded its work on May 26.

The quadrennium following the General Conference of 1808 was a period of expansion and growth in the Church, but it was not remarkable for unusual or outstanding incidents. In 1803 the eccentric Lorenzo Dow is said to have preached the first Protestant sermon in Alabama, but no permanent work was established until 1808 when Matthew P. Sturdivant was sent to the Tombigbee circuit. The territory comprising the circuit was located in Alabama and Mississippi and was included in the South Carolina Conference. Sturdivant had the assistance of Josiah Randle, the presiding elder, establishing the work on the Tombigbee, and the next year Michael Burdge was sent to assist him. Bishop Asbury visited Canada in July, 1811, but the visit had no significance of importance either for the Bishop or the Church. During the four years there was a gain in the membership of approximately 40,000 and the Methodist Church could no longer be regarded as an ephemeral result of the great Revival. It is likely that the Methodist people were beginning to feel that their years of struggle were over and that the Church was to enjoy an uninterrupted march in the conquest of the continent; but ominous clouds were already upon the horizon, and the day of unimpeded progress was still far away.

According to the action of the Conference of 1808, the first delegated General Conference met in New York, May 1, 1812. There were 90 delegates present as against 128 at the previous session in Baltimore. There were only four names on the roll, besides that of Asbury, who are known to have been present at the Christmas Conference. They were Freeborn Garrettson, William Phoebus, Nelson Reed, and Thomas Ware. But there were present many sons of the Church whose names added strength and distinction to the councils of the Methodists for many years afterward. Such were Nathan Bangs, Elijah Hedding, Joshua Soule, Philip Bruce, Lovick Pierce, John Early, Enoch George, Robert R. Roberts, Ezekiel Cooper, Thomas L. Douglass and Thomas F. Sargent. Notwithstanding this large and influential group of men representing a new order in the life of the Church, the Conference was extremely cautious and conservative. More than three days were spent in organization and in the adoption of rules of procedure, and not a single epoch-making law was passed. The controversy over the creation of the Genesee Conference was settled by the adoption of a resolution which declared it legally organized. Local preachers were made eligible for the order of elder after four years spent as deacon. A law was passed making the stewards elective by the Quarterly Conference, on nomination of the preacher in charge, instead of being appointed by the preacher as had been the practice up to this time.

Some measures which failed to pass indicate the mind of the Church respecting social questions which were to come into prominence at a later day. James Axley of Tennessee made a motion to prohibit preachers, local and traveling, from retailing spirituous liquors; but for some unexplained reason the motion failed to carry. John Sale made a motion to prohibit preachers and members from buying or having anything to do with lottery tickets, and on that proposal, action was deferred for four years. Although these measures were not adopted, they show the nature of the problem which the Church was facing in that day, and they indicate no less clearly the social and moral progress of the Church in the bitter contest which it has waged against such evils.

About six weeks after the adjournment of the General Conference, the United States declared war on England, June 18, 1812. This led not only to the disturbances incident to military operations, as had been the case during the Revolution; but to complications with Canada which had far-reaching influence upon the history of the Church. In 1814 the British captured and burned Washington, and they made an attack upon Baltimore. This campaign carried the disasters of war into the very heart of Methodism, and there was a loss in the membership for that year of approximately four thousand. The war was not popular in New England, and in New York a group of clergymen went even so far as to refuse to pray for their civil rulers. The disruption of Canadian relations resulted in discrimination against American preachers assigned to the work in Canada, and in the final separation of that field from the Church which had pioneered and developed it.

Pliny Brett of the New England Conference withdrew from the Methodists in 1813, and formed a denomination known as "Reformed Methodists." The movement seems to have originated around Cape Cod and it appears to have been a holiness group. It never became of great importance and the remnant of the schismatics are said to have joined with Orange Scott and others in the organization known as "The Wesleyan Methodist Connection in America," in 1913. Other withdrawals at this time were "The African Union Church" founded by Rev. Peter Spencer in Wilmington, Delaware, in 1813; "The African Methodist Episcopal Church," Philadelphia, 1816, of which Richard Allen was the first bishop; the "Stillwellites," a band of about three hundred who withdrew from John Street Church, New York, in 1817; and "The African Methodist Episcopal Zion Church," organized in 1820. The Stillwellites was an ephemeral organization named after their leader, William Stillwell who is credited with having inspired and promoted the African Methodist Episcopal Church.

The final facts of interest in this quadrennium were

(Continued Next Week)



## Mississippi and Louisiana

Rev. W. E. Thomas, one of the General Evangelists, is to begin a revival at Baker, La., the first Sunday in June. He will assist Rev. W. W. Perry, the pastor.

Mr. and Mrs. Fred Coon of Monroe, La., spent a few days in New Orleans recently; but we failed to see them. They are among the new acquisitions to the Advocate family.

Rev. R. T. Ware, of Park Avenue, Shreveport, writes in commendation of Brother Harry Rickey as a song leader, and he says that everything goes well at Park Avenue.

Rev. H. L. Johns has issued an elaborate program for his District Conference at Oak Ridge, May 15-16. Bishop Dobbs will preach on the second day at 11 A. M.

We acknowledge a very much appreciated note from Miss Marie Bujard, of Vinton, La. We trust that she may continue to find the Advocate a source of comfort and help.

Rev. D. B. Boddie issues a monthly postal card calendar for his services at Lake Providence. We have good reports of his work in that beautiful little city by The Mississippi.

Dr. Dana Dawson baptized 62 babies on Easter Sunday. Shades of Thomas R. Malthus! Perhaps they were celebrating the centenary of his death, which occurred in 1834.

At the Vicksburg District Conference, Centerville, Fayette and Mayersville reported fifty per cent of the Benevolences paid. The District reported more than double the amount paid up to that time in 1934.

Rev. V. G. Clifford, presiding elder of the Hattiesburg, Miss., District, is keeping fully informed as to the details of his work through carefully prepared report

forms which he has made for District and Quarterly Conferences.

Rev. J. Richard Spann, First Church, Baton Rouge, honored us with the beautiful bulletin and a letter which he issued to his people at the Easter season. We appreciate being remembered with these artistic and impressive publications with these artistic and impressive publi-

We regret to learn of the accident in which Mrs. G. O. Salassi, Mrs. J. A. Bousquet, and Mrs. James Levy were injured. We understand that the car in which they were driving was struck by a bus. All of them are members of our church at Slidell.

Rev. J. T. Campbell, pastor of First Church, Laurel, Miss., reports a Leadership school in which 42 credits were issued, the reception of a class of nineteen members by profession of faith, and a general improvement in the work of his church.

Rev. K. W. Dodson, Presiding Elder of the Baton Rouge District, very graciously invited the editor to visit his District Conference at Denham Springs. We appreciate the invitation and hope to be able to do so, but we dare not promise to be present.

Rev. V. D. Morris, of Columbia, La., has received 49 members into his church since Conference—33 of them were received at Easter. His collection for the Orphanage amounted to \$193.96, and he is now pressing the campaign for the benevolences.

Dr. Theodore Copeland writes that he is in the midst of a real revival at First Church, Corinth, Miss., where he is assisting Rev. E. H. Cunningham, the pastor. No details were given beyond the mere fact of the revival, and we will probably receive details later.

The business office has an appreciated communication from Mr. W. H. Waggon-

er, of Columbia, La., where Rev. V. D. Morris is the popular and aggressive pastor. We feel sure that Columbia and Brother Morris are having a good year together.

Rev. Carl Lueg is in the midst of painting his church at Slidell, La., and he expects to go ahead with painting the parsonage as soon as that job is finished. He is doing a splendid work in Slidell, and the people are much pleased with both the preacher and his wife.

Rev. E. L. Cargill, an honored superannuate of the Louisiana Conference, has been quite ill for three weeks, but hopes to be up soon. He resides with his daughter at 2335 Vance Ave., Alexandria, La., where he can be reached by his friends. We feel sure that there are many who will be greatly interested in his recovery.

Our good friend, Rev. W. N. Dodds, of Hernando, Miss., sends in 7 renewals and 15 new subscriptions; and, best of all, the assurance that he still loves the editor. We have great appreciation of Brother Dodds, and it is no disparagement of others to say that he is one of the most faithful men we have ever known.

Rev. W. L. Robinson, of the Lambert-Crowder charge, has just entertained the District Conference; has redecorated the interior of one of his churches, and plans to crown his success with a new parsonage. He has received 22 new members, and has six invitations to preach at school closings.

Dr. and Mrs. W. W. Holmes, of Rayne Memorial Church, New Orleans, had a very serious accident near Laurel, Miss., where their car was struck by a truck. Fortunately neither Dr. nor Mrs. Holmes were hurt beyond being badly shaken up and a series of minor bruises. The car, a new Ford V-8, was badly wrecked, but the truck was not seriously damaged.

The New Orleans District Conference, held May 7, had 90 delegates present. The Benevolences are far in advance of last year—about four thousand dollars against twenty-two hundred with one thousand dollars on Kingdom Extension in 1934. There has been a gain in additions, both on profession and by certificate. The receipts on salaries are more than two thousand dollars in advance of last year, and \$7551 was reported as paid on debts. Delegates elected were as follows: Miss Ella K. Hooper, J. H. Carter, J. W. Reilly, Dr. M. F. Wilson, S. H. Radcliffe, Mrs. J. A. Pharr, E. H. Prescott, Mike Mickal, Miss Elizabeth Evans, C. J. Zatarain. The next session of the District Conference goes to Franklin on the Teche.

(Continued on page 11)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. J. B. Pollard  
1574 Jefferson Ave New Orleans

The item of news of most general interest to the Women of Louisiana, at the present moment, is the list of appointments made by The Council to the Louisiana work. Following is the official list of appointments, as sent by Mrs. W. M. Ledbetter:

St. Mark's Hall, 1130 N. Rampart St., New Orleans, La.: Deaconess Margaret Young, Deaconess Verna Webster, Miss Georgia Bates, Emp., Miss Julia Southard, Emp., New; Deaconess Julia Sargent, new.

Louisiana Conference Rural, Choudrant, La.: Deaconess Shiela Nuttall.

First Church, Shreveport, La.: Deaconess Grace Gatewood.

MacDonell Wesley House and School, Box 338, Houma, La.: Deaconess Ella K. Hooper, Deaconess Lillie Hendricks, Deaconess Ollie Willings, Deaconess Pearl Maye Kelley, Deaconess Emma Vogel (Nurse), Deaconess Elizabeth Covington, new.

Co-operative Home, 412 Fannin St., Shreveport, La.: Deaconess Mary E. Freeman.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Conference of Methodist Missionary Societies of Greenville District was held at Shelby with Zone Three—Shelby, Merigold, Gunnison, Duncan and Rose-dale—as hostesses. One hundred and thirty women were their guests.

After the usual preliminaries, Mrs. G. A. Brown, the district secretary, read her report of the year's work and called attention in a helpful way to phases of work left undone.

Mrs. Dan Comfort spoke on the importance of Young Women's Circles.

Mrs. W. B. Hinchcliff of Greenville, conference superintendent of children's work, made plain the children's work and made a stirring appeal that the auxiliaries give children's work more time, emphasis and its rightful place—to begin tomorrow's church now!

Time was allowed for presentation of a playlet, "Her Heritage," written by Mrs. Dan Comfort, and emphasizing the place and importance of the work of

women in the church. Miss Ruth Agner, Mrs. Clark and Mrs. Thompson assisted Mrs. Comfort.

The Council message brought by Mrs. Neblett was full of information and inspiration. The high point was the terse statement of the times, "It takes all of the men of all the ages to interpret the man Jesus" and the question to each one present was, "Take inventory of how you are interpreting the man Jesus in your life."

Mrs. Brooks' appeal for Scarritt Scholarship brought \$24.00.

Mrs. Dan Comfort, the new superintendent of Christian social relations, discussed the work of her department, naming its five phases: (1) The World-International Relations, (2) Citizenship, embracing temperance and anti-lynching, (3) Racial Relations, (4) Industrial Relations; and (5) Rural Life.

Mrs. Lockman brought to the attention of the group the changes in the work of the mission and Bible department. Her report that from 28 auxiliaries in the district she had received 28 reports for this first quarter brought applause.

Mrs. Talbert stressed the importance of several small groups rather than one large Spiritual Life Group.

Mrs. Elam of Greenville urged the conference to add to its spirit of being Council-minded that of being Methodist home-minded. Emphasis was put on the value of coupons—an opportunity of doing much with little.

Valuable information was given by Mrs. Brooks on plans of finances. She reported North Mississippi Conference pledge for 1935 to be \$20,000 and urged sacrificial giving to be able to meet the need of our work already established.

Mrs. Ernest Moore urged that auxiliaries tithe their local funds, the tithe to be invested in Life Memberships. All reports of Life Memberships are to be sent Mrs. H. B. McGehee of Tchula. All money for Life Memberships is to be sent Mrs. D. H. Hall of New Albany.

A Consecration service conducted by Mrs. Neblett closed the day's program.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 Fifteenth St., Meridian, Miss.

To the members of the Women's Missionary Societies: From different quarters of our church have come rumors that lead us to feel there is some confusion with regard to an interpretation of paragraph 281 of the Discipline regarding the New Financial Plan. This paragraph says: "The pastor and board of stewards shall secure the co-operation of all agencies (Church schools, Woman's Missionary Societies, Men's clubs, and other organizations of the local church) to aid in making an every member canvass of the local congregation to secure pledges for the support of the expenses of the local congregation and the amounts asked for General and Conference interests." Now this is plainly asking for help in getting the members of the congregation to make their pledges to the church budget. It is not asking that the Woman's Missionary Society pledge organization funds to this budget. Members of the Woman's Missionary Society as members of the Church, of course, assume their obligations, but the members of the organization cannot pledge their organization's funds for this purpose.

Read paragraph 519, Article VII, page 262 of the Discipline for the law concerning funds of the Woman's Missionary Society and you will find: "That the funds raised from these societies shall be appropriated to the work already established by them or hereafter to be entered upon by the Board of Missions. Section of Woman's Work."

Then read the law setting forth the duties of the auxiliary treasurer of the Woman's Missionary Society, page 334, by-law 4 (1934 Annual Report): "The treasurer shall collect all missionary money of the auxiliary, keep an account of the same, and make an itemized report monthly to the auxiliary. She shall remit to the Conference treasurer on the first of January, April, July and October, giving an itemized statement of the amount, a duplicate of the same to be furnished the auxiliary corresponding secretary. The books of the treasurer shall be audited annually." If the auxiliary treasurer turns over this missionary money to any other person than the Conference treasurer of the Woman's Missionary Society, she is proving untrue to her trust, and is liable to serious consequences; for her books are to be audited. No one has a right to tell an auxiliary treasurer that it is permissible to turn missionary society funds into the local church budget (for any purpose). The assistant treasurer shall not dis-

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burse funds collected for local work except by order of the president and chairman of local committee and that must be in accord with the vote of the society.

This letter is intended to set forth clearly the law with regard to Woman's Missionary Society funds and to call attention of the auxiliary treasurer to her responsibility in defending that law, and holding sacred the trust imposed in her. She cannot dispose of missionary money in any other way than herein stated. If a treasurer in any missionary society has agreed to turn over Woman's Missionary Society funds or is now turning them over to any treasurer other than the Conference treasurer of the Woman's Missionary Society, she should take immediate steps to correct this error.

Please observe that our Woman's Missionary work has been given authorization by the highest authority of our Church and we are entirely in our right in guarding against misunderstanding concerning direction of its funds. You have been loyal and generous. We count on a continued expression of your true devotion to the cause so contributive to making Christ known in all the earth.

Faithfully yours,

HELEN B. BOURNE.

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

Evangelist Jimmie Smith, formerly of Mississippi, but now of Dallas, Tex., writes that he has just closed a great revival at Mutual, Oklahoma, in which there were 46 additions to the Methodist Church. He is now in a union tabernacle revival in Tulsa, in which eight churches are participating.

Rev. R. H. Clegg, Hazlehurst, Miss., says that he is having a very pleasant year, and that the people are making it easy for him both by their consideration and their loyalty. He had a splendid Easter service and the finances of the church are in good shape. Four members were added by profession of faith in the revival service which was held.

The Council appointments which affect St. Mark's, New Orleans, are as follows: Miss Hodkins goes to Danville, Va.; Miss Lundy to Kingdom House, St. Louis; Misses Bates and Webster are to remain here with Miss Julia Southard, Miss Julia Sargent, and Miss Margaret Young as Head Resident. Miss Stroup, the present Head Resident, was granted a furlough, for which she had asked.

Mr. John M. Robinson, of Shreveport, died on Sunday, April 28. He was one

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

of the most useful officials of First Church, an interested trustee of Centenary College, and a valuable citizen. Dr. John F. Foster speaks of him as having been a real leader of men in a quiet but forceful way, and as one who will be greatly missed by church, College and community.

## PLAN OF EPISCOPAL VISITATION, 1935

First Episcopal District—Bishop Edwin D. Mouzon. Western Virginia Conference, September 4, 1935, Barboursville, W. V.; Baltimore, October 9, 1935, Staunton, W. Va.; Virginia, October 16, 1935, Danville, Va.

Second Episcopal District—Bishop John M. Moore. Southwest Missouri Conference, September 19, 1935, Springfield, Mo.; Missouri, September 26, 1935, Chillicothe, Mo.; St. Louis, October 17, 1935, St. Louis, Mo.; North Arkansas, October 31, 1935, Conway, Ark.; Little Rock, November 7, 1935, Eldorado, Ark.

Third Episcopal District—Bishop U. V. W. Darlington. Illinois Conference, August 22, 1935, Gorham, Ill.; Kentucky, September 4, 1935, Harrodsburg, Ky.; Tennessee, October 17, 1935, Pulaski, Tenn.; Memphis, November 13, 1935, Memphis, Tenn., St. Lukes.

Fourth Episcopal District—Bishop W. N. Ainsworth. Cuba, August 22, 1935, Havana, Cuba; Holston, October 2, 1935, Chattanooga, Tenn.; South Georgia, November 13, 1935, Americus, Ga.; North Georgia, November 21, 1935, —.

Fifth Episcopal District—Bishop James Cannon, Jr. Northwest Conference, September 12, 1935, Coquille, Ore.; California Oriental Mission, San Francisco, Calif.; Pacific, October 23, 1935, Long Beach, Calif.; Arizona, October 31, 1935, Phoenix, Ariz.; Western Mexican, November 7, 1935, El Paso, Tex.

Sixth Episcopal District—Bishop Sam R. Hay. Latin Mission, June 10, 1935,

Tampa, Fla.; Florida, June 12, 1935, 7:30 p.m., Orlando, Fla.; North Alabama, November 6, 1935, 7:30 p.m., Huntsville, Ala.; Alabama, November 20, 1935, 7:30 p.m., Opelika, Ala.

Seventh Episcopal District—Bishop Hoyt M. Dobbs. North Mississippi Conference, October 31, 1935, Amory, Miss.; Mississippi, November 14, 1935, Laurel, Miss.; Louisiana, November 21, 1935, New Orleans, La.

Eighth Episcopal District—Bishop H. A. Boaz. Texas Mexican, October 16, 1935, 7:30 p.m., Mission, Tex.; New Mexico, October 23, 1935, 7:30 p.m., El Paso, Tex.; West Texas, October 30, 1935, 7:30 p.m., San Antonio, Tex.; Central Texas, November 6, 1935, 7:30 p.m., Brownwood, Tex.; Northwest Texas, November 13, 1935, 7:30 p.m., Plainview, Texas.

Ninth Episcopal District—Bishop Arthur J. Moore. Belgium, June 20, 1935, Brussels; Czechoslovakia, June 27, 1935, Prague; Poland, July 11, 1935, Katawicz; China, October 23, 1935, Shanghai; Korea, November 21, 1935, Seoul; Japan, January 2, 1936, Kobe; Congo Mission, April 1, 1936, Wembo Nyama.

Tenth Episcopal District—Bishop Paul B. Kern. Western North Carolina, October 23, 1935, —; Upper South Carolina, October 30, 1935, Greenwood, S. C.; South Carolina, November 13, 1935, Conway, S. C.; North Carolina, November 20, 1935, Wilmington, N. C.

Eleventh Episcopal District—Bishop A. Frank Smith. Indian Mission, September 20, 1935, 7:30 a.m., —; North Texas, October 16, 1935, 7:30 a.m., Wichita Falls, Tex.; Texas, October 23, 1935, 7:30 p.m., Henderson, Tex.; Oklahoma, November 6, 1935, 7:30 p.m., Muskogee, Okla., St. Pauls.

Supervision of Brazil was assigned to Bishop John M. Moore, and supervision of Mexico to Bishop Sam R. Hay.

Fall meeting of the College of Bishops will be held December 6-8, 1935, in Fort Worth, Tex.

## Christian Education

### CHURCH SCHOOL LESSON, MAY 19.

By Dr. J. R. Countiss

#### THE MEANING OF BAPTISM

Baptism with water as a symbol of baptism with the Holy Spirit and as the door into the visible church is a command of the Master and universal practice of Christians except Quakers, who believe that the symbol is superfluous since we have the great spiritual reality in the cleansing of the Spirit. Its meaning, mode and subjects have provoked much discussion and acrimonious debate during the ages. Happily, a better day has dawned and Christians no longer consign others to perdition because of their interpretation of the meaning or mode of this beautiful symbol. When regarded as having regenerative power in itself, it has acquired an extreme value, and has been deferred to old age—even applied to the body of the dead—that the soul might go freshly cleansed into the presence of God. Viewed as a means of grace and a stimulant to faith, it is an act of worship that has brought a vivid sense of the presence and goodness of God. With some, the mode, not the motive, has measured the benefit and validity of the sacrament, its value accruing not from the faith of the recipient, but from the form of the service—the conscience of the candidate yielding to the authority of the church. For those who look upon it as a symbol of the out-poured Spirit, affusion seems a most fitting mode; while those who regard it as, a symbol of burial with

Christ can be satisfied only with immersion. If it is an act of worship and dedication suited only to the individual believer, then must infants be ruled out; if it is a part of the "teaching" commanded, then it is a part of training and of parental duty, and infants are included. In a very real sense, parents carry the keys of the Kingdom for the child.

Baptism for Jesus was an identification of himself with humanity and a dedication to the Messianic movement preached by John. He ever walked the way he urged upon others. Our baptism is a symbol of our identification with him and of our dedication to his Kingdom. When the Ethiopian heard Philip preach Jesus from the text in Isaiah, he desired to make public declaration of his faith by immediate submission to the rite of baptism. Too much stress should not be laid on the meaning of the preposition "into," since it is used nine times in the Greek of this chapter, and is translated three times "to"; twice each "in" and "into;" once each "with" and "at." The important matter is not the abundance of water, but the supremacy of Christ in the life of the baptized. The record is that "he went away rejoicing," and tradition has it that he baptized his queen in Ethiopia and started a Christian church in the "Dark Continent."

Let baptism be orderly, seemly, solemn. Ushering a member into the Church of Christ is not a matter for haste or slovenliness. It should be preceded by preparation and prayer, so that with reverence and understanding the largest good may come to the church and the candidate. It should symbolize a cleansing, mark a separation, signify a dedication, register identification with God's people, and seal a covenant with the crucified and risen Christ.

Greenville, Miss.

#### MISSISSIPPI CONFERENCE

##### Brookhaven Dist.—Third Round

Brookhaven, May 26, 11 a.m.; June 17, 7:30 p.m.  
Prentiss, at Mt. Zion, June 2, 11 a.m., 1:15 p.m.  
Summit, and Topisaw, at Topisaw, June 9, 11 a.m., 1:15 p.m.  
Adams, at Pisgah, June 9; Q. C., 3:30 p.m., 7:30 p.m.  
Harrisville, at Poplar Springs, June 12, 10 a.m.; Q. C., following.  
Barlow, at Pleasant Ridge, June 13, 10 a.m.; Q. C., following.  
Utica, at Cayuga, June 16, 11 a.m., 1:15 p.m.  
Crystal Springs, June 16, 7:30 p.m.; July 31, 7:30 p.m.  
Centenary, McComb, June 23, 11 a.m.; July 22, 7:30 p.m.  
LaBranch and Fernwood, at Fernwood, June 23, 7:30 p.m.; July 15, 7:30 p.m.  
Bogue Chitto, at Mallieu, June 30, 11 a.m., 1:15 p.m.  
Meadville and Bude, at Bude, June 30; Q. C. at 4 p.m., 7:30 p.m.  
Georgetown, at Thompson Chapel, July 7, 11 a.m., 1:15 p.m.

Scotland, at Galatia, July 7; Q. C. at 4 p.m.; preaching 7:30 p.m.  
Osyka, at Holmesville, July 10, 10 a.m.; Q. C. following.  
Silver Creek, at Pinola, July 14, 11 a.m., 1:15 p.m.  
Gallman, at Mount Pleasant, July 21, 11 a.m., 1:15 p.m.  
Monticello and Pleasant Grove, at Sartintville, July 24, 11 a.m.; Q. C. 1:30 p.m.  
Wesson, at Matthew Chapel, July 25, 10 a.m.; Q. C. following.  
Pearl River Avenue, July 28, 11 a.m.; Q. C. following.  
Magnolia, July 28; Q. C. at 4 p.m.; 7:30 p.m.  
Hazlehurst, August 14; Q. C. at 7:30 p.m.  
Foxworth, at Kokomo, August 18, 11 a.m.; Q. C. following.  
Tylertown, August 18; Q. C. 4 p.m.; 7:30 p.m.  
Pastors will please have duplicate lists of General Church School Superintendents with their three assistant division superintendents and their post office addresses ready for election at these conferences. See Discipline, Section 455.  
CHAS. W. CRISLER, P. E.

#### LOUISIANA CONFERENCE

##### Ruston Dist.—Third Round

Athens, at Wesley Chapel, June 2, a.m.  
Cotton Valley and Springhill, at Cotton Valley, June 2, p.m.  
Arcadia, at Mt. Moriah, June 9, a.m.  
Ruston, at Ruston, June 9, p.m.  
Dubach, at Arizona, June 15, a.m.  
Bernice and Farmerville, at Alabama, June 16, a.m.  
Jonesboro, at Jonesboro, June 16, p.m.  
Haughton, at Doyline, June 23, a.m.  
Minden, at Minden, June 23, p.m.  
Gibbsland, at Bryceland, June 30, a.m.  
Sibley, at Pine Grove, June 30, p.m.  
Simsboro, at Salem, July 7, a.m.  
Calhoun and Downs ville, at Downs ville, July 14, a.m.  
Ringgold, at Grand Bayou, July 21, a.m.  
Choudrant, at Douglas, July 27, a.m.  
Clay, at Wesley Chapel, July 28, afternoon.  
Eros and Claiborne, at Eros, Aug. 4, a.m.  
Hodge, at Brooklyn, Aug. 4, afternoon.  
Homer, at Homer, Aug. 7, p.m.  
Lapine, at Lapine, Aug. 10, a.m.  
Bienville Ct., at Bear Creek, Aug. 11, a.m.  
Bienville, at Bienville, Aug. 11, p.m.  
Haynesville, at Colquit, Sept. 7, a.m.  
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## The Methodist Layman

### WILL YE ALSO GO AWAY

By T. C. Rhodes

These are the words Jesus addressed to His twelve disciples. These are the words He is addressing to the laity of the Methodist Episcopal Church, South, today. Are we going away and fail to carry on the work that our Lord and Master has left for us to do? You know when He spoke these words to His disciples He had just delivered an address to a crowd of His followers. His teachings did not please His audience, for in the preceding verse it is written, Many of His disciples went back and walked no more with Him. I wonder if we laymen have turned back on the teaching of our Savior and our church. When He saw the many turning their backs on His message He turned to the twelve who still lingered and said, "Will Ye also go away?" He prettily said the door is open if you want to go, it is your right to go, the door is open, I will not attempt to restrain you in any way. But brother laymen if we fail to carry on His work as we should He will send laymen from other denominations to carry on the work that we should be doing.

Jesus did not believe in using any sort of compulsion on people as a means of making them good. He always treated men as free moral agents. He respected every man's personality. He recognized the right of every man to direct his own life, and to make his own moral code. Character can't be formed by outside compulsion. Outside compulsion may be necessary to restrain men from disorderly conduct, but Jesus made it very clear that He did not care to hold any of His followers by compulsion, nor to exercise any sort of compulsion over them. To the extent that the church has resorted to force and compulsion, it has failed. Christianity does not move forward in this way. Christianity is an attracting, not a compelling force.

May we make this year one of prayer for our churches throughout the world? If we can just get our membership filled with the Holy Spirit we won't have any trouble with the finances.

Gibbsland, La.

### ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference met in the First Methodist Church, Alexandria, La., on April 24-25th, 1935. The local pastor, Rev. N. E. Joyner, and the people of the city very graciously entertained the Conference.

Dr. Briscoe Carter, our presiding elder, called the conference to order promptly at 10:00 o'clock on Wednesday. Without undue haste the business of the district was dispatched quickly and nicely.

The reports of the pastors, as a whole were very favorable, the whole program of the church was being followed in some of the charges. From the reports of the pastors the Conference benevolence collections will be better than last year. Almost all the pastors reported some accessions for the year. It seemed that most of the pastors and laymen present had an optimistic spirit.

The preaching was done by Rev. W. R. Harvell and Rev. J. J. Rasmussen. Brother Harvell brought a great message at the morning hour, on the need of the Church, and Brother Rasmussen brought a great message for the night service.

Bro. John S. Smith of Glenmora was licensed to preach, also recommended for admission on trial in the Louisiana Annual Conference.

The following connectional men and women were present and brought their messages: Rev. R. W. Vaughan, Rev. J. G. Snelling, Rev. A. W. Turner, Rev. S. A. Seegers, Mrs. L. A. Sims, Mrs. B. T. Gallaher. Rev. B. C. Taylor spoke in behalf of the Advocate.

The following were elected delegates to the next session of the Louisiana Annual conference: Mrs. W. T. Cunningham, Mrs. J. W. Lee, Mrs. C. D. Atkinson, T. W. Holloman, Mrs. L. A. Sims, Rev. W. T. Woodard, Mrs. H. C. George, W. S. Mitchell, Judge R. W. Oglesby, H. V. Dunford. Alternates are, Mrs. B. T. Gallaher, W. D. Wadley, Mrs. W. I. Townsend, B. T. Gallaher, Mrs. W. L. Perry.

Judge R. W. Oglesby was elected district lay leader. W. W. Hixon and R. E. Galloway, associate lay leaders.

Trout and Boyce extended invitations for the entertainment of the Conference in 1936. Trout was selected.

J. E. HEARN, Secretary.

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"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

"The deepest word in the New Testament respecting immortality is that word concerning God: 'He is not the God of the dead, but of the living.' A God that could at last leave men in the dust would not be the God whom Jesus knew. That the dead are raised up is for Him no longer a subject of inquiry. He speaks from certain knowledge, as certain as His apprehension of the Father.

"Can we overestimate the importance of this fact that He who knew God best, and most loved Him, was sure of the life everlasting?

"Divine love enables man to conquer death not merely by providing internal consolations, in virtue of which he dies bravely or uncomplainingly; it conquers death by lifting man beyond its sway. It overcomes the last enemy by inaugurating for those who die a new career.

"The second fact to tell on the apostolic mind is the resurrection of Jesus. Strictly speaking, the resurrection of Jesus is grounded in a reality still more ultimate. Long ere He died, Jesus knew He would rise again, and He knew this because of His relation to the Father. It could not be that God would leave His soul in the grave. The same thought reappears in St. Peter's speech on the day of Pentecost, 'God raised Him up, having loosed the pangs of death; because it was not possible that He should be holden of it.' Why not possible? Because God is what He is, and Jesus His beloved Son. Behind the character of Eas-

ter morning stands the character of God. Everything, including that last victory, comes out of Almighty Love." (H. R. Mackintosh in "Immortality and the Future Life.").

But we are profoundly grateful that Jesus rose from the dead. Had death silenced Him, all the rest of our trust in immortality would have been shaken. We would have been of all men most miserable, and dead in our sins. In the resurrection of Jesus we have a tangible defence for our belief. We know that men are brave, but to see an act of heroism wonderfully quickens the knowledge. So "the Lord's doing" is wondrous in our eyes. "It is one thing to believe that spring is coming because the almanac tell us so. Surely it means far more, some April day, to feel upon the brow a gust of vernal air, with its mystic fragrance, telling us that spring is here." (Mackintosh).

### PRAYER

Our gracious Father, we thank Thee that Thou hast set eternity in our hearts. We thank Thee for the aspirations Thou hast created. But we thank Thee that Thou didst not leave us without a positive revelation. We are grateful that Jesus rose from the dead. Now we pray that we may live the risen life with Him; that our lives may be hid with Christ in God; that we may always set our affections on things above, and not on things of earth. In Jesus name we offer our prayer.

### VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference was held in the beautiful and historic town of Fayette, Mississippi, April 30, and May 1, 1935.

Rev. H. A. Wood, our pastor at Fayette proved himself a most thoughtful host. He and his good people had made ample preparation for entertaining the conference, and every minute of the duration of the conference, he was on the alert to see that all the needs of the guests were supplied as far as possible, and that every courtesy commensurate to the demands of the occasion was extended.

The mayor of the town, the Honorable R. E. Briggs, in a most felicitous vein welcomed the conference, immediately after organization Tuesday morning,

turning over to the visitors the keys of the town with the announcement that the delivery of the keys meant carte blanche was extended to all the guests.

Rev. H. G. Hawkins, the affable and efficient presiding elder presided over the sessions of the conference in a most pleasing style. His experience in the work, and his mastery of assemblies made it possible for him to do the work expeditiously, and yet carefully, and orderly, seeing that no part of the work was neglected, nor discriminated against. This is Brother Hawkins' fourth year on the Vicksburg District. He and his lovely wife have very much endeared themselves to both preachers and laymen in the district, as is illustrated by the loyal support that all the people are giving them, and by appropriate resolutions of appreciation, enthusiastically adopted by the conference.

The conference was honored with the presence of the Rev. J. V. Currie, pastor of the Fayette Presbyterian Church, Dr. C. W. Crisler, presiding elder of Brookhaven District, Dr. G. F. Winfield, president of Whitworth College. Dr. A. P. Hamilton, professor in Millsaps College, Rev. Ira H. Sells, educational extension secretary of the Mississippi Conference, Judge J. M. Foreman, district lay leader of Jackson District, Judge R. E. Bennett, Judge of the Circuit Court of Jefferson County, and the following visiting pastors: O. S. Lewis, R. H. Clegg, H. A. Gatlin, A. S. Oliver, L. P. Anders, and J. B. Holyfield.

All the pastors of the district except two who were detained because of sickness were present, and a large number of lay delegates were present, and took active part in the work of the conference.

The preaching was done by S. F. Harkkey and T. J. O'Neil. After the sermon, Tuesday evening, the Sacrament of the Lord's Supper was administered by the presiding elder, who was assisted by H. L. Daniel, P. H. Grice, S. N. Young and J. B. Cain.

(Continued on page 15)

### Protect YOUR EYES



By using Dickey's Old Reliable Eye Wash; cleanse, soothes, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - - - Bristol, Va.

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*due to inorganic causes.*

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

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**WHEN IN NEW ORLEANS  
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New Orleans Oldest and Best  
Department Store  
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**Skin Torment**  
Itching, roughness,  
cracking, easily relieved  
and improved with  
soothing -  
**Resinol**



## In Memoriam

### R. R. LIDDELL

Whereas, it has pleased God in His wisdom and divine providence to remove from us our good friend, Mr. R. R. Liddell, who for many years served as steward in our church; and

Whereas, he was outstanding in his loyalty to the church, school and various interests that were uplifting, ennobling and elevating; therefore be it

Resolved, that we, the pastor and members of the Board of Stewards of the Fayette (Miss.) Methodist Church, bowing in humble submission to the Divine Will, tender to his family our deepest sympathy in their bereavement, and earnestly pray that God may be their refuge and strength.

Resolved, further, that a copy of these resolutions be spread upon the minutes of our third quarterly conference, a copy be furnished the bereaved loved ones, and that copies be sent the Fayette Chronicle and the New Orleans Christian Advocate for publication.

(Signed)

H. A. WOOD, Pastor;  
MRS. W. H. H. LEWIS,  
Secretary Board of Stewards.

### B. W. MOORE

B. W. Moore was born on September 5, 1869, and died suddenly April 18, 1935. The term comprises a human life—a life in which to show how to live and how to die.

In early life he was converted and joined the Methodist Church, and lived to do a great deal of good to his fellow-man—and was thus prepared for the life hereafter. If angels carried Lazarus to Abraham's bosom, I am sure they were in attendance here that night. We ought not to grieve, but how can we help it? A loved one is gone, and O how we miss him!

**When CHILDREN** When children  
**Need a** are bilious, or  
**LAXATIVE** have sour  
stomach, colic  
due to gas, sick headache, coated tongue,  
sallow complexion, or seem sluggish so  
that they do not romp or play as usual,  
a dose or two of **SYRUP OF BLACK-**  
**DRAUGHT** can be relied on to relieve  
constipation and thereby assist in prompt  
recovery. Purely vegetable, pleasant  
tasting—children really like it. **SYRUP**  
**OF BLACK-DRAUGHT** is sold in 50-cent  
bottles.

A wife, daughter and grandson are left sorrowing here, besides five sisters, two brothers, and numerous friends.

He was buried in Durant, Miss., the Rev. W. B. Baker, assisted by the city pastors, officiating.

F. A. HOWELL.

### RESOLUTIONS

Whereas, God in His wisdom has removed from our midst B. W. Moore, a loyal member and a true friend, and

Whereas, by his going we have sustained an irreparable loss; therefore be it

Resolved, that we, the members of Mrs. Lipsey's Sunday school class, shall endeavor to emulate his example of faithfulness and sincere devotion to our church and all its varied activities, and

Resolved, further, that we, members of his class, extend to his bereaved wife and daughter our heartfelt sympathy, with the assurance that we feel keenly the loss which we have experienced in his going, and

Resolved, that a copy of these resolutions be sent to Mrs. Moore and Mrs. Seelbinder, and also copies to the Durant News and the New Orleans Christian Advocate for publication.

Respectfully submitted,

M. T. WILLIAMS.  
F. V. McCULLAR.

### VICKSBURG DISTRICT CONFERENCE

(Continued from page 14)

The reports of the pastors show that 312 persons have been received into the church this conference year, 135 of these on profession of faith. Only three charges: namely, Centerville, Fayette, and Mayersville reported 50 per cent of Benevolences paid, yet, the total paid is more than 100 per cent in advance of what was paid this time last year.

Julius Allen McRany was recommended to the Annual Conference for Admission on Trial in the Traveling Connection.

The following were elected delegates to Annual Conference: J. M. Bush, M. M. Satterfield, R. T. Liddell, Mrs. L. E. Roberts, Mrs. Carl Lehman, Mrs. H. G. Hawkins, S. W. Sharbrough, Prof. J. F. Stafford, Mrs. P. H. Grice, Rev. R. E. Selby, Mrs. W. M. Sullivan, W. B. Adams with the following as alternates: J. P. Bennett, Mrs. G. P. McKeown, R. E.

Sullivan, J. L. Ballard, Mrs. T. J. O'Neil, W. H. Gibson.

R. E. Selby was elected district lay leader, with S. W. Sharbrough, and R. E. Sullivan, associate lay leaders.

The conference adopted resolutions, requesting the Mississippi Conference Historical Society to consider the advisability of erecting a modest marker on the plot of land near Fayette on which stood the home of the Rev. Newitt Vick, where the first session of the Mississippi Annual Conference was held in 1813, which plot of land is owned by our church.

A campaign was inaugurated, with W. M. Sullivan, as captain, and Floyd Lewis, and F. M. Casey as lieutenants to lead the campaign for the purpose of securing the district's quota of subscriptions to the New Orleans Christian Advocate by July 1.

Yazoo City was selected as the seat of the next session of the conference.

After voting courtesy resolutions, expressive of the gracious hospitality of the pastor-host, and the good people of Fayette, the conference adjourned with a consecration service conducted by W. M. Sullivan.

T. J. O'NEIL, Reporter.

### MRS. A. M. MAYO

Mr. A. M. Mayo, Lake Charles, La.

Dear Brother Mayo:—At the suggestion of the Board of Stewards, First Methodist Episcopal Church, South, we are writing to express our deep sorrow in the passing from our midst of your beloved wife, Mrs. A. M. Mayo.

We know that her death means a great loss to all the interests connected with her family, her city and her church, and that she will be missed with her wise counsels; her gentle personality, and her beautiful spiritual vision.

She has passed away from this vale of suffering into the fields of light and peace, and at last we expect to meet her again with those we loved and lost awhile.

WARD ANDERSON,  
Chairman of Committee,  
J. A. CRAWFORD, M. D.  
ELMER C. GUNN.

### New Way to Hold Loose

## FALSE TEETH

Firmly in Place

Do false teeth annoy and bother by dropping and slipping when you eat, talk or laugh? Just sprinkle a little **FASTEETH** on your plates. This new, tasteless powder holds the teeth firm and comfortable. No gummy, gooey, pasty taste. Makes breath pleasant. Get **FASTEETH** today at any drug store.

# "We Need Evangelism!"

---a cry from many parts of  
the Church . . . . Perhaps this book  
will help you respond!

## AGGRESSIVE EVANGELISM

By James O. Hanes

96 pages

35 cents

### ABOUT THE BOOK:

"Here is a message for these times. . . . an appeal for aggressive evangelism, the very type of evangelism this world needs today. Few men can give this message as this author gives it, because few men have had the actual experience that he has had. Its messages on vital, aggressive evangelism, its chapters on evangelistic experiences, its record of evangelistic methods, its challenge to evangelistic effort will make the book well-nigh indispensable to pastors."—Dr. M. E. Lazenby, editor, The Alabama Christian Advocate.

The Table of Contents indicates the contents and purpose of this book: I, The Call; II, The Romance of Evangelism; III, Awakenings; IV, Preparing for a Revival; V, A Variety of Services; VI, Some Conversions; VII, Incidents and Conversions; VIII, Some Amusing Incidents; IX, Some Experiences; X, Something New in Industrialism; XI, Drummed Out of Town and Other Experiences; XII, Suggestions for Revivals; XIII, The Need of Spiritual Recovery; XIV, Sin and the Remedy; XV, The Peril of Inactivity; XVI, Conference Address on Evangelism.

### ABOUT THE AUTHOR:

Rev. James O. Hanes is one of the ministers of the M. E. Church, South. He has held more than seven hundred revival meetings, ranging from New York to Texas. He has preached in nearly every large city in every Southern state, as well as in scores upon scores of our smaller towns.

His work generally, and this book particularly, have the endorsement of Bishop U. V. W. Darlington; Rev. L. G. Sturdevant, P. E., Decatur District, Alabama Conference; Rev. L. D. Patterson, Chairman, Alabama Conference Committee on Evangelism; and Rev. M. E. Lazenby, Editor, Alabama Christian Advocate.

Price, 35 cents.

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# Christian Advocate

NEW ORLEANS

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Whole No. 4132.

## The Church Press

(Editorial)

There has not been a time when the Church press was more necessary than it is today. It has ever been accorded preeminence as an advocate of righteousness and faith; but it is now coming to be the one untrammelled defender of the morals of civilization. The interests and activities of the Church have inconspicuous place in secular papers; and the volume of liquor advertising carried by many journals removes them from consideration as trustworthy interpreters of the moral and social questions in which the Church is vitally interested. It is not necessary to bring indictment against the secular press on that account, but it is too much to expect that such a factor in their support would not lend color to their opinions.

It is also true that the secular press is largely non-committal regarding World Peace. Some of the less reserved boldly denounce the efforts for peace as "pacifist" agitators, but the majority take the more diplomatic course of weaving a laurel crown for the victims who fell at the battle front. In minutest detail the gruesome horrors of the trial for the murder of the Lindberg baby was given to the world, but few have thought it worthwhile to publish the Senate arms and munitions inquiry. Yet, the business under investigation was little less than a plot to send hundreds of thousands of babes of today to ruthless slaughter in future wars. Plans for Memorial Day include a spectacular massing of colors at Washington Cathedral on Mt. St. Albans, where rest the ashes of Woodrow Wilson. The public prints will be filled with poetry dedicated to soldiers bivouaced on the battlefields of the War Between the States, and beautiful scenes from the city of our soldier dead over seas. But none will dare to point out the contrast between a beautiful graveyard on the Marne with its mass of white crosses, and a country of living men and happy homes in the peaceful valleys of a land of plenty. Back of every spotless cross on that melancholy plot of ground are broken hearts which no oratory can heal, and bloodstains which words of patriotic grandeur can not hide. It is the Church press that holds aloft the torch of Christian ideals, and that pleads consistently for the inalienable right of life, decency and moral progress.





# Wallet of the Week



LAWRENCE B. SAINT, the famous American stained glass artist, has been at work for six and a half years on windows for the Protestant Episcopal Church at Washington, D. C., according to an exchange. He makes all his own glass, following closely formulas used by ancient glass makers. He has been able, after much research and experimentation, to approximate the texture and colorings of the ancient glass makers. It is only a window upon which he toils, but in it is to be written his message to the world.

\* \* \*

MICHAEL FARADAY, the great pioneer scientist in electricity, chemistry and physics, was a Sandemanian preacher, and was no less devout in his faith than he was devoted to scientific investigation and research. The facts as to his ministerial connection are little known today, probably because he belonged to a small and little known sect; but the very church house in which he preached was said to be still standing a few years ago. Those who would divorce religion from science, should not forget that they were joined in that splendid pioneer and discoverer in the field of science.

\* \* \*

THE GEORGIA REFERENDUM ON REPEAL which occurred on Wednesday of last week has every appearance of having been a real contest, if the returns mean anything. Out of a total vote of approximately 164,000, the dries seem to have won by the slender margin of 90 votes. The wets indicate their intention to contest it to the official count, but it is not likely that that will make much change either way. But such a victory as that certainly leaves the Georgia dries nothing to gloat over, and the advocates of temperance should realize the desperateness of the battle which is ahead of them.

\* \* \*

ADMIRAL RICHARD E. BYRD and his men were welcomed home from their long sojourn in the Antarctic regions, at the Washington Navy Yard on May 10. The "Bear," supply ship of the expedition, brought the explorers up the bay to receive welcome from the President of the United States on behalf of the American people. This expedition will probably prove to be the most important and fruitful of south polar research expeditions; and in discovery second only to that of Sir James Clark Ross in 1841, who discovered Victoria Land, made explorations on Possession Island, Franklin Island, and discovered Erebus, an active volcano, and Terror, an extinct volcano, in that land of mystery and ice.

TWENTY MILLION PERSONS ON RELIEF is the significant caption of a bulletin just released by the Federal Council of Churches, Information Service. To analyze the figures given would require a little more information and time than we have; but three things strike us as of grave importance. First, practically one out of every six persons is on direct relief, including families, single persons, college students, teachers and others. Second, there has been no reduction in relief cases, except by transfer to the Civil Works Administration, since July, 1933. Third, since the beginning of 1935, there has been an increase of relief cases of more than thirty-three and one-third per cent—5,443,000 increase, according to Harry L. Hopkins, Federal Relief Administrator.

\* \* \*

DR. F. LUKE WISEMAN, a great student of Wesleyan hymnology, says that, like Romulus and Remus in the fable of the founding of Rome, Methodism's two founder-brothers were John and Charles Wesley. In a very unique statement, he said, "Methodism couldn't have been but for John; but Methodism wouldn't have been but for Charles. Charles was a great pilgrim, a great penitent, a great theologian, a great evangelist. The Methodist spirit has been maintained not because of John Wesley's Forty-four Sermons, but because of Charles Wesley's hymns, and as long as we sing those hymns we shall preserve that pristine Methodist flavor and fervor. John may be characterized as the 'land surveyor' of Methodism, but Charles was its 'landscape gardener.'"

\* \* \*

AN ENVELOPE-FUL OF DYNAMITE is a phrase which *Printers' Ink* applies to the advertising policy of the American liquor dealers. Among other things it says:

"Not even enthusiasm, and certainly not good business judgment, can justify a frame of mind that conceives and enacts an 'assault' upon the market of non-drinkers.

"An assault is an act of violence. Inevitably it brings on reprisal. And public ill-will is a terrible kick-back.

"Here is a business intimately influenced by public reactions. It is a business to whose policies and practices the public is peculiarly sensitive.

"Right often, as the public well knows, that which is flattered by the epithet 'bad taste in advertising' really is a shadowing-forth of porcine greed—and for this adjectival association, we probably owe an apology to *sus scrofa*." (brood sow)



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MAY 23, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### A FATAL BARTER

There is a very significant chapter in the history of the human race which needs to be lifted from its place in the musty archives and restudied as an economic and social background of our day and condition. It is the history of the Egyptians ground down by famine and frenzied by hunger selling themselves to be the chattels of the government. It begins with the story of a winsome Hebrew dreamer of insight and understanding, who proposed to a disturbed king an economic scheme for the regimentation of Egyptian industry. It included the establishment of vast royal grain stores into which was gathered the food supply of the nation. When the years of famine came and the people cried out for bread, their money was consumed and then they sold their cattle, their lands and even themselves into a serfdom from which that country has not been redeemed until this day. Even the chosen people of Jehovah were gathered into the toils of that iniquitous national program. In this day of wild and reckless pledging of personal properties upon alluring terms of government credit, there is, we believe, a serious menace to the social and economic stability of American life. Vast areas of farm lands have been abandoned to the government under Land Bank loans and the people, like the ancient Egyptians, are gathering in cities. Under seed loans the very crops are pledged before the sower goes into the field. Under Federal Housing loans, the roofs over the heads of thousands are pledged for security. The banking business is largely mortgaged to and controlled by the national government, and industry is complaining of governmental competition and the embarrassment of regulations not of its own making. As we see it, the time may come when a Federal mortgage will be one of the chief evidence of American citizenship that will be left. We question the economic soundness of measures by which the national government may become landlord, banker, power-merchant, supply-merchant and city realtor to the whole people. If ours is to continue to be a great country, the initiative and independence of the people must be preserved.

### CALL OF THE HEIGHTS

Many years ago we listened with feelings of rapture to a sermon, by a veteran preacher of the North Mississippi Conference, which paid tribute to faith under the tests of human experience. The preacher was Rev. J. W. Honnoll who was then an old man, a patriarchal figure lingering in the shadows of two worlds. In his imagination he stood at the bedside of dying comrades of the years that were gone; and as he summoned their spirits from the sky, he heard again the testimony of faith in God from their dying lips. His rugged face was lighted with the inextinguishable confidence of the heavenly world, for those sainted heroes were reciting the truth upon which he rested his faith as the shadows gathered in his own path. We realize more and more that his was a pathway trod by all human feet, and that such assurance is indispensable to every man of every age. Without such faith, life's lengthening shadows and the somber reflections of broken health are as the approaching night of the soul. Men may forget for a time their deeper hungers and wander far from home, but when the clouds descend they lift their appealing faces and listen for the voices from beyond the heights. Happy, thrice happy those whose faith has an anchor within the veil—those who have heard from human lips testimonies that lift the soul toward God. And happier far that one who carries within his own bosom the reassurance of the Son of God: "Let not your heart be troubled." Though the tears may have coursed down our cheeks in experiences of great sorrow and the beauty that we prized been exchanged for ashes, a victorious faith inspires us to carry on. No truth is dearer to the human heart and no doctrinal tenet more jealously guarded than that which teaches that beyond life's last hilltop is God and the spirit world where dwell the saints redeemed and made white in the blood of the Lamb. Dr. Samuel Chadwick of England, not long before his death, said that he would never cease to be grateful that St. Luke declared that the Resurrection had been established by "many infallible proofs." There come times when the strongest feel out for the spirit world as a child feels for the hand of its father in the dark.

## MONUMENT COMMEMORATING THE BIRTH OF MISSISSIPPI

May fourteenth was a great day in the history of Mississippi. It was then that the officials of church and state joined in the dedication of a monument on the spot where that Commonwealth came to statehood. The state government was probably more largely represented than at any other celebration of recent years; and with the officers of the state were joined the officials of the Church—a completion of the atmosphere of the occasion celebrated. The ceremonies were unique and impressive. They were held upon the campus of Jefferson College, an institution founded in 1802, and one of the oldest colleges of the South and Southwest. The monument stands upon the spot which was then the site of the Methodist Church in which the state government was organized in 1817. The speakers' platform was under the shade of the great oaks where the preliminary trial of that arch conspirator, Aaron Burr, was held, February 2, 1807.

Rev. H. G. Hawkins, Presiding Elder of Vicksburg District of the Methodist Church, and one of the staunch friends of historical research in Mississippi, was master of ceremonies. The invocation was made by Rt. Rev. R. O. Gerow, Bishop of the Catholic Diocese of Natchez. The address of welcome was delivered by his Honor, Mayor Laub, of Natchez. Hon. Walker Wood, Secretary of State, made the report of the Monument Commission. The deed to the site was delivered by Hon. Gerard Brandon on behalf of the Trustees of Jefferson College. Addresses were made by Hon. Dunbar Rowland, Governor M. S. Connor, and Bishop Hoyt M. Dobbs, of the seventh episcopal district of the Methodist Episcopal Church, South. The monument was unveiled by Lady Rachel Connor, daughter of the Governor, and Miss Sarah Kennedy, whose lamented father was largely instrumental in making the memorial a reality. The benediction was pronounced by Rev. H. L. Norton, pastor of the Methodist Church at Washington. The day was concluded with a pageant, "The Birth of a State," under the direction of Mrs. Elizabeth Dunbar Murray.

## UNDERGRADUATE THESES

The Committee on the Course of Study met in Nashville the first week in May and it was decided that all B.D. men in the Conference must prepare theses for the remaining years until the completion of the courses required. This means that those in the class of the fourth year must prepare a thesis in the area for that year; those in the class of the third year must prepare theses for Areas III and IV, and so for all unfinished work. They must regis-

ter in the Correspondence school for undergraduates, and a syllabus for the course will be mailed upon the payment of the fee of five dollars. All B.D. graduates who have not finished the full four years in the Conference should register and begin work at once.

## Contributed Editorial

### RELIGION AND BUSINESS

By H. H. Crisler

I am impressed with the idea of the Advocate carrying other things than religious matters. Long ago it seemed to me that our religious periodicals could be improved by a combination of the spiritual with the secular.

Every legitimate business should be carried on in the "What Would Christ Do" plan.

This is by no means fanciful; it is a proved fact. I have tried it with some degree of success myself. Forty years of newspaper experience convinces me that newspapers can be published this way, and if this is true of newspapers, I am prepared to believe that any other business which has the sanction of the moral code can be conducted in a way that would not do violence to one's conscience.

In adopting this course, I believe the Advocate can be a potent factor in bringing about a higher conception of business ideals, and at the same time enhance the paper in favor with Christian business men and women.

Many of the church non-essentials which usually appear in our religious papers may interest the clergy, but they do not appeal to the man of secular affairs. And, may I say, even though I might risk bringing down upon my head the wrath of the preachers, none of us can talk shop all of the time and expect to interest listeners outside of our own profession or calling.

Many times space is consumed in our church organ by some enthusiast who seeks more to keep his name before the church or exploit his ability as a writer than to further the interest of the cause he represents. Such articles tend rather to estrange the business man's interest in the paper than to encourage it. The editor cannot always be blamed for this, though I have sometimes thought religious editors might profit by getting "hard boiled," as secular editors often have to do, and increase the capacity of the waste basket.

Mr. Editor, I appreciate the effort you are making to make of the Advocate a Christian-business paper which will appeal to more business men and women.





# The Forum



## BISHOP DOBBS VISITS IN THE VICKSBURG DISTRICT

By Rev. Henry G. Hawkins

Saturday afternoon, May 11, Bishop Dobbs and the writer motored to Natchez from Vicksburg. The first stop was at the grave of Tobias Gibson, on a wooded hill, four miles south. It was our guest's first visit to the sacred spot; and he is instinctively of the opinion that the monument should be moved to the ground of Crawford Street Church, Vicksburg. We had worship of prayer.

Viewing, as we passed into the town of Port Gibson, the Ryan House, built in 1807 as a tavern, stopping place of robbers, as well as those on noble errands, and glancing at the Port Gibson Bank, which in one period was a bank of issue, we alighted at the Methodist parsonage, with its recent improvements, and were conducted by Rev. S. F. Harkey to the Irwin Russell Memorial. Mrs. Maggie Musgrove, who gave us a lecture there, is the best informed person living, on the life and relics of Mississippi's greatest post.

Short calls were made at Lorman, on Rev. and Mrs. E. J. Coker; at Fayette, on Rev. and Mrs. H. A. Wood; and at Washington, on Rev. and Mrs. H. L. Norton, passing enroute Springfield, where Andrew Jackson was married to Rachel Robard, and Church Hill, where was the earliest Episcopalian society of Mississippi, and other localities of interest.

Reaching Natchez, we were intermittent guests for three days of Rev. and Mrs. W. M. Sullivan, and their daughter, Miss Juanita. At nearly every meal our host informed us that friends and neighbors were assisting in making the table supply bounteous.

Sunday Bishop Dobbs preached at Natchez, 11 a. m.; Kingston, 3:30 p. m.; at Woodville, 7:30 p. m.; to the edification and great delight of the audiences at all three places. At Woodville both of us were guests of Capt. and Mrs. Geo. Argue. Mrs. Argue's sunken garden of shrubs and flowers is a show place. Before breakfast Monday we were guided by Rev. G. P. McKeown to Bowling Green, where a century ago Edward McGehee had Bishop McKendree as guest for days. The original mansion was burned by a regiment of Negro soldiers, under Union command, only the piano was saved, and is now in the present house built on much smaller plan than the

burned mansion. Columns of the original mansion still stand, and also the brick carriage house.

Bishop Dobbs evinced great interest in the Bowling Green cemetery, which is indeed remarkable. There are about sixty expensive stone and marble memorials, marking the resting places of Edward McGehee, and others of his line, chiefly descendants, including that of his son, Micajah, who was one of the twenty survivors of the Fourth Fremont Expedition to California.

After breakfast we visited Rosemont, ancestral home of Jefferson Davis, where is shown the room in which he spent the first days after his release from Fortress Monroe. Close by is the little cemetery of about a dozen of the departed, among them the mother of Jefferson Davis, and a nephew, killed at Gettysburg.

After a short call at the home of Mrs. J. K. Sessions, and prayer there, and anxious inquiry as to the condition of our friend, that good and strong layman, J. M. Sessions, who is now confined to his room, we returned over the hills and winding road to Natchez. During the rushing intervals Bishop Dobbs saw in Natchez: the grave of S. S. Prentiss, Longwood, Concord, Rosalie, Gloucester, Stanton, Devereux, Melrose, Briers, and Homewood, the last mentioned being the residence of W. J. Kaiser, chairman of the Jefferson Street board of stewards. In part of the Natchez itinerary the guide was Charles Head, secretary of the board of stewards.

Bishop Dobbs attended the session of the second quarterly conference of the Jefferson Street charge Monday night, and at the close made a talk which was greatly appreciated. His visit was climaxed by a short, but masterly address on "Religion and Patriotism," in the hearing of thousands Tuesday afternoon, just before the unveiling of the Memorial that has been erected at Washington, Miss., on the site of the little Methodist Meeting House, in which the Constitutional Convention was held in 1817, for thirty-nine days, organizing the State of Mississippi.

Vicksburg, Miss.

### NOTICE

The Mississippi Central railroad will offer this year to young people attending the Young People's Assembly at Brookhaven, June 3-8, a rate of one fare plus twenty-five cents. Information as to the exact fare can be obtained from the local agent of the road.

J. B. CAIN,

## A MESSAGE FROM THE MISSISSIPPI CONFERENCE LAY LEADER

Dear Brethren: I am giving you at this time the report of the Conference treasurer on the benevolences as paid up to May 1. You will of course note that additional payments made and reported at District Conference during May will be included in the next report. It is indeed gratifying that the total amount paid at this date is greater than was paid last year up to September 16. The amounts are as follows:

**Brookhaven District:** Crystal Springs, \$65.00; Gallman, \$4.70; Georgetown, \$3.12; Harrisville, \$24.00; Hazelhurst, \$100.00; Meadville and Bude, \$113.65; Osyka, \$49.25; Utica, \$99.38. Total, \$459.10. **Hattiesburg District:** Bay Springs, \$21.50; Bonhomie, \$50.00; Bucatunna, \$27.00; Ellisville, \$15.00; Hattiesburg, Broad Street, \$49.75; Hattiesburg, Main Street, \$127.00; Laurel, Kingston, \$60.35; Laurel, West Laurel, \$35.48; Magee, \$50.00; Montrose, \$25.00; Mt. Olive, \$64.01; Shubuta, \$190.48; Sumrall, \$50.00; Waynesboro Circuit, \$38.67. Total, \$804.24. **Jackson District:** Benton, \$100.00; Brandon and Pelahatchie, \$45.00; Camden and Sharon, \$45.00; Canton, \$80.00; Carthage, \$26.00; Clinton, \$17.00; Fannin, \$58.90; Flora and Bentonia, \$89.50; Florence, \$83.00; Forest, 20.00; Homewood, \$20.00; Jackson, Capitol Street, \$3,806.00; Jackson, Galloway Memorial, \$1,177.17; Jackson, Grace, \$75.55; Jackson, Millsaps Memorial, \$25.00; Lena, \$69.60; Morton, \$129.78; Raleigh, \$22.00; Vaughan, \$55.00. Total, \$5,944.50. **Meridian District:** Burnside, \$10; Chunky, \$13.50; Daleville, \$17.00; DeSoto, \$60.90; Enterprise, \$45.00; Lauderdale and Electric Mills, \$72.00; Meridian, Hawkins Memorial, \$119.15; Meridian, Poplar Springs, \$32.10; Meridian, Wesley, \$10; Philadelphia Station, \$200.00; Philadelphia Circuit, \$12.00; Union, \$105.00. Total, \$696.65. **Vicksburg District:** Anguilla, \$79.55; Louise and Holly Bluff, \$80.70; Mayersville, \$50.50; Natchez, \$132; Oak Ridge, \$10; Port Gibson, \$91.25; Roxie, \$54.53; Sartartia, \$25; Vicksburg, Crawford St., \$100; Vicksburg, Gibson Memorial, \$85.14; Washington, \$24.75; Woodville, \$10.75; Yazoo City, \$296.69. Total, \$1,040.86. **Seashore District:** Carriere, \$37.00; Coalville, \$26.00; Gulfport, First Church, \$800.00; Kreole, \$46.25; Logtown, \$21.00; Long Beach and Pass Christian, \$60.00; Lucedale, \$31.00; Lumberton, \$25.00; Moss Point, \$60.25; Ocean Springs and Wesley Memorial, \$45.00; Saucier, \$100.00. Total, \$1,251.50—Grand total, \$10,196.85.

This makes a total of \$10,196.85 for the Conference to May 1, 1935. It is worthy of mention that the amount reported for Capitol Street Church represents the full amount for benevolences for the entire Conference year. This splendid achievement should and no doubt will be a stimulus to others to discover that far more substantial payments are pos-

## GREENWOOD DISTRICT

Dear Brother Pastor: You heard Dr. Duren present, and have read, the plan for the New Orleans Advocate campaign. The campaign begins May 1, and closes July 1—it is now on. At our Preachers' Meet, Tuesday of this week, it was decided to make a desperate effort to raise our quota and use the \$100.00 prize as a scholarship at Grenada College, to go to some worthy girl from our district. I am sure this will enlist the interest of every church in our district to help raise our quota. At this meeting the following charge quotas were fixed:

Acona, 10; Belzoni, 12; Black Hawk, 15; Carrollton, 25; Drew, 15; Duck Hill, 18; Ebenezer, 15; Greenwood, 50; Inverness and Isola, 12; Itta Bena, 12; Kilmichael, 10; Lexington, 20; Minter City, 7; Moorhead, 12; Poplar Creek, 10; Ruleville, 12; Schlater and P. M., 10; Sunflower, 12; Swiftown, 8; Tchula and C., 18; Tutwiler, 15; Valden and West, 15; Webb and S., 18; Winona Station, 20; Winona Circuit, 15.

If you can secure more than your quota please do so as some places may not be able to secure their quotas in full. RENEWALS count same as new subscriptions. Brethren, let's secure our quota, establish this scholarship and circulate a good paper. Thanking you and with best wishes always.

A. T. McILWAIN, P. E.

sible early in the year than has been the custom. It will be a pleasure to include in the next report the names of any charges that may have paid the benevolences in full since May 1, and this information should be sent by the pastor directly to the Conference lay leader.

A few other facts may be of interest at this time. In 1934 the Mississippi Conference paid for General and Conference Work, \$39,546.85 and for 1935 accepted through quarterly conferences \$64,432, which is 53.6 per cent of the askings. The increase of amounts accepted over amounts paid last year for the benevolences, not including the offering for Kingdom Extension, is shown as follows:

**Brookhaven District:** Paid last year \$6,712, accepted \$12,489, gain 97%.

**Hattiesburg District:** Paid last year \$5,205, accepted \$7,698, gain 45%.

**Jackson District:** Paid last year \$11,180, accepted \$17,940, gain 60%.

**Meridian District:** Paid last year \$7,176, accepted \$9,464, gain 32%.

**Seashore District:** Paid last year \$5,501, accepted \$8,445, gain 53%.

**Vicksburg District:** Paid last year \$4,061, accepted \$8,386, gain 108%.

It is important that every charge pay the full amount accepted and as early as possible, for the needs are great. These will be realized by stewardship of life and interest in the evangelistic mission of the Church.

J. M. SULLIVAN.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

the passing of both Dr. Coke and Bishop Asbury, to whom belong a large share of the credit for the establishment and the building of the American Methodist Church. Dr. Coke died May 3, 1814, as he journeyed to India at the head of a Methodist mission, enterprised by himself and financed out of his private funds—the last heroic venture of the great missionary statesman of Methodism, and friend of the whole heathen world. Just a month before the General Conference assembled in Baltimore the toil worn body of Francis Asbury gave way under the strain of his labors and sufferings. The end came at the home of George Arnold, near Fredericksburg in Virginia, March 31, 1816. Both Coke and Asbury died as they had lived: Coke on the bosom of the ocean bound upon missionary conquest, and Asbury at the end of an itinerant trail approximately three hundred thousand miles in length. When the General Conference convened, it was dominated by thoughts of Asbury, and the first action that was taken was on a resolution to remove his remains to Baltimore. This was carried out during the session of the Conference when the entire body joined in the melancholy march to Eutaw Street church where his remains were placed beneath the pulpit, but were later removed to Mt. Olivet cemetery.

The General Conference remained in session twenty-one days, but very little new legislation was written into the law of the Church. The allowances for the preacher and his wife were raised from \$80 to \$100; a law creating the office of District Steward was passed; and provision was made for the licensing of local preachers and exhorters. James Axley secured the passage of his resolution prohibiting the sale and use of spirituous liquors by preachers, which the previous Conference had defeated. The one thing which shows the trend of the thought of the Church at that time was the enactment of a law requiring a course of study for candidates for the ministry. As we shall see, this was an initial step which the next Conference extended by the legislation respecting the establishment of schools and colleges. The first phase of the long-drawn-out Canadian controversy was introduced at this Conference when the British delegates, on behalf of the London Methodist Missionary Society, sought to secure the withdrawal of the American Church from the Canadian field, in favor of the Wesleyan Connection. The reply of the Conference was: "We cannot consistently with our duty to the societies of our charge in the Canadas give up any part of them or any of our chapels in those

provinces to the superintendence of the British connection." Enoch George and Robert R. Roberts were elected bishops, and the Conference adjourned on May 24, for lack of a quorum.

The next four years were without incidents of Church-wide interest, except that the "Tract Society" and the "Missionary and Bible Society" were organized. The Tract Society originated with a band of consecrated women of New York City in 1817; and the Missionary and Bible Society was organized in Forsyth Street church on April 5, 1819. Among the leaders in the founding of the Missionary Society were, Freeborn Garrettson, Nathan Bangs, Joshua Soule, Thomas Mason, and Laban Clark. Under the constitution which was adopted, Bishop McKendree was made president, and Bishops George and Roberts vice presidents. The Managers of the Society issued an address in which they said: "Our ultimate object is the general good of mankind, by the extensive diffusion of experimental and practical goldiness;" and the Indians, the Spanish in South America, and the French in Louisiana and Canada were mentioned as objects of special solicitude. Both of these newly organized societies were officially adopted by the succeeding General Conference, and their history has abundantly justified the foresight, the faith and the consecration of the founders.

On November 25, 1815 Richmond Nolley, missionary to Louisiana, died from cold and exposure after he had crossed a swollen stream. In crossing he got separated from his horse and undertook to walk to a settlement, but he sank down upon his knees and died on the way. About this same time, Learner Blackman, another name associated with Methodism in Mississippi and Louisiana, was thrown from a ferry boat in the Ohio river and lost his life. On March 11, 1816, George Shadford whose great ministry, as a missionary sent over by Mr. Wesley, did much to establish Methodism in America, died in England. He was a man of God and he died with shouts of victory upon his lips. On September 12, 1816, the Church lost another of its stalwart sons—Jesse Lee: Virginia cavalier, Revolutionary soldier, Apostle of New England, chaplain of Congress, and first historian of Methodism. He was one of the most colorful characters of the pioneer days and one of the ablest men in the building of the church. He died in Hillsborough, Maryland, where he was attending a camp-meeting.

The General Conference of 1820 met in Baltimore, May 1, and this was the first Conference under the new form of government to set itself to the legislative task in a great and constructive way. It adopted, with a

revised constitution, the Missionary and Bible Society which had been organized in New York the year before. From the outset the missionary endeavor of the Methodists had been a matter of sporadic and personal interest, and was without either organized or constructive purpose. A collection was raised here and there to meet an appeal that was made in behalf of some local situation, and it was in no sense a comprehensive and intelligent recognition of the missionary obligation of the church. But, by this action, the Conference set up machinery for a steady and consistent promotion of the missionary enterprise of the church and made possible the concentration of effort upon specific fields and the delivery of the energy and ability of the whole church upon its great task. From this point dates the splendid missionary accomplishments of the American Methodists. The Conference adopted the Tract Society also, an agency closely affiliated with the missionary task, as it became the accredited medium for the dissemination of information respecting the whole undertaking of the Church.

At this Conference William Capers introduced the resolution instituting the District Conference for local preachers who had been licensed for two years or more. This Conference was to be presided over by the presiding elder, or in his absence an elected chairman; and to it was transferred the licensing, recommendation for admission and orders, and regulation of the local preachers. The only right reserved to the Quarterly Conference was that of recommending to the District Conference. Dr. Capers said of that law: "It was my first essay at making rules and regulations for the Church, and was alike successful and unlucky." Dr. Bangs' characterization of it as a "startling innovation," was not altogether fair. The resolution seems to have evoked little discussion and to have passed with little opposition. Dr. Capers said that the agitation on "the Presiding Elder question" around Baltimore and to the north was taken up by certain local preachers and that they "perverted it to purposes of mischief." In other sections of the Church, the District Conference was so neglected that the General Conference of 1824 made provision that the Quarterly Conference should transact the business where the District Conference failed to function, and in 1836 the law was repealed. Since that time the local ministry has been licensed and regulated first by the Quarterly and now by the District Conference, an entirely different body from that composed entirely of local preachers.

On May 13, Joshua Soule, a native of Maine and a member of the New York Annual Conference, was elected Bishop; but just after his election a law was passed requiring the presiding elders to be elected by the Annual Conference, upon the nomination of the bishop. The Bishop-elect promptly notified the Conference that he regarded the action as violative of the constitution, and that he would not consent to ordination except

with the understanding that he would not hold himself bound to obey the law just passed. Considering the very decided sentiment in favor of that issue, this was a very bold course, but it threw the Conference into confusion. Soule refused to retreat and declined to accept consecration when the body did not reconsider its action. In the end, the operation of the law was suspended until the next General Conference; it was then pronounced null and void, but continued as unfinished business; and in 1828 it was finally rescinded. An interesting fact in connection with the election of Joshua Soule is that he was elected over Nathan Bangs by a vote of 47 to 38, and Bangs had supported the resolution for an elective presiding eldership. It is rather surprising, too, that, in his History of the Methodist Episcopal Church, Dr. Bangs devotes practically sixty pages to this Conference and the only time that the name of Joshua Soule appears is in the roll of the Conference. At the last he says that he has discussed all the acts "worthy of record, except what has been heretofore noticed concerning the election and duties of presiding elders;" and in the last paragraph he mentions incidentally the contest over the presiding eldership. The previous discussion to which he refers is in connection with elective presiding elders at the General Conference of 1812, and is in a previous volume.

By far the most important and forward looking achievement in 1820, was the attention which the Conference gave to the long neglected educational problem of the church. After the disastrous experience with Cokesbury College, the Methodists became thoroughly discouraged. Asbury said, "Its enemies may rejoice, and its friends need not mourn;" and it has been said that, in his attitude towards education, he became "too indifferent to this subject, especially in the ministry." He enterprised a series of academies; but practically all of them failed; and the plan was not adequate to meet the needs of the church. The educational delinquency was beginning to be a hindrance to Methodist progress. In the beginning, the illiteracy of the pioneer preacher was accepted as part of the misfortune belonging to a new and undeveloped country; but in a day of larger things, it became a badge of reproach. In 1818 the New England Conference established Wesleyan Academy at New Market, New Hampshire; the same year Elizabeth Female Academy was established at Washington, Mississippi; and in 1819 Wesleyan Seminary was established in New York City, under the patronage of the New York Conference. The constitutions and plans of the institutions in New Hampshire and New York were submitted to the General Conference of 1820 with a petition that the bishops be permitted to appoint principals from among the preachers for a longer period than two years. The General Conference acceded to the request; and the report of the Committee on Education, after reciting the

(Continued Next Week)



## Mississippi and Louisiana

The baccalaureate sermon for Centenary College will be delivered by Bishop Warren A. Candler, at First Methodist Church, Shreveport, May 26.

Rev. R. F. Harrell, of Pineville, La., called at the Advocate office one day last week, but we were out of the city. We hope that he may give us another chance to visit with him.

Rev. W. M. Newman, Dean of Grenada College, was the preacher at First Church, Tupelo, on Mothers' Day, and the Rotarians were the honor guests. Dr. H. F. Brooks is the pastor.

Dr. J. T. Leggett, than whom the Advocate has no better friend, says that he hopes to send in a good list of subscribers soon. He is out for his quota and we believe that he will win.

Mrs. A. P. Holt, of Colorado Springs, Colo., renews her subscription to the Advocate and adds to her note the very pleasing assurance that "the week would not be complete without the Advocate."

The Methodist Church at West Point, under the leadership of Rev. S. H. Caffey, is launching a move to liquidate the debt upon their church building, under the new terms recently arranged with their creditors.

The New Orleans District contributed almost as much to the Memorial Home, as did the other six districts of the Louisiana Conference; and it contributed more than both the Mississippi Conferences, as reported to date.

Rev. L. L. Cowen, pastor of Noel Memorial, Shreveport, added 30 new members to his church on Mothers' Day. This brings his total for the year up to 255. His Church School will hold a vacation school June 17 to 30.

A very gracious note from our good friend, Dr. T. W. Lewis of Memphis, says, "I can never forget our delightful association in old North Mississippi."

Brother Lewis is to us, one of the princes of the Church.

Bishop Dobbs is back at his desk in Shreveport, after three weeks of strenuous work in Mississippi and at the meeting of the Boards in Nashville. As usual, he is giving attention to every detail of the work of his field.

Dr. Henry T. Carley, pastor at Ruston, La., says that the weather is getting warm up his way and that his reaction to the change is a desire to go fishing. Wish we could accept his invitation for a holiday on the creek, but we can't.

Our good friend, Dr. J. M. Rowland of The Richmond, is out with an artistic and attractive issue commemorating the achievements of Randolph-Macon College. It is a College Day Special, but features in particular Randolph-Macon College for men.

The editor paid a short visit to the Monroe District Conference at Oak Ridge, La., where he had a delightful fellowship with friends of that section. He had to leave unceremoniously, for which he apologizes to Brother Johns and to the Conference.

Rev. J. O. Hanes, General Evangelist, has just completed his fifteenth annual revival with the Tatum Lumber Company at Hattiesburg. This is his ninth meeting since Christmas. "Aggressive Evangelism" is the title of his book which has just come from Cokesbury Press.

Paul Ramsey, son of Rev. J. W. Ramsey of Porterville, Miss., is a senior at Millsaps College and has been unusually honored. He was awarded a scholarship at Duke University, and has also been offered a scholarship at Yale—the first to be offered to a Millsaps student, we understand.

We appreciate the good wishes and the interest of our good friend, Mrs. R.

S. Ricketts, whose lamented husband was one of the dearest friends we ever had. We trust that she may continue to find the Advocate a source of help in the years to come, as she has in the years that are gone.

Rev. Louis Hoffpauir, the wide-awake and aggressive presiding elder of the Ruston District has already announced his third round of conferences and he includes with it an invitation to the editor to be present at the District Conference, May 29, and 30. Thank you, Mr. Elder, and we will do so if it is at all possible.

We regret to learn that Bishop Darlington has not been well of late. We do not know that his condition is alarming, but we esteem the impairment of his health in any degree as a distinct loss to the Church. Certainly the episcopacy can ill afford to spare one of its number from the field at the present time. We hope and pray that a better report may come to us before long.

The editor noted the presence at the dedication ceremonies in Washington, of the following ministers: H. G. Hawkins, E. A. King, P. H. Grice, E. J. Coker, W. M. Sullivan, S. F. Harkey, F. M. Casey, F. J. Jones, T. J. O'Neill, H. L. Norton, G. P. McKeown, L. T. Nelson, L. P. Anders, J. W. Leggett, A. S. Oliver, G. F. Winfield and W. B. Alsworth of the Mississippi Conference. R. G. Moore of the North Mississippi Conference. K. W. Dodson, W. W. Perry, J. C. Rousseaux, W. J. McCoy, and J. D. Fomby of Louisiana Conference.

### REVIVAL AT NORTH MAIN ST. CHURCH, WATER VALLEY, MISS.

Readers of the Advocate: We have recently closed a good revival at North Main St. Church, Water Valley, Miss. Rev. A. P. Stephens of Kosciusko, Miss., one of the North Mississippi Conference evangelists, did the preaching, he is good help, works well with the pastor, visualizes the Gospel, makes music on different kinds of instruments and is attractive to all, especially the children and young people.

I take pleasure in recommending him to any preacher who may want to use him, as a sound Gospel preacher and an effective worker.

As a result of the meeting the church was strengthened and eleven members were received, eight on profession of faith.

J. J. GARNER, P. C.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
1574 Jefferson Ave., New Orleans

Missionary women all over the Conference are looking forward to the adult school for Christian workers which will be held at Centenary College, Shreveport, June 3 to 8.

Miss Mary deBardeleben will be there to teach the Mission Study Course and Dean R. E. Smith will conduct a class in "How to Teach the Bible." It is to be hoped that many auxiliaries will be able to send their superintendents of Bible and Mission Study so that they may be better trained to carry on this work in the local churches.

The following were elected to represent the Conference and to assist in training leaders later in the summer wherever needed: Mrs. S. M. Collins, Mrs. R. B. Knott, and Mrs. J. B. Pollard; alternates, Mrs. L. A. Sims, Mrs. George Dameron and Mrs. E. W. Chaney.

The Monroe District held its annual meeting in Winnsboro May 2, with the district secretary, Mrs. D. C. Metcalf, presiding. Mrs. H. L. Johns of Monroe led the morning worship period using for her meditations the verse "Study to show thyself approved unto God" and stressed the need for preparation in our work.

Mrs. George Sexton, Jr., president of the Conference was the guest speaker and gave a most inspiring message on "Plans for the year and Council proceedings."

Deaconess Sheila Nuttal, Conference rural worker, told of problems confronting women of the rural churches and of the many difficulties and handicaps under which they frequently work.

Mrs. George Purvis of Tallulah gave in a most interesting manner "My Impressions of the DeRidder Conference."

Mrs. S. M. Collins spoke on the work of the Department of Bible and Mission Study.

A memorial service was held remembering those of the district who had passed on and at the close of this service a duet was sung by Rev and Mrs. J. T. Harris of Rayville.

Deaconess Mary Freeman of Jubilee Inn, Shreveport, conducted the noon-day quiet hour. Her message, a deeply spiritual one, was based on the verse, "Be still and know that I am God?"

A special feature of the luncheon hour was the observance of the twenty-fifth anniversary of the W. M. S. A birthday cake holding twenty-five candles adorned the table.

This meeting set a new high record for attendance as the report showed more than 250 were there. Fourteen pastors headed by the elder, Rev H. L. Johns showed their interest by attending.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St., Meridian, Miss

#### District Meetings

Following are the dates and places for the district meetings of the Mississippi Conference:

Jackson, at Mendenhall, May 28.  
Vicksburg, at Yazoo City, May 29.  
Vicksburg, at Natchez, May 30.  
Brookhaven, at Wesson, May 31.  
Seashore, (place to be selected) June 4.  
Hattiesburg, at Montrose, June 5.  
Meridian, at Electric Mills, June 6.

#### Appointment of Deaconesses

The following deaconesses have been appointed to the work in the Mississippi Conference:

Moore Community House, Biloxi—Miss Sallie Ellis, Miss Sophie Kuntz.  
Biloxi Wesley House, Biloxi—Misses Mattie and Ethel Cunningham.  
Meridian Wesley House, Meridian—Miss Annie Trawick.

### NORTH MISSISSIPPI CONFERENCE

Mrs. Ernest Moore, Malvina, Miss.

Boyle, Cleveland, Shaw, Pace and New Salem met at Shaw for their second zone meeting. Forty-one were in attendance.

From the reports came an interesting item of Shaw's Methodist men's club. This club consists of thirty-five members, meets every two weeks, and is served a fifty cents luncheon by the Missionary Society. From this group have

come several new members of the church.

The devotional on Stewardship, led by Mrs. Almond, and the discussion of Spiritual Life Group by Mrs. Brown lifted the worshipful attitude of the meeting.

The instructional side of the program was led by two speakers—Mrs. Mitchel and Mrs. G. A. Brown, the district secretary. Mrs. Mitchel reviewed the business of the district meeting. Mrs. G. A. Brown called to our attention our obligation concerning Life Memberships, Children's Work, Efficiency Aim, Daily Vacation Bible Schools, Zone Chairman as a Delegate to Annual Conference, Rural Work, District Parsonage Finances, Scarritt Scholarship, an Anti-lynching Petition was presented the group, and was signed. Boyle was selected as the next meeting place.

Practically this same program was carried out by Zone Four which met at Duncan the last of April. All auxiliaries were represented. Each came prepared to tell of its outstanding work of the year. The discussions brought the outstanding problem of each, and in many instances also brought solutions for those same problems. Several smaller study groups from the rural settlements were in attendance.

Miss Haskins writes that the Retreat which is to be held at Grenada will be the last of August or the first of September.

Pledge yourself to a Baby Bond a month. Seven hundred and fifty bonds equal \$8,000.

Continue to solicit subscriptions to World Friends.

Urge the observance of the fourth Sunday and the sending of the offering to Rev. R. G. Lord, Grenada, Miss.

Let the secretary of children's work be a teacher in the primary or junior department.

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## COLUMBUS DISTRICT CONFERENCE

The Columbus District Conference convened at Macon, Miss., April 22, at 9:30 a. m. The opening devotional was led by Dr. V. C. Cutris, the presiding elder. The singing was led by Mr. John Cook Robertson. T. B. Thrower was elected secretary and Rev. Seamon Rhea and Rev. W. M. Hester were elected assistant secretaries.

Dr. E. Nash Broyles, former pastor of the Macon Church, now pastor of First Church, Columbus, Miss., was the preacher of the morning, bringing a very scholarly message. Bishop Hoyt M. Dobbs preached at the evening hour, and at the morning hour of the second day. Large and appreciative congregations heard the Bishops inspiring messages.

Rev. W. C. Newman gave an encouraging report of the work of Grenada College. Rev. R. G. Moore spoke on behalf of our mission work and especially the W. B. Lewis Memorial Hospital. Rev. R. G. Lord represented the work of the Board of Christian Education. Dr. Henry Hedden, superintendent, told of the good work of the Methodist Hospital at Memphis. The Golden Cross was represented by Rev. T. B. Thrower.

Mr. J. W. Overstreet, district lay leader gave a splendid address on the laymen's work.

Upon the presentation of the work of the New Orleans Christian Advocate, 82 new subscriptions were pledged in the near future.

Mr. Archie Leigh Meadows, Crawford, Miss., was licensed to preach. Rev. W. S. McAllilly was recommended for admission on trial under the two-thirds rule. Rev. J. L. Nabors, Jr., was recommended for admission on trial.

Rev. Seamon Rhea was elected historical secretary of the district, with instructions to gather historical data of the churches of the district.

Seventeen delegates were elected to Annual Conference as follows: Mr. N. C. Oakes, Mr. F. A. Howell, Dr. N. D. Guerry, Mr. F. S. Jackson, Mr. J. H. McKinnon, Mr. H. E. Sanders, Mrs. W. W. Milligan, Mrs. T. J. Lee, Mrs. S. W. Hines, Mrs. T. B. Thrower, Mrs. J. C. McElroy, Mr. L. H. Reed, Mr. W. M. Lamberson, Mr. E. F. Hardin, Mrs. H. D. Suydam, Rev. A. P. Hardin, Mrs. H. D. Schumpert.

Six alternates were elected as follows: Mrs. C. A. Pilkinton, Mrs. W. S. Donald, Mr. D. C. Badger, Mr. T. E. Lott, Mr. R. L. Suber, Mrs. W. D. Wallace.

Resolutions thanking the Macon people, Rev. J. W. Robertson, Rev. H. D.

Suydam, Dr. V. C. Curtis, Bishop Hoyt M. Dobbs, Mr. John Cooke Robertson, Miss Calvine Patty and all others who had contributed to the making of this, one of the best sessions of the Columbus District Conference were adopted by a unanimous rising vote.

Louisville was chosen as the 1936 meeting place of the conference.

T. B. THROWER, Sect'y.

## DOES PRAYER CHANGE GOD?

By Rev. John W. Ramsey

The answer to the question whether prayer changes God depends upon whether prayer be regarded as subjective, or objective, or both. If prayer is simply and only subjective—that is, its influence and benefits confined to him who prays, and its reflex action limited in its effects to spiritual exaltation—the answer must be negative; but if prayer is objective, or both objective and subjective, the answer must be affirmative.

It must be admitted that experience itself teaches that in a large measure prayer is subjective. It is one of the paths which leads to communion with God, and it brings enrichment of experience to him who prays. It is unquestionably a means of growth in grace; but if it is to be limited to its subjective benefits, it is certainly very much circumscribed in its influence, and the permanency of its beneficial effects are equivocal since all inward experiences have their roots in man's emotional nature, which itself is comparable to the tidal waves of the sea.

All obtainable evidence assures me that aside from its subjective influence, prayer is also objective and, therefore, prayer does change God. I do not mean to affirm that prayer changes the essential nature of God because, in this respect God is immutable. He is the same yesterday, today, and forever—the unchangeable God; but what I mean to say is that prayer does change the mind, the purpose, and the attitude of God toward man under certain circumstances and conditions. Otherwise, why should we pray for anything outside ourselves?

The many examples of answered prayer recorded in the Bible, and the directions and instructions concerning prayer given in the Scriptures, demonstrate my contention that prayer does change God. For instance, when God revealed to Abraham his purpose to destroy Sodom and Gomorrah in answer to Abraham's prayer God expressed his

willingness to change his purpose if even ten righteous persons could be found in those wicked cities. Included in God's purpose of destruction was the nearby small town of Zoar which was spared in answer to the prayer of Lot and which became to him a haven of safety.

In the book of Exodus it is recorded that when the children of Israel were discovered dancing around a golden calf, God said to Moses: "Let me alone that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses prayed, "And the Lord repented of the evil which he thought to do unto his people."

Again, when King Hezekiah was desperately ill, Isaiah said to him, "Thus saith the Lord, Set thine house in order; for thou shalt surely die, and not live." Turning his face to the wall, the king prayed and before the prophet had gone out of the king's palace God sent him back to tell Hezekiah that in answer to his prayer fifteen years would be added unto his life. If God did not change his mind in this instance he did not mean what he said when, by the mouth of the prophet, he told Hezekiah that he should surely die.

Another example of God's having changed his purpose is that of Jonah, whom God sent to Nineveh, and, as he entered the city, in obedience to the command of God, began to cry, "Yet forty days and Nineveh shall be overthrown;" but Nineveh repented, and the record is: "God repented of the evil that he had said he would do unto them, and he did it not." Did God mean what he said and changed his mind, or did he not mean what he said and did not change his mind—which? The answer is on the face of the record—God did mean what he said, but changed his mind.

The truth is that God's attitude toward man is conditional and determined by man's attitude toward him. It is a matter of cause and effect and as certain and inevitable in the realm of the spiritual as the workings of that same law in any other realm. Accordingly, Azariah said to King Asa: "The Lord is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." But why multiply instances? Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

## Christian Education

### CHURCH SCHOOL LESSON, MAY 26.

#### THE LORD'S SUPPER

The circumstances under which the Lord's Supper was instituted were such as to make it easy for the mystical to become the mysterious; and for the gracious reminder of the sacrificial love of the Saviour to be made a threat of judgment. The Institution emerges as a ray of light from a scene of shadows and as a note of hope from an hour of despair. The disciples had been in unseemly controversy as to which should occupy the posts of importance in the kingdom for which they vainly looked. The enemies of Jesus were a consolidated band and sullenly waited the hour and the opportunity which was even then at hand. The grim outline of the cross, upon which their ruthless purpose was to be achieved, was already a reality to Him. And the traitor sat unrevealed and unsuspected in the little circle at the Passover feast, and when Jesus declared his presence it was as a direct and personal impeachment of the heart and life of even his most devoted and trustworthy friends. The world has not been able to get away from those shadows; the mystical meaning of the communion still raises almost startled inquiries as to personal fitness for its holy implications; and the words of St. Paul regarding the unworthy practices in the Corinthian church still bring fear to timid souls lest they, through their unworthiness, bring upon themselves the traitor's curse.

But the real inwardness of the commemorative feast was vastly different from its setting. It was truly an exposition of the Redeemer's heart, an offer of succor for life's darkest and most needy hour. The Communion table should never be approached just as one of the established conventions of Christianity. Its richest meaning will not be revealed to extempore communicants. Just as there was specific preparation for its institution, there is now an even deeper need for preparation on the part of those who would appropriate its grace and blessing. We need to feel the throb of

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the Saviour heart in the quest for even the guiltiest soul under the very shadow of the cross. We must come with a prayer of penitence and confession upon our lips, if we are to depart with a "halleluia" in our hearts.

We place great emphasis upon the commemorative feature of the Communion; the words, this do in remembrance of me. But it was prophetic also—a feast of hope. It is a feast with an immortal horizon; for he said, "until that day when I drink it new with you in my Father's kingdom." Surely those words must mean that the climax of the Institution was not a cross but a crown. Jesus meant for it to be a great dynamic in the life of the church, a means for making real to us the personality, the power and the love of God. It incorporates the martyr spirit of his heart and it enshrines the sacrificial love of his Redeemer soul. For us, it is a sacrament of thanksgiving, the cup of thanks. It should be a memorial of our spiritual deliverance, just as the Passover celebration was a memorial of Israel's deliverance from the bondage of Egypt. Such a thought must inspire gratitude in our hearts; such a faith must inspire the refrain of the Passover hymn, "His mercy endureth forever," and the commemoration which ended with the washing of the feet of the disciples must beget in us a sense of brotherhood in Christ Jesus and earnest desire to become servants of our fellows.

(Note: The material for this lesson failed to reach the office, and it has been necessary to prepare it at the last moment. That will explain the deficiencies. —Editor)

### ANNUAL ASSEMBLY AND MISSISSIPPI ANNUAL WORKERS CONFERENCE

By Louise Green

Assembly dates, June 3 through 8. Place, Whitworth College, Brookhaven, Miss. Theme, "Follow Me." Cost, Registration fee, \$1.00; Room and board, \$5.00. Total cost, \$6.00. Age limit, 18 through 23.

As assembly time draws nearer and nearer we find more and more people who are planning definitely to attend. Our Conference has fixed this goal for us to strive for—Every charge and circuit represented at the Assembly this summer. This is not at all hard to do, if everyone will get busy and do his part.

This year the Executive Committee has planned, outside of the many splendid enrichment courses, some main features—and just look at them!

Monday night—Opening feature of the Assembly will be a banquet.

Tuesday night—Platform hour—Speaker to be selected.

Wednesday night—Union night—A chance for us all.

Thursday night—new officers installation service and consecration service for all—Dr. J. L. Decell in charge.

Friday night—Party—Closing event of the Assembly.

Each afternoon there will be interest groups on: Photography, nature study and handicraft, music and dramatics. This will be carried out through all the week, for the first part of the recreation period.

The officers of the Assembly who have worked so untiringly for the success of this year's Assembly are:

Rev. I. H. Sells, executive secretary; Rev. R. H. Clegg, Assembly dean; Rev. J. B. Cain, Conference Director; Rev. V. R. Landrum, dean of men; Mrs. J. A. Smith, dean of women; John Chambers, Assembly President; Singleton Mills, vice-president; Reber Layton, treasurer; Harry Weems, Jr., secretary; Louise Green, Conference publicity superintendent; A. L. Gilmore, song leader.

Mr. E. O. Harbin is to be the General Board representative. We are very glad to have Mr. Harbin at the Assembly this year. He is head of the recreation and personal division of the young people's division, and he will direct the recreation for the Assembly.

The enrichment courses of the Assembly were given in the article just before this one. One of these courses is to be selected for the first period and for the second period one of the program and organization courses, which are listed below, will be selected.

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## Program and Organization Courses

1. Committee on Worship. 2. Committee on Evangelism. 3. Committee on Missions. 4. Committee on Citizenship. 5. Committee on Recreation. 6. Church dramatics. 7. Planning the Department program. 8. Department Leadership. 9. Music in Worship. 10. Administering the Union.

Assembly is five days filled with the best opportunities for fellowship of the highest Christian type that will be found within easy reach of the young people of this Conference—five days of fellowship, recreation and spiritual enrichment with the best leaders that our Conference affords. It is your loss if you do not put forth every effort to attend.

Members of the Meridian District, Mississippi Conference, and those of the Greensboro District, Alabama Conference, held a joint meeting at York, Ala.—there were 260 persons present, and fourteen departments represented.

After an inspirational musical program with Miss Lucile Outlaw, president of the York Y. P. Division in charge, a short message was given by Rev. D. Y. Register, the pastor. The program consisted of several other beneficial things, among which was a talk by Miss Lily Bec Phillips her subject "Echoes from the Regional Meeting which was held in Jackson."

These young people from the Alabama Conference, have been members of the Meridian Union for nearly two years, and it has been reported that they are really a splendid group. For example they have won the Meridian Union banner for four months in succession now.

The Meridian District, with Miss Lily Bec Phillips as the very able district director, has done beautiful work.

Miss Josephine Lewis, director of the

Seashore District, has reported a joint meeting of the young people of her district with those of the Mobile District. The meeting was held at the Moss Point Methodist Church at Moss Point. It was a most successful meeting, and it is hoped that other joint meetings may be planned.

Rev. I. H. Sells, Conference Executive Secretary, visited in the Hattiesburg District at Hattiesburg with the State Teachers' College young people. Miss Singleton Mills, vice-president of the Assembly, is president of the State Teachers' College Methodist Young People's Division at State Teachers' College. Brother Sells gave a most enthusiastic talk and plans were made that night for a bigger and better organization next year.

Grace McCann, director of the Hattiesburg District, has reported that many of the young people in that district are planning to go to Assembly this year.

## WIER YOUNG PEOPLE

Dear Dr. Duren: The Weir Epworth League is composed of around twenty-five (25) active members and this is a good membership considering that there is a Y. P. C. (Presbyterian) and a B. Y. P. U. (Baptist) in progress at the same time that the League is going on.

The Weir Epworth League has broadcasted several religious programs over WHEF in Kosciusko. One of the programs was dedicated to Dr. V. C. Curtis, the efficient presiding elder of Columbus District, North Mississippi Conference.

The first Sunday in May the Union Epworth League meeting met at Weir with representatives from several Leagues. The Weir Epworth League had charge of the program, the subject being: "Peace and World Friendship." After the program the League took a definite stand for Jesus, the Prince of Peace by passing anti-war resolutions. The next Union meeting will be held at Ethel the first Sunday in July.

CURTIS NABORS.

Pres. of the Weir Epworth League.  
Weir, Miss.

## RESOLUTION ON TEMPERANCE

WHEREAS, since the Repeal of the Eighteenth Amendment of the Federal Constitution, we have with us the old saloon, which is no surprise to those of us who know the habits of the advocates of the liquor business, and in addition thereto, we have the drug-store saloon, the cafe saloon, and in some of

them we have "Bar-Maids" who serve this liquor to the general public. We believe that this is a worse condition than we have had before. In the old saloon days, though bad as they were, Louisiana never tolerated the "Bar-Maids" before; therefore be it

RESOLVED, that we call upon the Board of Christian Education in every pastoral charge to consider seriously the matter of co-operating with the high schools of the State in the enforcement of Senate Bill 118 of the regular session of the Louisiana Legislature in 1934, which bill provides that beginning with the eighth grade on through the remainder of the high school work, the evil effects of alcohol and narcotics should be taught in the public schools of Louisiana; be it further

RESOLVED, that we respectfully request the Parent Teachers' Association of Louisiana and all the local organizations of the Parent Teachers' Association throughout the State, to co-operate with the principals of the high schools and the teachers in carrying out the provision of this law; be it further

RESOLVED, that we call upon the pastors and all churches throughout the District to keep before the general public the attitude of the Methodist Episcopal Church, South, toward the liquor traffic as is clearly shown by the Act of the General Conference held at Jackson, Mississippi in 1934. And in order to do this, we request that every pastor, where at all practicable, set aside a time when he, or someone selected by him, will bring this important matter before the people.

Respectfully submitted:

R. F. HARRELL,

C. D. ATKINSON,

W. R. HARVELL,

Committee.

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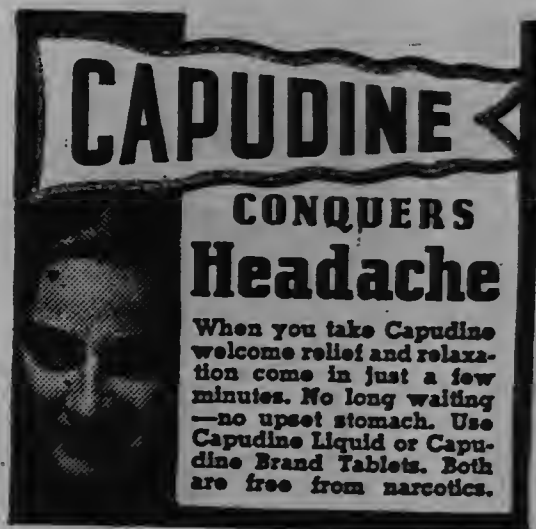
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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Revelation 22:11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

1: "The tie is at hand." The time is approaching when men's characters will be left as they are found. "He that is unjust, let him be unjust still. He that is filthy, let him be filthy still." There is a class of characters fixed and sealed for eternity. "And he that is righteous, let him be righteous still, and he that is holy let him be holy still."

Ezekiel 20:39—As for you, O house of Israel, thus saith the Lord God: Go ye serve ye every one his idols, and hereafter also if you will not hearken unto me." It is a sad thing when Ephriam is joined to his idols and God lets him alone.

Daniel 12:10—O my Lord; what shall be the end of these things, and he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall

understand; but the wise shall understand.

No principle of life remains stationary. It unfolds and develops according to its nature, rising to greater heights of good if it be good, sinking to greater depths of evil if it be evil.

2: In our text, each class is distinguished by characteristic epithets. (1) The unholy are spoken of as UNJUST AND FILTHY. God has a claim upon every heart. If God makes a law which is holy, just and good, has He not a right to expect it to be universally obeyed? God does not minimize sin. He calls the sinner "filthy." Paul wrote to the Corinthians, "Let no filthy communication proceed out of your mouth." In his epistle to Timothy he referred to "greed and filthy lucre." Lot in Sodom was in "filthy" conversation with the wicked. Paul wrote, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." Sin is an abominable and defiling thing.

(2) God speaks of a second class, the RIGHTEOUS AND HOLY.

Christ fulfilled all righteousness. "Through the obedience of One shall many be made righteous." The Holy Spirit creates men unto holiness, brings them to hate sin—to mortify lust, to separate from the world.

Whom Christ justifies, the Spirit also sanctifies. "What God hath joined together, let no man put asunder." Whoever is justified through Christ will be righteous.

3. Note the word STILL. He that is unjust will be unjust STILL. He that is filthy will be filthy STILL. He that is holy will be holy STILL. God gives the reward ACCORDING AS HIS WORK SHALL BE. (Verse 23).

We see the principle of the fixity of character developed here. It is more difficult to change the heart, the older a person becomes. So we see how that character becomes finally fixed.

Now is the time for repentance. This is the day of grace.

#### PRAYER

Our Heavenly Father, we thank Thee for today with its opportunities. We realize that tomorrow grows out of today. Eternal issues hang in our present thoughts, words, and deeds. Help us to build our character that we shall not be afraid of the unending sequence that follows. In Jesus name we offer our prayer.

### PINEVILLE, LA.

I would like for the readers of the Advocate to hear something about the work of our Methodist Church here. Under the spiritual leadership of Rev. R. F. Harrell, we can see some great improvement in the church work.

We enjoyed a week of evangelistic preaching as a pre-Easter service, Brother Harrell doing the preaching. Much interest was manifested by the church.

A Wesley Brotherhood has been organized with about forty members. This organization is adding to our church. A banquet was given in honor of the Brotherhood which was very much enjoyed. We had the pleasure of enjoying the presence of Presiding Elder Briscoe Carter and Rev. N. E. Joyner as guests at the banquet.

A mid-week prayer service is being held each Wednesday night. During this month, we are to observe "Golden Cross Week." Also the 4th Sunday is to be Church School Day. Committees are making arrangements to make this a most interesting day to our school.

A Mothers Day program is also being planned for Mother's Day. May is to be a very busy month in our church.

Our church was well represented at the District Conference which met in Alexandria last week.

With many good wishes for the Advocate.

(MISS) LAU LEE.

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## In Memoriam

### MRS. MATILDAY GOFF

Mrs. Matilday Goff was born December 20, 1862 and died March 15, 1935. She was 72 years, 2 months and 23 days old. She was the mother of eight children. Four boys and four girls. Two of these have gone to that home above, six are still living, three boys and three girls, twelve grandchildren and two great-grandchildren. She was married to J. B. Goff on January 26, 1882. This union continued for 53 years, 1 month and 17 days. She joined the Methodist Church early in life and lived a consecrated Christian up to the time of her death. Her home was the preacher's home, and a glad welcome always waited them. Many pastors of years in the past who have gone to their reward and the present pastor can testify to her kind hospitality. Two weeks before her death she called her children and her neighbors that were there visiting her to her bedside, holding each one by the hand and told them how she loved each one and wanted them to live a Christian life, knowing she was soon to depart. Her heart's desire was to tell them all while still able to talk. In her departure the husband and children mourn the loss of the dearest friend—a loving mother. The Church a loyal and faithful member and

the community a kind and gracious neighbor. Earth's loss is Heaven's gain. We shall know where to find her on the glorious resurrection morn. Her body lies in the tomb near her home by the side of her loved ones who have gone on to that home above while the spirit is with God where some sweet day the meeting can be to part no more through eternity.

Her pastor,

N. S. LOFTUS.

### MRS. W. M. McINTOSH

Whereas, God in his infinite wisdom has translated from the Church militant to the Church triumphant Mrs. W. M. McIntosh, who was a loyal member of Central Church, a faithful member of the board of stewards, a valued member of the Missionary Society, a beloved counselor of our young people, and a devoted follower of our Lord Jesus Christ. Therefore be it resolved:

First, We bow in humble submission to the will of God and thank him for the privilege of having known Sister McIntosh and being associated with her in the work of the Kingdom.

Second, That we feel keenly our loss in her translation, and offer our sincere sympathy to Brother McIntosh and their loved ones.

Third, That a page be set aside in the records of the Quarterly Conference and the minutes of the Board of Stewards for these resolutions, and that copies be sent to Brother W. M. McIntosh and the daughters, and to the New Orleans Christian Advocate, and the Nashville Christian Advocate for publication.

Respectfully submitted,

REV. T. B. THROWER,

MRS. G. W. CARSON,

MR. W. G. VAUGHAN,

MR. GEORGE PULLEN.

### ABBEVILLE'S NEW PARSONAGE

The people of the Abbeville charge have done such a splendid thing that I want all of the Methodists of Louisiana to know about it. No longer do they have to apologize for a dilapidated parsonage as many other places have done and are still doing. No sir, they made up their minds that their pastor, the Rev. Ellis Smith and his wife, should have both a beautiful and a comfortable home, one to which they could point with pride and say that's where our minister lives.

Within an incredibly short time the old parsonage was razed and under the capable supervision of G. P. Sledge, a master builder, a beautiful new home was erected, containing a comfortable screened porch, a large reception room, dining room, kitchen, breakfast porch, library, sun parlor or sleeping porch, two bed rooms with bath between, and a drive-in-garage. The entire house is beautifully arranged and artistically finished and furnished. I have never seen a group of people work so enthusiastically upon any project. Dr. Smith quickly won the admiration and support not only of the Methodist people of Abbeville and Kaplan, but of the entire community. His energy, enthusiasm, knowledge, tact and other qualities of leadership have won for him a high place in the hearts of the people whom he serves. Mr. V. L. Caldwell, chairman of the board of stewards and of the building committee, says "that the successful completion of this enterprise without debt, is due more to the pastor than any other human source, he, having made so many friends, not only in the congregation, but in the community at large." This is a high tribute for a layman to pay to his pastor, but we also know that much credit is due to the generosity and loyalty of the people. There is not enough space to name all who deserve to be mentioned, but this beautiful house standing in the midst of beautiful shrubbery and flowers speaks eloquently of a noble and liberal people, for this little congregation, assisted by Kaplan and a number of friends over the state contributed more than \$3,000 to erect this parsonage. To indicate the fine spirit and the general interest manifested, every carpenter and brick mason who were employed donated one day's labor. Roman Catholics, and Jews became interested and volunteered contributions.

Dr. and Mrs. Smith are to be congratulated upon having such a lovely home and the pastors who may follow them will have cause to be glad that Ellis Smith passed that way and led the people to do such a noble thing.

Methodism in Abbeville is not very strong in numbers, but it is strong in influence and we may confidently expect that Dr. and Mrs. Smith will be able to command the co-operation of the people in the prosecution of the great spiritual tasks of the church. They are not unmindful of the labors of those who have preceded them in that field, and I am sure that they appreciate, as we all do, the faithful labors of those predecessors. When any reader of the Advocate passes through Abbeville, call by the Methodist parsonage and see one of the best in the state. The Smiths are charming hosts.

BENJ. F. ROGERS, P. E.

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## QUARTERLY CONFERENCES

### MISSISSIPPI CONFERENCE

#### Seashore Dist.—Third Round

Saucier, at McHenry, May 26, preaching, 11 a.m.  
Long Beach and Pass Christian, at Pass Christian, June 3, 7:30 p.m.  
Pascagoula, June 9, 11 a.m.  
Handsboro and Second Church, at Handsboro, June 9, 7:30 p.m.  
Gulfport, First Church, June 16, 11 a.m.  
Ocean Springs, at Wesley, June 16, 7:30 p.m.  
Wiggins, at Perkinson, June 19, 7:30 p.m.  
Poplarville, June 23, 11 a.m.  
Lumberton, June 23, 7:30 p.m.  
Mentorum, at Pine Grove, June 30, 11 a.m.  
Logtown, at Pearlinton, July 7, 11 a.m.  
Bay St. Louis, July 7, 7:30 p.m.  
Biloxi, Main Street, July 14, 7:30 p.m.  
Columbia, July 14, 11 a.m.  
Oloh, at Baxterville, July 14, 4 p.m.  
Picayune, July 21, 9:45 a.m.  
Carriere, at Byrd's Chapel, July 21, 3 and 7:30 p.m.  
Moss Point, July 28, 11 a.m.  
Escatawpa, at Big Point, July 28, 3 p.m.  
Purvis, at Union Grove, Aug. 4, 11 a.m. and 1:30 p.m.

## Cardui Relieves

### Periodic Pains and Nervousness

Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

Brooklyn and Bond, at Maxie, Aug. 4, 3:30 and 7:30 p.m.

Kreole, at Pecan, Aug. 7, 7:30 p.m.  
Americus, at Cross Roads, Aug. 11, 11 a.m.  
Lucedale, at Shipman, Aug. 11, 3:30 p.m.  
Leakesville, at Pine Grove, Aug. 18, 11 a.m.  
Coalville, Aug. 21, 11 a.m.  
Vanceleave, Aug. 25, 11 a.m.

Quarterly conferences not held in connection with preaching services will be arranged with pastors. Pastors will please be ready to nominate all church school officers this round.

L. J. POWER, P. E.

## NORTH MISSISSIPPI CONFERENCE

### Sardis-Grenada Dist.—Third Round

Holcomb, at Tie Plant, May 29, 11 a.m.  
Shuford, at Pisgah, June 1, 11 a.m.  
Pleasant Hill, at Baker's Chapel, June 5, 11 a.m.  
Byhalia, at Emory, June 9, 11 a.m.  
Mt. Pleasant, at New Salem, June 16, 11 a.m.  
Olive Branch, at Miller, June 19, 11 a.m.  
Tyro, at Free Springs, June 21, 11 a.m.  
Lambert and Crowder, at Crowder, June 23, 11 a.m.  
Sardis Circuit, at Wesley Chapel, June 26, 11 a.m.  
Longtown, at Sarah, June 30, 11 a.m.  
Batesville Station, July 3, 7:45 p.m.  
Oakland, at Oak Grove, July 5, 11 a.m.  
Charleston Station, July 5, 7:45 p.m.  
Coldwater, at Brook's Chapel, July 7, 11 a.m.  
Hernando Station, July 7, 7:45 p.m.  
Marks and Belen, at Darling, July 10, 7:45 p.m.  
Cockrum, at Hebron, July 12, 11 a.m.  
Lake Cormorant, at Lake Cormorant, July 14, 11 a.m.

Horn Lake, at Eudora, July 17, 11 a.m.  
Senatobia Station, July 17, 7:45 p.m.  
Red Banks, at Mack, July 21, 11 a.m.  
Crenshaw and Sledge, at Sledge, July 23, 7:45 p.m.  
Sardis Station, July 24, 7:45 p.m.  
Courtland, at Bethel, July 28, 11 a.m.  
Arkabutla, at Hunter's Chapel, July 31, 11 a.m.  
Como Station, Aug. 2, 4 p.m.  
Grenada Station, Aug. 4, 11 a.m.  
Standard Training School and Pastors' Conference at Grenada College, June 10-15.

WALTER L. STORMENT, P. E.

### Greenwood Dist.—Third Round

All the quarterly conferences for the third round will be held in groups as follows:

1. Winona Station, Winona Ct., Duck Hill, at Bluff Springs (Winona Ct.), Tuesday, June 18.
2. Greenwood, Schlater and Price Memorial, Minter City and Glendora, Itta Bena, at Schlater, Wednesday, June 19.
3. Carrollton, Black Hawk, Acona, at Black Hawk, Thursday, June 20.
4. Ruleville and Doddsville, Tutwiler, Webb and Sumner, Drew, Sunflower, at Ruleville, Tuesday, June 25.
5. Belzoni, Swiftown, Inverness and Isola, Moor-

head, at Four Mile Lake, Thursday, June 27.

6. Lexington, Tchula and Cruger, Ebenezer, at Liberty (Ebenezer Ct.), Tuesday, July 2.
7. Valden and West, Kilmichael, Poplar Creek, at Shiloh (Poplar Creek Ct.), Tuesday, July 9.

The services will begin with a sermon at 11 a.m. Following the lunch and social hour at the church, there will be a brief address on Lay Activities, by a visiting layman. Each group will carry lunch to be spread by a local committee. The officials are urged to carry their families with them.

A. T. MCILWAIN, P. E.

**SALESMEN WANTED:** For one of the oldest and largest Monument Concerns in the South. Leisure or full time. No experience necessary. Write today. Roberts Marble Co., Dept. R, Ball Ground, Ga.

## HYSTERICAL WOMEN



ARE you nervous and unreasonable? Subject to sudden tears and violent outbreaks of temper? These are often symptoms of feminine upsets. Take Lydia E. Pinkham's Tablets.

They relieve periodic pain and discomfort . . . make trying times easier.

"I saw your Tablets on display at the drug store," says Mrs. Charles C. Dils of Dayton, Ohio. "They relieved the discomfort."

Your druggist sells them, too. Small size 25c. Try them next month.

Lydia E. Pinkham's  
TABLETS

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 22.

NEW ORLEANS, LA., THURSDAY, MAY 30, 1935.

Whole No. 4133.

## STATE MONUMENT



(Courtesy of the Natchez Democrat)

This monument stands on the site of the Methodist Church at Washington, Mississippi, in which the Constitutional Convention was held; and it commemorates the founding of the State government.





# Wallet of the Week



THE NEW FEAR is the subject of an address delivered in Washington, D. C., on May 1, by Mr. Wendel L. Wilkie, a representative of the utilities interest of the Country. Mr. Wilkie complains of a Federal bureaucracy regulation which is destroying the wealth represented in utility enterprises, while it builds up a government monopoly of the industries which are vital to recovery and progress. He does not deny that there have been wrongs committed by the utility interests, but he does not think that destruction is either a just or an effective remedy.

\* \* \*

A DAY OF REMEMBRANCE will be celebrated throughout the Dominion of Canada on June 10. The occasion being the tenth anniversary of the United Church of Canada. A service is to be held in every congregation on June 9, and a united service in all great centers on June 10. From June 9 to 16 a Thank-offering will be received in all churches, and it is earnestly hoped that enough may be realized to materially reduce the missionary deficit and to hold their missionary operations at the present level of operation.

\* \* \*

ON MAY 6, KING GEORGE AND QUEEN MARY celebrated their Silver Jubilee as sovereigns of the British Empire. The crown of England has been largely shorn of prerogative and political power; but no sovereigns have more fully exemplified the common human virtues, have been more democratic in their spirit, or were more beloved by the people of the Empire than are King George and Queen Mary. The accession of King George was at a time of political turmoil, he was not more than established on his throne before the World War broke out, and his reign has witnessed a complete revolution of the life and thought of the world.

\* \* \*

OUR AMERICAN DREYFUS CASE is the title of a brochure published by the "Inter-Religious Committee for Justice for Thomas J. Mooney." Mooney was convicted for his part in an explosion during a Preparedness Parade in San Francisco, on July 22, 1916. The case has been bitterly contested and this extra-judicial effort is evidence of public interest in the case. After twenty years have gone by, it is hardly possible to state an opinion that might do justice to all parties; but it is difficult to believe that the courts and commissions which have handled the case were wholly corrupt, or that the effort to try the case before an uninformed public is calculated to prove beneficial or to promote order and stability in the administration of justice.

CHINA WITH ONE-FIFTH OF THE POPULATION of the world has only one dental school, and fewer than one hundred dentists with degrees from recognized institutions, says the North China Herald. Almost all the practitioners are in the cities and towns, and China's population is ninety per cent rural. The dental school is in Chengtu, a city of nearly a million inhabitants, located on the borders of Tibet. It is a part of the famous West China Union University, a co-operative effort of Christian denominations organized in 1910.

\* \* \*

THE PRICE OF LEAD advanced three dollars per ton recently, and according to press dispatches, this is a price record for the year. Perhaps the producers surmised that lead might be used for money with which to pay the bonus. The conjecture offered was that it might be an anticipation of paint needs for government financial enterprises and for battery needs occasioned by activity in the motor industry. Such may be the road to recovery but one can imagine that it may be the road to an unhappy discovery for many short-sighted and improvident folk.

\* \* \*

REV. JOHN SUTHERLAND BONNELL, D.D., recently elected to the pastorate of Fifth Avenue Presbyterian Church, New York, will enter upon his new work in June. He comes from Westminster Church, Winnipeg, Canada, is 42 years of age, served with distinction in the 5th Canadian Siege Battery as a gunner, was promoted to the rank of Acting Sergeant-Major, and was invalided in 1918 as a result of gas poisoning. In his new pulpit, he will be in a succession of great preachers and great spiritual leaders, the last two of his predecessors being Dr. J. H. Jowett and Dr. Howard.

\* \* \*

THE COLUMBIA BROADCASTING COMPANY, in announcing its new policy for Commercial programs promises to prohibit in its children's programs anything that would tend to lionize gangsters, suggest disrespect for parental authority, the exploitation of others, or the making of dishonesty and deceit attractive to a child. Advertising which describes graphically or repellantly any internal bodily function or disturbance will not be allowed, and commercial announcements will be limited to something like ten per cent of the time of any program. But there is a silence as to some things very important, which gives the new regulations the appearance of being virtuous in spots.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, MAY 30, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### JANE ADDAMS

Jane Addams, creator of Hull House, president of the International League of Peace, joint winner of the Nobel peace prize, author, lecturer, social reformer and friend of humanity, is dead. Her death followed an operation in a Chicago hospital. It appeared for a time that her useful life might be spared, but toil and time had made such subtractions from her physical vigor that she was unable to withstand the shock of her last ordeal. Quietly, unobtrusively, beautifully she passed into the great beyond to hear from the lips of her Saviour himself: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The ladder upon which she rose to fame was the social settlement in Chicago known as Hull House. It was established in 1889, she guided its destiny to the day of her death, and from its modest court her body will be borne to the tomb. It is said that a stable in New York City was so transformed by the genius of the late Stanford White that it became a rendezvous for lovers of the beautiful. Jane Addams transformed a junk-shop and a tenement house in the midst of a poverty-stricken population, and made of it an international shrine of social reform. In her passing, the world has lost its greatest practical social architect, World Peace an advocate worthy of the cause, philanthropy a great executive, and humanity a loyal and unselfish friend. She was known and honored around the world, and her name will be inscribed with those of John Howard, Florence Nightingale, and Frances E. Willard, as outstanding benefactors of the race and as leaders whose achievements are not measured by time nor bounded by national horizons. If it be said that her life was given largely to a local enterprise, the answer is that such was but the laboratory in which she perfected her social ideals and the clinic in which she demonstrated the social methods which have so largely influenced that field of endeavor. Her work was no process of rehabilitation, for it looked to the conservation of all the resources of life—the unwasted treasure of the manhood and womanhood of the whole world. Along with the falling tears of a world bereaved, are feelings of gratitude to God for so great and precious a gift as Jane Addams.

### LAWRENCE OF ARABIA

In the passing of Lawrence of Arabia, the whole world feels a sense of loss and personal bereavement. Winston Churchill said of his death, "No such blow has befallen the Empire for many years as his untimely death. The personal sorrow of all who knew him is deepened by national impoverishment." But the fascination of Lawrence of Arabia is an entirely different matter from that of the ordinary hero. He was born in Wales; at Oxford University, he was an inconspicuous student of archaeology; and for more than a quarter of a century he was an elusive and even a mysterious personality. It is said that there were zones of silence in his life to which even his closest friends were not admitted. In 1909 he made a walking tour through Syria, which seems to have been the beginning of his strange fondness for the sands of the desert. No man ever had greater opportunity to exploit the public than did he, but he steadfastly refused to turn his fame into a fortune, and he died poor. His sudden emergence from obscurity was as the leader of the famous camel-mounted Arabian raiders who swept over the hills of Palestine and broke the power of the Turk with a smashing victory which completed Allenby's conquest of that age-old field of battle. Strangely enough the British War Office had rejected him for service at the front, and he was left as a second Lieutenant in Cairo. He then secured a transfer to the Arab bureau, and it was from that post that he swept up at the head of those daring sons of the desert and made for himself a place in the affections of the whole world. But when his beloved Arabia was denied independence and Syria was partitioned, his resentment was so deep that he stripped the British decorations from his Arab costume and returned them to King George. Once again he became the mystery man of the burning wastes. His last public service was in the British Air Force where he was enlisted as "T. E. Shaw." Four months ago he retired to a small cottage in England, and from that modest home he rode forth to his death on Monday, May 13. He fell incognito, he never regained consciousness, and the most unique and glamorous figure of modern times went on his last adventure wrapped in the silence characteristic of his strange career.

## A LETTER TO MISSISSIPPI PASTORS

My Dear Friends and Brothers: The prompt and united effort of Mississippi Methodism last summer made it possible for us to reduce the debt at the Orphanage by approximately one-half of the total amount. I thank you and through you your people for prompt and decisive action in this important matter.

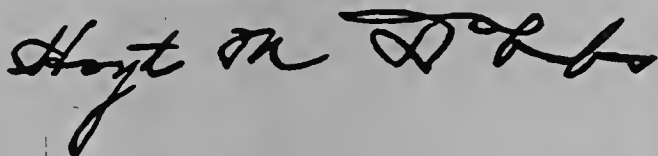
We must now address ourselves to the completion of the task by a method differing somewhat from that of last year.

Judge Watkins and the Board of Directors have drawn a plan which merits the approval and the response of us all. In a very short time we can, by uniting upon this new proposal, again greatly reduce our obligations to our creditors and insure the future of the Home.

I am, therefore, inviting you and your people to join me in this effort to keep faith with "His Little Ones" and also to uphold the honor and credit of the Church in the financial world.

Thanking you, I am,

Faithfully yours,



## MARCEL ARMAND, A ROMANCE OF OLD LOUISIANA

This work of fiction, a first extensive literary venture of Mrs. Sallie Lee Bell, will be released by L. C. Page & Co., Boston, on June 3. Mrs. Bell is a long resident of New Orleans, a member of First Methodist Church, and is thoroughly conversant with the tradition and history which she has woven into a fascinating story. The title of the book is a mere name. As the author states, it is not a historical novel. It is an entertaining reproduction of the backgrounds of that quaint old French city and its environs. It is probably as good a recreation of the atmosphere of Louisiana as can be found anywhere. It assembles in a remarkably effective manner the duelling under the Code of Honor, the piracy of the Lafitte organization, the Voodoo worship of the Negroes, and the religious backgrounds of those stirring and romantic times. The scene is laid in the days of the War of 1812 and Pakenham's attack upon New Orleans, when the prisoners were paroled and became the defenders of the city under Andrew Jackson. This book will have a distinct appeal for one interested in the traditions and the quaint customs of the settlements on the lower Mississippi. It is worthwhile as a study of the Louisiana of that period.

## RELIGION BY PROXY

There is a small body of Christians who still practice foot-washing as a duty enjoined by the Savior, who washed his disciples' feet. Such used to be an annual custom of the Roman Pontiff, and of many of the sovereigns of Europe. It is said that Queen Elizabeth washed the feet of twelve paupers after her menials had washed them with warm water and sweet herbs. William III turned the job over to his almoner, and for nearly two hundred years gifts of money have been made a substitute for the service. Whatever one may think of such an imitative custom as foot-washing, and we frankly admit that the act itself might mean little, the fact remains that there is no substitute for direct contact with the objects of our spiritual concern. It is not what we give in a detached and an impersonal way, but what we share in sympathetic and understanding service that is truly Christian. We can not achieve by proxy that which sent the Savior to Calvary.

## Contributed Editorial

### ACCURACY

By Rev. W. R. Lott

No man can be really dependable unless he is accurate. It is valuable whatever it may cost. Because it is costly it is rare. The business man has learned that it is dangerous to employ an inaccurate man or woman. The exact amount must be charged to the particular person. One inch out of line in the foundation of the great building and all other relations of materials are misfits. The lawyer knows that his opponent will grasp his error and reverse the case. The surgeon cannot afford to guess where that artery is located; he must know. The pharmacist may scan his bottles and use this or that, but he must answer to the law for his contaminations. How delightful to the ear is perfect music. The sensitive human receiver gives back its joyous thrills from gentle rhythmic strokes. It was said of a gifted speaker: "He speaks as if he were making a beautiful pattern placing living words in arranged mosaics;" and of another, "His words seem to be selected to portray shades of emotions." However the person who never makes a mistake may become a machine. Really there is something human about one who makes errors and acknowledges them. After all the most delightful character is the person who in most every way strives for accuracy but knows enough about himself that he often forgets where he left his hat and frequently can't think of the name but he is very, very good in remembering faces.





# The Forum



## IF I HAD MONEY

By A. W. Bryan

There are many things I would like to do with it, but as I have traveled over Louisiana I have viewed with sadness and considerable concern the large number of unused (in some cases dilapidated) Methodist churches in the small towns and rural districts where a regular pastor can no longer be supported and the conference has not been able to send a pastor to these places. Many of these communities no longer come in contact with the preacher. Many of the people are poor and unable to attend a city church or nearby town church. Consequently the people who need the gospel and the community life and influence of the church become indifferent and the morals of the country community are no longer of the high standard they once were. At one time our preachers and great leaders came from the rural communities.

This is all brought about by a changed order of things that no one has a solution for, as yet, and I would not presume to be able to answer the question. Our preachers are now all grouped in towns and cities and while people in rural communities seem to be willing to go to "town" for everything else in the world they do not go to town in any appreciable number for religious tonic.

If I had money to carry out the idea I would build a cottage near these deserted Methodist Churches and offer it as a home for our superannuate preachers. Many of these preachers need something to do and above all—responsibility. As they were able they could preach to the people, perhaps keep a Sunday school going, do some visiting as they were able, bury the dead and marry the folks who call on them. Such a home, in nearly every case I know of, could be built on a good highway with many of the conveniences of the city. I believe there are many of our preachers who would be glad to occupy such a home and at the same time would encourage the community to keep up their church property and I have no doubt but that these good people would be kind to the preacher in the way of supplementing his payments from the Superannuate Fund. I would not burden such a preacher with any reports or obligation to the Annual Conference. The fact that he lived in these communities doing only such work as he felt like doing would be worth a lot to the church.

As an example of what I have in mind—at Bayou

Chicot, La., we have one of the oldest Methodist churches in Louisiana located on a hard surfaced road. Would be a beautiful place to live. Electric lights (and perhaps gas) are available. Only a short drive to Bunkie or Ville Platte. Many fine old families live around Bayou Chicot. What would be more ideal than a neat little home at such a place for the retired person? The church is sadly neglected here and should be preserved as a landmark. There are many such churches in Louisiana.

Alexandria, La.

## THE CHURCH SCHOOL SUPERINTENDENT

I wonder whether General Superintendents of the Church School, especially of the larger churches, realize what a wonderful opportunity we have for service, service in the Kingdom of God. Do you know there are few greater opportunities, for in this place one comes directly in contact with several hundred people of all ages, both students and teachers, with one purpose, to learn more of the Bible, of God's plan and will for them, and of the teachings of Jesus as revealing and showing how to live that will.

There should be of course in the modern Church School a persistent effort to carry out God's will and the teachings of His Son by providing projects or spontaneous activities carrying out in daily living the truth developed in the lesson or study. Here perhaps is where we fail most. We have grown to be rather adept in giving our students a fairly good knowledge of the Bible, of the stories and incidents therein and of many of the teachings of Jesus, but do we take the next step, a most important one, of getting these things over into the daily living, into all areas of daily life? The things that are taught must not be taught as facts having happened 1900 years ago or more but as vital truths that must be lived in all their implications today.

Superintendents who are keeping up with modern educational ideas must encourage their teachers constantly to develop through the initiative of the children and young people in the different classes certain projects that will form experiences in living the "Jesus Way." Some of these projects may be for the class alone, some for the Division, some for the whole school. Last Christmas we had a most wonderful experience in West Point in all helping in a definite plan to bring joy to our cotton mill people,

the mill having been closed for some time and the people desperate. Is it not wonderful to realize what a devoted band of teachers and officers, young people's officers too, are lined up, working together with the Superintendent to give of their best in helping others to understand and live more of the Kingdom, all giving of their time and talent in service of the Master?

MRS. B. M. HOWORTH,  
Gen. Supt., West Point  
Methodist Church School.

## NEW ORLEANS CHRISTIAN ADVOCATE

By L. P. Brown

I desire nothing that would break me with the ties of the past: yet, I live entirely in the present, and take only occasional excursions into the past. I was made aware, at the recent session of the Meridian District Conference, that there was not present or on its roll, or on that of the Mississippi Annual Conference, a single person who was there when I was first a lay delegate.

Dr. J. A. Smith, the Presiding Elder, gave us a phenomenal session. Dispatch, dignity, spirituality, and a genuine brotherly spirit were in evidence throughout. There was an advance along all lines. The Holy Spirit's continuous presence in illuminating and guiding power.

Have been a reader of "The Advocate" from early childhood days, and a subscriber in my own home for perhaps more than 60 years. Improvement in paper is noted. The goal must be reached.

Meridian, Miss.

## WE ARE CROWDED

The Advocate has a volume of material which will require a little time to reach. This is particularly true with reference to District Conference reports and obituaries. Please do not get impatient, as we expect to publish all material which is not so long as to make it impossible, and in the order of its receipt.

## NOTICE TO THE PASTORS OF GREENWOOD DISTRICT

Dear Brethren: Our next Preachers' Meeting meets at Glendora, June 4. Every preacher and his wife are cordially invited to attend this meeting. We plan to have a picnic dinner under the shade of the trees for all of you. Do not disappoint us. We are expecting you.

A. R. BEASLEY, Pastor-host.

## CAMPAIGN ECHOES

"I may not be the first to report our Advocate quota, but I believe we were the first charge in the territory to secure it. . . . Dr. Countiss' comment on the Sunday school lesson did it here at Kilmichael, Miss., and I feel that we will double our quota. We are expecting a great revival, beginning June 2, with our P. E., Brother McIlwain, doing the preaching."—J. R. Murr, P. C.

\* \* \*

"We are hard at work on the Advocate campaign and expect the Hattiesburg District to go over the top in a few weeks. The subscriptions ought to be pouring in by this time. We have conducted four very enthusiastic meetings in various parts of the district in the interest of the Advocate."—Victor G. Clifford, P. E.

\* \* \*

The first list of subscriptions to reach our office came on the second day of the campaign, May 2, from Hernando, Miss., Sardis-Grenada District, Rev. W. N. Dodds, pastor. The list of 22 was more than double the quota of 9 for this charge.

\* \* \*

The first month of the campaign has already passed. Encouraging reports from nearly every section of Mississippi and Louisiana have been received. We are anticipating a great response before the close of the campaign, July 1. Pastors who have not already done so can secure lists of present subscribers, giving their expiration dates, and sample copies of the Advocate by dropping a card to the Business Manager. You will find these a big help in securing your quota.

## WARNING TO OUR PASTORS

Our pastors are hereby warned to be on their guard against "Chief Red Eagle," professing to be a medical missionary to the Esquimax Indians, at Port Barrow, Alaska. He is tall, very dark, coarse hair, weights about 150 pounds, professes to be an Esquimaux Indian, graduate of Cornell University, speaks six languages, a ready speaker, and claims to be trying to locate a site for an Indian college. He jumped his hotel bill, bought and drank whiskey, appeared before my congregation and made a good impression. Claims to be 73 years old, does not look it, but looks the part of an Indian.

H. N. BROWN.

Ponchatoula, La.

The year 1934 saw the new brick station church at Wembo Nyama in the Congo Mission almost completed. Prior to this time the station church had been a large open shed, similar to those in the out-villages. The new brick church with dark gray slate roofing was made possible by the gifts of missionaries and the free labor of many native Christians.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

conditions confronting the church, offered a series of five resolutions, recommending to all the Annual Conferences the establishment of literary institutions under their own control as soon as practicable; and making it the special duty of the bishops to use their influence to carry the recommendations into effect in the Annual Conferences. The effect of this action was to renew the interest of the Methodists in the cause of education and to increase the power and reach of the message of its ministry.

The General Conference met again in Baltimore, May 1, 1824. The session was less aggressive than had been that of 1820. For nearly a month, the Conference mulled over the problems and troubles handed forward from other sessions, and did almost nothing toward setting forth the vital interests of the church. The vexing questions growing out of Canadian relations since the war with England were still an issue before the church. John Emory, who was appointed delegate to the British Conference, was given instructions to seek to make an adjustment of the controversy. He reported to the General Conference of 1824 an agreement by which Lower Canada was to be released to the British Wesleyan Conference, and Upper Canada was to be retained as an Annual Conference under the superintendence of the Methodist Episcopal Church in the United States. This partial settlement was adopted, but it only carried the issue forward to succeeding Conferences. In 1828 a resolution was passed in which it was agreed to erect Upper Canada into a separate church, provided that the Upper Canada Annual Conference should express such a desire. This action was carried into effect and the financial claims were finally adjusted by a trade agreement made in 1836. The confusion which resulted from the lack of a tribunal for determining the constitutionality of an elective presiding eldership led to an effort to clothe the bishops with a limited veto power, but such a measure did not become law in the Church, South, until 1870, and four years later in the Church, North.

About this time a group of men, around Baltimore and Philadelphia, became active and aggressive in their opposition to Methodist polity. They designated themselves "Reformers." Among them were such men as Nicholas Snethen, Asa Shinn, Dr. Samuel K. Jennings, William S. Stockton, and Alexander McCaine. Their immediate plea was for equal lay participation in the government of the church, but their attacks were aimed at everything which had the appearance of what they termed "exclusive clerical authority." Their organiza-

tions were called "Union Societies," and the movement resulted in the formation of the Methodist Protestant Church which we will discuss later. In 1824 the Reformers presented a number of memorials and petitions to the General Conference. These were referred to a committee of twelve who declined to recommend the enactment of a law for lay representation. The report of the committee recommended a circular answer to the petitioners which, to them, was more evasive than convincing. The Conference reaffirmed the recommendations of 1820 concerning the establishment of institutions of learning, and upon pastors it urged the duty of helping to secure for all schools, teachers who were both competent and religiously sound.

Two bishops were elected, Joshua Soule and Elijah Hedding. Of this election, Dr. James Buckley said: "Soule had demonstrated himself to be the most dominating personality, except Asbury, in the history of American Methodism. Practically the father of the constitution, he declined to pledge himself to comply with an unconstitutional law, resigned, and refused to withdraw his resignation, and yet, after the rancorous discussion of four years, was the first elected." It is probably no exaggeration to say that episcopal Methodism owes more to Joshua Soule than to any other man. He framed the constitution for the representative form of government under which it still operates; he was one of the leading spirits in the organization of the Missionary Society; he defeated the elective presiding eldership which he believed to be unconstitutional and subversive of the episcopacy; although a New Englander, he fearlessly joined fortunes with the Southern Church when it was set up under the action of 1844; and throughout his long career he was a man of bold independence. Bishop Hedding was a good and an able man, but not of the heroic type of Joshua Soule. He gave the Church a worthy administration, but always under the handicap of poor health. Both he and Soule hesitated to accept ordination, but they were finally prevailed upon to yield to the wishes of their brethren.

The discontent of the Reformers on account of the failure of their appeals was soon to bear fruit. While the General Conference of 1824 was in session, the Reformers held a convention in Baltimore, and they resolved to establish a periodical to be called *The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church*. This publication was to replace the *Methodist Repository* which had been established in 1821 by William R. Stockton, a pious layman of Philadelphia. It was to be devoted to the advocacy of a more demo-

cratic form of government for the Methodist Church, and particularly the introduction of the laity into its control. The new publication stirred up opposition and bitterness to such an extent that Dennis P. Dorsey and William C. Pool were expelled from the Baltimore Conference and about fifty women withdrew from the Methodist churches of the city. In 1827 another convention was held in Baltimore, at which time a memorial was sent to the approaching General Conference; an address to the public was drawn up; and a committee named to draft a constitution. Failing to accomplish their wish at the General Conference, a third convention was held in Baltimore on November 2, 1830. There were eighty-three delegates present, and the Methodist Protestant Church was organized. At the first General Conference of the new Church, held in Baltimore, May 6, 1834, seventeen preachers and fourteen lay delegates were in attendance. Ten Conferences were represented and the record for the quadrennium showed fourteen Conferences with 26,587 members. It is probable that the membership had been drawn largely from the ranks of the Methodist Episcopal Church.

A development which belongs to this period was the organization of the Methodist Sunday School Society, chartered April 1, 1827. This organization resulted partly from the need for a more direct and authoritative control than could be secured through the American Sunday School Union; but it was in part due, no doubt, to the spirit of denominational controversy developing at that time. The Episcopalians were not affiliated with the Union, and an interdenominational organization could not long adapt itself to the sharp differences of those who were arrayed in doctrinal contests. During this period, Methodism lost two of its most distinguished and useful pioneer preachers. On March 10, 1826, Philip Bruce died in Giles County, Tennessee; and on September 26, 1827, Freeborn Garrettson, the Paul Revere of Methodism, died in New York City. These were practically the last of the pioneers. They lived to see the Church a mighty religious army of nearly four hundred thousand members, covering the entire land from the Atlantic seaboard to the remotest settlement in the far West and from the warm and genial South to far away Canada.

The second General Conference to be held outside the city of Baltimore convened in Pittsburg, May 1, 1828. The session was not notable for its legislative achievements; but was largely occupied with controversies that were ending and the consideration of questions leading to issues for future settlement. As has been said already, the "suspended resolutions" regarding the election of presiding elders were rescinded by this Conference. A motion was made to reenact the same legislation, but it failed to carry. Bishop Hedding made complaint on account of slanderous misrepresentations of an address which he made before the

Pittsburg Conference. The article complained of appeared in the *Mutual Rights* publication of the Reformers, and the complaint was sustained by the report of the Committee on Episcopacy. The convictions of Dennis P. Dorsey, William C. Pool and others, appealed to this Conference, were affirmed; and an agreement was reached which terminated our connectional relation with Canada. The Conference was troubled with agitations and petitions, mostly from the Genesee and New England Conferences, on the subject of "Speculative Freemasonry." The same subject was brought to the attention of the Conference of 1832 in petitions against "secret societies;" but in both instances the Conference declined to take action. One exceptional measure had for its purpose the making stable and continuous the work of Methodism in New Orleans. The frequent scourges of yellow fever made it difficult to maintain an effective ministry under the two-year tenure, and a law was made excepting the City from the operation of the rule. This exception was not removed until the General Conference of the Southern Church in 1870.

The period following the General Conference was one of agitation and controversy. The whole system of Methodist church government was attacked. Charges were made that Mr. Wesley and Adam Clarke had done violence to the Scriptures by a species of Biblical criticism calculated to destroy the authority of the Word of God. All this has a familiar sound to modern ears, but the names of Mr. Wesley and Adam Clarke no longer head the list of critics. At Augusta, Georgia, in January 1827, Bishop Soule preached a "masterly sermon on the Perfect Law of Liberty." In obedience to a resolution of the South Carolina Conference, the sermon was published. "When it appeared in print, it was reviewed in a series of articles written by a Presbyterian ministry of some parts, and published in the *Charleston Observer*." The charge of heresy which he brought against Bishop Soule was denunciatory, but poorly maintained and it ended as tirades usually do—Bishop Soule was exonerated and his critic forgotten. Despite the spirit of agitation, this was a period of solid growth. Thirty-eight thousand members were ceded to Canada, but there was a gain of more than one hundred and thirty-one thousand members during the four years. Even the agitations of the Reformers and the formation of the Methodist Protestant Church made no serious impact upon Methodist progress.

The General Conference of 1832 met in Philadelphia, May 1. Its great work relates to missions which we discuss in the next chapter. The temperance question was dealt with in a labored but vigorous report by Dr. Bascom. A resolution was passed to change the Restrictive Rule so that a minority in a single Conference might not defeat the will of the entire Church. A Book Depository was established in New Orleans, with

(Continued Next Week)



## Mississippi and Louisiana

The graduating class of Millsaps College is made up of 83 members, 40 of them are young ladies, and 34 are from the city of Jackson.

Rev. and Mrs. H. P. Lewis, of Charleston, Miss., are at Depoy, Kentucky, where Brother Lewis is to assist their son, Donald, in a ten-day meeting.

Rev. R. C. Mayo, pastor at Sara, Miss., thinks that the Advocate is gaining ground in his charge, and he pledges to give of his best to increase its support.

Rev. E. V. Duplantis was in New Orleans recently looking for furniture for the parsonage secured in Jeanerette, La. We appreciated his call at the Advocate office.

Mrs. W. H. Cheairs, in requesting a change of address for her Advocate, says, "I wouldn't do without it for pay." Such appreciation helps to take the grind out of our task.

Rev. R. A. Bozeman will assist Rev. E. W. Day in a meeting at Vidalia beginning June 2, and at Harrisonburg and Sicily Island at later dates, according to report just received.

Mr. J. W. Hamner, of Water Valley, Miss., is chairman of the Advocate committee for his church and his report of May 17, accounts in detail for the mailing list of his charge.

Rev. W. L. Blackwell is planning for a Home-coming Day at Ocean Springs, Miss., on June 16. The editor regrets his inability to share the day and the hospitality of the pastor.

Bishop Charles L. Mead, of the Kansas City, Mo., area of the Methodist Episcopal Church, will deliver the baccalaureate sermon at Southern Methodist University, Dallas, on June 2.

Hattiesburg District, of which Rev. Victor G. Clifford is the presiding elder, has divided the field into five groups for

the Advocate campaign, and the captains are off to a good start.

Dr. and Mrs. Charles W. Crisler visited their daughter, Miss Harriet Crisler, at Tupelo, Miss., recently; and Dr. Crisler preached on Sunday to the delight of Dr. Brooks and his people.

The eldest son of Rev. and Mrs. R. M. Brown of Mangum Memorial Church, Shreveport, will receive his Master's degree in history at Southern Methodist University this summer.

The annual meeting of the Board of Trustees of Centenary College will be held in Shreveport, May 29. Centenary College has had a very successful year, despite financial difficulties.

We are happy to be able to report that Rev. W. C. Galceran, Jr., whose illness was noted in a recent issue of the Advocate, is much improved. We trust that he may soon be back at his post.

Rev. W. J. Henley, pastor at Inverness and Isola, Miss., is in a revival at Isola this week. He is also planning to have his charge represented in the Standard Training School at Grenada, June 10-15.

Mr. W. H. L. Carruth, district lay leader, reports that his home charge, Sumrall, will send its Advocate quota—plus. That is fine and such a spirit throughout the field will bring our cause to victory.

Dr. H. F. Brooks, pastor at Tupelo, Miss., is assisting Rev. G. H. Boyles in a meeting at Houston, Miss. Dr. Brooks' pulpit was filled by Dr. W. P. Buhrman in the morning and Rev. Travis Filgo at the evening hour.

The Coast Group of the Seashore District pastors met at Bay St. Louis on May 21. Nine pastors were present. W. F. Baggett of Kreole was the preacher, and Rev. and Mrs. J. H. Felts of Grenada, Miss., were visitors.

Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, is assisting Dr. W. L. Doss in a meeting at Homer, La. No doubt there will be a quickening of the spiritual life of that little city under such leadership and preaching.

Rev. J. D. Wroten, presiding elder, has divided Corinth District into Zones 1, 2, and 3, for the Advocate, and J. V. Bennett, W. C. Mattox and S. E. Ashmore are the captains. Zone three has challenged the others to be first in securing its quota.

Rev. B. H. Andrews, New Iberia, La., sends notice of the death of Mr. S. F. Hale, his Church school superintendent and an official of the Church for nearly fifty years. Brother Andrews says that the church there seems to be growing in every way.

We regret to learn of the death of Carre, son of Rev. John L. Sutton of Jackson, Miss. No particulars have reached us, and we give only the fact that the many friends of Brother Sutton in Mississippi and Louisiana may know of his sorrow.

Marcel Armand is the title of a book of fiction dealing with Old New Orleans, by Mrs. Sallie Lee Bell, wife of Dr. T. P. Bell. Both of them are members of first Church, New Orleans; and the book being brought out by L. C. Page & Co., Boston, will be released for sale on June 3.

Reports to the Hattiesburg District Conference showed 116 received by vows and 203 by certificate. Percentages paid were, salaries 34, benevolences 34.4, District work 22.6, and \$6,824.32 raised for churches and parsonages. Shubuta and Kingston Laurel were the two leading charges, on benevolences, and Broad St. Hattiesburg, made the best general report.

Conferences for Methodist Stewards will be held at Mt. Sequoyah July 4-7, and at Lake Junaluska July 21-28. The speakers at Mt. Sequoyah include Dr. R. P. Shuler, Bishop Paul Kern, Dr. Forney Hutchinson and others. At Lake Junaluska Bishops Edwin H. Hughes and Adna W. Leonard will re-enforce the list of speakers from our own church.

According to the Christian Education Advocate edited by Rev. W. C. Newman and Rev. R. G. Lord, North Mississippi Conference activities include a Training School and Pastors' Conference, June 10-15, and a Young People's Assembly, June 17-21—all at Grenada College. Outside speakers include Bishop Hoyt M. Dobbs, Dr. J. R. Spann, First Church, Baton Rouge; and Dr. Walter Anthony, of Travis Park, San Antonio.

(Continued on page 10)



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

New ambition fired the members of the Hattiesburg Zone, of the Hattiesburg District, after their first meeting for the year, held April 29, in the Broad Street Church, Hattiesburg. Ten auxiliaries were represented, the attendance being 117. Mrs. R. E. Rollings, zone chairman, presided and the devotionals were given by Rev. T. O. Prewitt and Rev. C. A. Schultz. A report was made on the accomplishments of the zone for 1934 and goals stated for 1935. Mrs. Madelin Foster, superintendent of children's work, in the district, told of the Co-operative Plan. A most inspiring address was given by Mrs. J. T. Wallace, who served as chairman of the zone for five years, retiring to become president of the Main Street auxiliary. At the conclusion of the address Mrs. J. H. Muir sang a solo, "I Gave My Life for Thee" to which the reply came from the back of the balcony, when Mrs. Asa Bryant sang "Ready." Mrs. Rollings urged all to answer the call of the Master by being "Ready." Rev. H. S. Saucier, of New Augusta, dismissed the meeting with prayer, after which a social hour was enjoyed, during which the hostess society served delicious refreshments.

Since publishing the dates and places selected for the district meetings, Lumberton has been designated as the place for the meeting of the Seashore District, on June 4.

Mrs. Eurie M. Weston, our Conference superintendent of Christian Social Relations, calls attention to the Leadership Training School for negroes at Jackson College, Jackson, Miss., June 13-20. Each auxiliary is asked to assist some negro woman to attend. The registration fee is two dollars and room and board seven dollars.

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### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter from Mrs. Lockman presents a real challenge to the auxiliaries of the North Mississippi Conference. "Come up higher," it says, "Second place is not enough."

Corinth, Miss.,  
May 20, 1935.

My Dead Co-workers:

It is with great earnestness I appeal to you at this time. We have made some very important changes in our study plan, having adopted "Council's Efficiency Aim" for our "Standard of Efficiency," because we the leaders at Conference and leaders at Council, "felt that we had reached a place in the development of our constituency where external rewards and prizes are not necessary as an incentive for work. Most of our women have a deep spiritual motive for service and will do ALL the "Efficiency Aim" calls for.

Our Conference has adopted this plan for Mission Study:

That if an Auxiliary has reached the "Efficiency Aim" in all other points in the Missionary Society, and takes at least one book for Council Credits, it has attained the Honor Roll.

June 10 to 15 we are to have our Training School at Grenada, with Mrs. B. W. Lipscomb, as instructor. We are to study "The Other America," a course on Latin America, and re-study our Council Certificate requirements.

The result of our study will be passed on to other Auxiliaries through Coaching Days and Zone Meetings. The Coaching Days are to follow this school as soon as possible.

It is very necessary for YOUR Mission Study Leader to take this course, and we urge her attendance of the School.

The expense will be transportation and \$5.00 for board. Bring towels and bed linens.

Hoping to meet you at Grenada.

Faithfully yours,

MRS. M. T. LOCKMAN,  
Conf. Supt., Mission Bible Study.

P. S.—Any Auxiliary having finished "Orientals in America" and wishing to dispose of the book, please notify Mrs. R. P. Neblet, Brooksville, Miss.

### WOMAN'S MISSIONARY SOCIETY MEETING

The District Meeting of the Woman's Missionary Society of the Seashore District, Mississippi Conference, will meet at Lumberton, Miss., Tuesday, June 4, at 10 a. m.

MRS. L. J. POWER,  
District Secretary.

### MISSISSIPPI AND LOUISIANA

(Continued from page 9)

Monroe District, of the Louisiana Conference, made a report at the District Conference which reflects great credit upon the leadership of Rev. H. L. Johns, the presiding elder. It showed careful organization—of the entire work.

The Northern Group of Seashore District met at Poplarville, May 16. Rev. H. A. Gatlin was the preacher for the occasion. Rev. G. H. Thompson and Rev. W. H. Saunders made addresses on various phases of church work, and Rev. L. J. Power conducted a round table discussion after lunch had been served by the ladies of the church. The next meeting will be at Picayune, September 24.

Rev. J. A. Alford, of Istrouma, La., writes that both Mrs. Alford and Mrs. K. W. Dodson are improving from their accident which occurred some time ago, both of them still carry reminders of the mishap. The Board of Stewards had Brother Alford turn in his car and it was replaced with a new one—a generous remembrance of a faithful and deserving pastor.

The editor acknowledges the invitation of Miss Sue Ellen, daughter of Rev. and Mrs. Robt. M. Brown of Shreveport, to be present at her graduation from High School, May 29. Accompanying the invitation is a note from Mrs. Brown which is signed, "The proud and happy mother." To mother and daughter alike, we extend sincere felicitations and all good wishes.

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## THE ADULT DIVISION OF THE LOCAL CHURCH

The month of May is suggested by the General Board of Christian Education as the time when Adult Classes should emphasize the Home and Foreign Missionary enterprise. It would not be amiss for each adult class to set aside one Sunday during this month to study the "how" and "why" of the Home and Foreign Missionary enterprise. Program material may be found in pamphlet No. 414-H issued by the General Board, "How We Share in the Home and Foreign Enterprise," and a special missionary poster.

Adult classes may participate in this enterprise in either or both of the following two ways: (1) By a monthly missionary offering. The Discipline requires that every class of every Sunday school shall take an offering one Sunday (preferably the fourth), in every month for the Home and Foreign Missionary Enterprise or for some other jointly sanctioned project of the Boards of Missions and Christian Education. The adult class can therefore direct its offering to the Home and Foreign Missionary Enterprise by so instructing the general secretary of the Church school. (2) By buying shares in the Home and Foreign Missionary Enterprise. At the beginning of each Church school year each adult class can apply to the General Board of Christian Education, 810 Broadway, Nashville, Tenn., for any number of shares in the Home and Foreign Enterprise (in units of \$10). The adult class then pays for those shares by the end of the year. This may be done by private subscription, public offering, or directing the monthly fourth Sunday offering to this channel.

The adult class in so participating in the Home and Foreign Missionary Enterprise helps to make possible the following work:

(1) In the foreign field forty-five per cent of the total amount is spent as follows:

a. It supports training work similar in nature to our Standard and Cokesbury Training Schools.

b. It conducts local, district, and conference-wide institutes for teachers and other workers in Christian education.

c. It helps to provide literature for use in Sunday schools and Epworth Leagues in all foreign fields, translating, producing, and publishing it in the language of the people.

d. It supports field workers in our foreign fields, whose duties are similar to those of the executive secretaries of Christian education in our home conferences.

e. It provides for special workers with young people in Korea, Japan, and Europe.

f. It helps to provide for large numbers of Daily Vacation Bible Schools in many of our foreign mission fields.

g. It provides a full-time worker who as Joint Secretary of Christian Education in Foreign Fields renders full-time service in helping local churches in our foreign mission fields develop a more adequate program of Christian education.

h. In addition to all the above, it supports a large section of our general missionary work in China and Africa.

(2) In the home field forty-five per cent of the offering is spent so as to accomplish the following:

a. It supports extension secretaries in all the Annual Conferences save two. These persons work with presiding elders and pastors in promoting the work of Christian education in the smaller churches and in the neglected areas of the homeland.

b. It organizes Sunday schools in rural, industrial, and other missionary areas. There are now 2,760 Methodist churches that have no Sunday schools, with many unchurched areas which should be occupied.

c. It promotes the work of Christian education among the Indians of our Indian Mission. Two Indian missionaries are employed at the present time.

d. It provides institutes for the workers in hundreds of small churches which have hitherto had no training opportunities for their officers and teachers.

e. It conducts Cokesbury Training Schools in hundreds of smaller churches, giving them training opportunities for their workers. During the year just closed 12,115 Cokesbury units of credit were issued.

f. It shares in the support of Paine College and in other educational work for Negroes.

g. It helps to provide our own Methodist literature for struggling churches unable to provide their own materials.

(3) The remaining ten per cent is used by the General Board of Christian Edu-

cation in providing a general program of missionary education for the entire Church.

V. D. MORRIS,  
Conf. Dir. Adult Work.

## FROM OAKDALE, LA.

Our Easter services this year were preceded by a week of prayer prior to the preaching services held by the pastor during Holy Week.

The sunrise communion service has been held for a number of years and has become almost a tradition with this congregation. The electrically-lighted cross decorated with flowers, up on the back wall facing the audience, with the seven-candlestick electric candelabra on the communion table behind the chancel, the two white candles on the piano and two on the pulpit, furnished the light. Vases of roses were artistically arranged and placed on the altar and elsewhere.

Shortly after 5:15 a. m. the people began quietly to slip into their seats until the crowd had gathered. Everything was still. About 5:30 the pastor announced the hymn, "Take Time to Be Holy," after the singing of which all bowed for prayer. Then a graphic word picture was given of the events following the crucifixion to the ascension, as related in the four Gospels. A solo, "Into the Garden My Master Went," followed, and then the invitation for the sacrament was read and the communion was served. The ten children who were received into full membership on Palm Sunday were invited to take their first communion at the first table. Many communicants brought their blessing boxes containing their Lenten sacrificial offering for missions up to the altar with them. It was a most beautiful and worshipful service, and some said that more than the usual number attended this year.

Our attendance reached a new high-water mark, and the orphanage offering for the day amounted to over \$35.

At eleven o'clock the pastor preached, and at the conclusion of the service received two members on profession of faith and four by letter.

At 7:30, instead of the preaching service, the Oakdale Philharmonic Club very beautifully rendered their Easter cantata, "The Song of Triumph," to a large, appreciative audience. It was a most fitting way to close this glorious Easter in songs of Triumph.

FRANK C. COLLINS, P. C.

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## Christian Education

### CHURCH SCHOOL LESSON, JUNE 2

By Dr. J. R. Countiss

#### THE MEANING OF WORSHIP

Worship begins in our sense of need and aspiration, and is accompanied by faith that our yearnings shall be satisfied. It begins with humility, awe, reverence, and ends with exaltation, adoration, thanksgiving. Though the heart be crushed with sorrow, worship should bring joy and peace. Gloom and confusion have no place in worship. Something is wrong with a religion that does not gladden the heart, that does not stir profoundly the emotions of the worshiper. Our generation has too much emotion in the stadium and too little in the chapel—too much where it meets men and too little where it meets God. Worship is both private and public, individual and corporate. In the closet of secrecy one needs to pour out his soul in confession and adoration, but he needs also to join with the great congregation in congregational worship. With others we have sinned; with them let us confess. With others we have repented; with them let us present ourselves for pardon. There is cheer and encouragement in numbers. A chorus is better than a solo. The solitary worshiper is likely to suppose himself to be the only one left; how inspiring for him to find hundreds or even thousands of others faithful and devout. One can worship God in solitude, but that possibility never yet accounted for an empty pew at church. Public worship is a coveted privilege for the private worshiper, and he will be found mingling his songs and prayers with those of his fellow Christians in blessed fellowship and communion.

The place and the form of worship are not important. Every place where man has met God is Holy, and every form through which God has revealed Himself to man is helpful. However, it is useless to linger on the Mount of Transfiguration after the heavenly visitors have withdrawn, or to continue the use of forms whose content has become only a hallowed memory. Old wineskins do not of themselves assure rich and comforting draughts. To have the assurance of God's presence is better than to be at Mt. Gerezim, at Jerusalem, or at Aldersgate Street. Not the "mourners' bench" but the Spirit of God will bring men into the kingdom. The place of worship should be accessible, and its

appointments should be suggestive and inspiring. Certain places make worship almost impossible, while others make it almost inevitable. The act of worship forbids haste and confusion and calls for quiet and order. A clown makes a poor leader, and jazz music a poor vehicle.

The woman at the well was notoriously immoral; but she had enough religion to start an argument about rites and ritual, about right places and forms. Note how quickly Jesus led her to worship there by Jacob's well and sent her as a glad evangel to the people of her village. When she had found God, Gerezim and Jerusalem, forms and ecclesiasticisms seemed of small account. Joy and thanksgiving characterized her and those whom she brought to the Master.

Moderns are not concerned so much to find a place to worship as to find a time to worship. They are crowding the Lord's day off the calendar. Business, pleasure, sports, travel, visiting, feasting, hunting, fishing—was man made for these? Some appear to think so. He was not made for the Sabbath, but it was made for him and he will not long find happiness or health unless he uses it for rest and for worship.

#### A SUPERANNUATE

Dear Dr. Duren: If you can spare a small space in next week's paper, I shall be delighted to have you put a short note in for me. I am a superannuate of the Mississippi Conference. I have been serving as a supply for two years in Memphis Conference. The lines have indeed fallen to us in pleasant places. I have been assigned to the Lexington Circuit by Bishop Darlington. The Lexington District Conference met May 10. The reports revealed the fact that the Lexington circuit is leading the district in percentage paid on benevolences May 10. We reported 66% paid on these claims, 40% of salary.

We are to begin soon to remodel and repair the parsonage at a cost of between \$800.00 and \$1,000.00, thereby making it modern and convenient. You are giving us a good paper.

I take this opportunity of saying hello and God bless you to my brethren of the Mississippi Conference. Please say to them that should any of them go to Lake Junaluska this summer, or any where that they can come via Lexington, Tenn., please stop and see me, I will be delighted to see them. A. A. SIMMS.

### GREENVILLE DISTRICT CONFERENCE

The recent session of the Greenville District Conference was delightfully entertained in the progressive little city of Leland, with Rev. R. G. Moore as pastor-host. The conference was called to order promptly at nine o'clock, May 7, with Rev. J. R. Countiss, presiding elder, in the chair. Rev. W. P. Bailey was elected secretary and he handled the business with accuracy and dispatch.

All of the pastors were present except Rev. W. C. Galceran, Jr., who has been confined by illness since April 1, but who is now reported as making good progress toward recovery. The attendance of laymen was good, especially on the second day when they had charge of an excellent program under the direction of Mr. S. V. Wall who had secured Mr. J. G. Houston, lay leader of the North Mississippi Conference, for the principal address. After fourteen years of efficient service. Mr. Wall retired as district lay leader and Mr. E. A. Tanner was elected to succeed him. W. E. Bufkin of Leland and Edmund Taylor of Greenville are his assistants.

The following delegates were elected to the North Mississippi Conference: J. H. Johnson, S. V. Wall, J. H. Sherard, Percy Bell, E. A. Tanner, Mrs. W. C. Galceran, Mrs. R. G. Moore, Mrs. Ernest Moore. Alternates: Mrs. Guy Drew, Asar Wolfe, C. N. Gerald, Mrs. J. W. York. The next conference goes to Shelby.

Reports showed general progress and a fine spirit of harmony throughout the district. With the smallest membership, this district accepts the largest quota for benevolences. Three hundred members have been received during the year, 84 on profession of faith. More than \$10,000 has been raised for debts and repairs on churches and parsonages. Sent to Memorial Mercy Home \$134; to Lewis Memorial Hospital, \$375.

REPORTER.

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## SUCCESSFUL REVIVAL CLOSES IN TUTWILER

I am handing you a clipping from our county paper: One of the most successful revivals that has been held in many years closed last night, May 15, after ten days service both morning and evening.

A large congregation was in attendance each evening, and several evenings the house was overflowed and visitors were turned away.

Rev. R. E. Simpson of England, Ark., who ably assisted the local pastor, Rev. R. T. Hollingsworth, was not only a splendid preacher and speaker, but made many friends in Tutwiler and vicinity who feel that they were not only helped by his messages but feel they have a real friend in his splendid character. We extend Rev. Mr. Simpson a hearty welcome back to Tutwiler.

In addition to the nine who joined the church many other signs of a spiritual awakening were seen. But the question naturally arises "What are we going to do about it." Ans.: "We are going to try to better look after the interest of the Kingdom of God." Our Advocate is among the items of interest.

The church work is going on well here. We love our people and I am bold enough to say, "I believe many of them love us." We have never been happier in the work of the church.

R. T. HOLLINGSWORTH.

## HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference met in Sumrall, Miss., May 9-10. The presiding elder, Rev. V. G. Clifford, arranged a program for the conference which aided greatly in having the business move smoothly and systematically from the beginning to the end. The writer was elected secretary and E. A. Kelly was elected assistant secretary.

Among the visitors attending the conference were: C. H. Strait, H. A. Gatlin, W. W. Graves, Ray Walker, J. O. Ware, D. E. Vickers, I. H. Sells, Dr. G. F. Winfield, P. M. Caraway, W. H. Saunders, J. L. Neil, A. M. Broadfoot, J. T. McVey, Dr. J. M. Sullivan, Mrs. D. E. Vickers, Mrs. V. G. Clifford, and Mrs. W. H. Saunders.

Two splendid young men were granted license to preach, Eucl Sample, who is attending Millsaps College, and Edward Jordan, who is attending the Junior College at Ellisville. The conference also recommended Ralph Nall to the Annual Conference for admission on trial.

The following were elected principal delegates to the Annual Conference: W. F. Barksdale, H. V. Waits, A. F. Holcombe, F. M. Tatum, D. W. Heidelberg, P. C. Alexander, J. B. Bridges, W. H. L. Carruth, B. M. Stevens, H. C. Carter, A. C. Lynd, J. F. Ruffin, R. C. Pou, W. T. Aycot. Alternate lay delegates elected were: Mrs. E. J. Barksdale, Mrs. W. M. Williams, Mrs. V. G. Clifford, Mrs. S. E. Shannon.

The sermon for the morning session, first day was brought by the writer; for the evening by T. O. Prewitt, and for the morning session of the second day, by J. F. Campbell.

The conference set up a plan for increasing the circulation of the New Orleans Christian Advocate in the district. The plan calls for a series of meetings to be held through the district for the purpose of creating interest in this periodical, and also for a definite check-up on every charge for new and renewed subscriptions. It was the belief of the conference that this district would reach its quota at a very early date.

The pastor-host, Rev. L. M. Reeves, had everything in readiness for the conference and the people of his church and of Sumrall taught us how to entertain such a body.

Richton issued an invitation for the district conference of 1936 and the conference accepted this invitation.

CLYDE H. GUNN, Sect'y.

## MONROE DISTRICT CONFERENCE

Reported by Jack H. Midyett, Sect'y.

The Monroe District Conference met in the Oak Ridge Methodist Church, Oak Ridge, La., on May 15-16, 1935. Rev. J. M. Alford, the pastor-host, and the good people of Oak Ridge very graciously entertained the conference.

**FOR RENT**—Cottages, Apartments. Address Miss Lessie Rowan, 195 Campground, Biloxi, Miss.

Rev. H. L. Johns, our presiding elder, called the conference to order promptly at 2:30 o'clock on Wednesday afternoon, thus beginning a great conference which emphasized church work and religious inspiration.

The reports of the pastors, as a whole, were very favorable. These reports revealed that \$2,960.00 had been paid on the benevolences, this amount being almost half of the amount assumed by the district. The Easter offering for the Orphanage amounted to \$2,285.67. The gifts to the Memorial Mercy Home totaled \$327.32. The amount raised on Church School Day was \$164.29. It was further brought out that constructive work, touching the whole work of the church, was being done all over the district. A spirit of optimism and consecration prevailed.

On Wednesday night a great district young people's rally was held in the high school auditorium as a special feature of the conference. Lydel Sims, Louisiana Conference young people's president, was present and gave an address. Dr. Wm. H. Wallace, Jr., of New Orleans, gave an address and showed motion pictures of the Highroad, 1934 assembly, and of the church at Columbia.

On Thursday morning the conference sermon was preached by Bishop Hoyt M. Dobbs. Bishop Dobbs preached on the text: "Let this mind be in you which was also in Christ Jesus."


The following connectional men and women were present: Dr. R. W. Vaughan, Dr. A. W. Turner, Dr. W. L. Duren, President Pierce Cline, and Mrs. Geo. Sexton, Jr.

The following were elected delegates to the next session of the Louisiana Annual Conference: Mr. S. M. McReynolds, Hon. W. B. Clarke, Mrs. D. C. Metcalf, Rev. T. W. Stodghill, Mr. V. M. Mauser, Mrs. Dan Kelly, Mr. Geo. Thompson, Mr. C. G. Rolfe, and Mr. O. J. Olsen. Alternates elected are: Mr. Jack Tyler, Mr. C. M. Noble, Mrs. J. T. Harris, Mrs. H. L. Johns, and Mr. W. H. Maben.

Hon. W. B. Clarke was elected district lay leader; and Mr. S. E. Poole and Mr. A. W. Warlick were elected associate lay leaders.

A campaign was inaugurated for the purpose of securing the district's quota of subscriptions to the New Orleans Christian Advocate by July 1.

Mangham was selected as the seat of the next session of the district conference.



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## The Methodist Home

### MEDITATION

By Rev. B. H. Hunt

Psalm 84:5-6: Blessed is the man whose strength is in Thee; in whose heart are the ways of them; who passing through the valley of Baca maketh it a well.

There is a blessed life. That is what the world is seeking. But what strange ideas of how to attain it. Some seek it by worldly indulgences. "Pleasures are like poppies spread. You seize the flower, its bloom is shed." Multitudes believe that accumulation of this world's goods can bring happiness, but how many cares they bring and how easily they are swept away. I visited recently the scene of a tornado where the cherished possessions were swept away without warning. The economic catastrophe of the past years has multiplied illustrations of the folly of seeking happiness in earthly things. The psalmist treats of happiness as something altogether independent of material things.

1. Blessed is the man whose strength is in God.

Some men are strong in business and are like helpless babes in the woods when it comes to finding God. Some women spend all the time in club work or housekeeping and "neglect the better part." Some young people consume all their energies in a whirl of social activities, yet realize the utter shallowness of their lives.

Strength in God brings the blessed life. It is folly to blind our eyes to this fact. What a shame that God is given merely the left-overs by many people.

2. "In whose heart are the ways of them."

The psalmist pictures a pilgrim who revels in the attractiveness of the temple worship. God's ways are in his heart. That is why he would prefer to be a doorkeeper in the house of God than to dwell in the tents of wickedness. That is why he is making his journey to Jerusalem.

Abiding peace can come only to those who carry God's ways in the heart. There is an experience of deep security, an inner calm, a serenity of mind that faith

brings. This peace the world cannot give. It comes from above.

God's presence transfigures the life. Here is the blessed life

3. "Who passing through the valley of Baca maketh it a well." The pilgrim could quicken his pace and soon pass out of this valley of dry bones. The torrid rays of the sun beat down fiercely upon him. The scorching sands blister the feet. There is no shade in the barren desert. Only little balsam shrubs can grow. But the pilgrim knows others will make this same journey. Aged people need the refreshment of the well. The tender feet of children will be even more fatigued and need a resting place. Women weary will find strength if he provides a watering spot. So he stops to dig this well in this desolate place.

Blessed is the man who serves.

### PRAYER

We thank Thee that there is a blessed life. We thank Thee that Thou hast revealed what it is.

Help us to find our strength in God. Help us to carry God's ways in our hearts. Help us to know the joy of service.

May we dig wells where others may refresh their souls on this earthly pilgrimage.

May we set our affections on things above. We ask for Christ's sake. Amen.

### COLUMBIA, LOUISIANA

Dear Dr. Duren: I just recently mailed you a list of new and renewal subscriptions. You may look for an additional list by the end of this month for the special subscription drive period. I am enclosing an account of our recently closed revival and of the splendid general condition of our church here at Columbia.

Easter Sunday marked the close of a series of services conducted by the pastor which resulted in thirty-five additions to the Church and more than fifty reconsecrations. The church had conducted a religious survey of the community and was in touch with "the Methodist responsibility." In addition the Church school teachers had carried on a program of personal evangelism through the Church school for a period of five weeks prior to the opening of the meeting. The pastor met with the children of the Sunday school (those eligible for church membership), each afternoon of

the week preceding Palm Sunday. On that day twenty-five united with the church.

Following this service Brother Morris preached each night of Holy Week on the Words of Jesus on the Cross. On Wednesday night of that week a pageant, "The Challenge of the Cross," was presented. Three well attended services, sunrise, morning and evening, were held on Easter Sunday. Ten additional adults united with the church, making a total of forty-nine additions to the church this conference year, thirty-seven of that number on profession of faith.

The Sunday school attendance has increased in the past five months from below one hundred to 140 on Palm Sunday. Attendance on Sunday services has materially increased. The mid-week service of this past week numbered 91 by actual count.

The finances of the church are in excellent shape. The Easter offering for the orphanage was \$205.00; Memorial Mercy Home, \$46.00; Church School Day offering, \$21.74. Over \$400.00 has been raised on a proposed new educational building. The entire amount of the benevolences is expected in cash by the meeting of the Monroe District Conference.

And so on and on, but outside of these things we are doing very well and up to now we wouldn't kick much if the bishop sent us the same preacher for another year.

Sincerely,  
W. H. WAGGONER,  
Lay Leader.

### For TIRED EYES



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## In Memoriam

### RESOLUTIONS

Passed by the Woman's Missionary Society of Brandon, Miss., M. E. Church, South

Whereas, on April 21, 1935, it pleased the Heavenly Father to call the spirit of Mrs. Jennie Sims to "an house not made with hands, eternal in the heavens," and

Whereas, she was a faithful member of the Church and Missionary Society, and a loyal friend; therefore be it resolved by the Missionary Society,

First, that we thank God for her long and useful life and her noble example of gentle kindness, patience and Christian living.

Second, that we extend to her sorrowing nieces and nephews our sincere and heartfelt sympathy, commending them to the God who loved and served, that He may comfort their hearts and direct their lives.

Third, that a copy of these resolutions be sent to her loved ones, a copy to the New Orleans Christian Advocate, and a copy spread on the minutes of the Woman's Missionary Society.

MRS. S. L. McLAURIN.

MRS. J. C. MURRAY,

Committee.

### GEORGE STEPHENSON WEEMS

Brother George Stephenson Weems was born at DeSoto, in Clark County, on June 18, 1859. He passed away on May 2, 1935. His membership in our church here in Shubuta is entered as of 1879. This is about the year in which he settled here and began his first business venture. For forty years at least he had taught a class in our Sunday school. He was known for his wonderful Christian spirit and philanthropies. Everything he did in this line was unostentatious, but there are many he has helped along the way, both materially and spiritually. We shall miss him, but his influence for good will never be forgotten by any of us who have known him.

For forty-two years he and his good wife, whom we laid to rest just ninety days before his death, lived a happy, exemplary life, and maintained a home of the most wonderful kind. The reunion of these two devoted lovers in heaven

has certainly been a happy one.

His spirit has returned to his Maker whom he knew and loved so well.

### MRS. CORA PIGFORD HARMON

Mrs. Cora Pigford Harmon was born at Whynot, Miss., May 21, 1866, and went home to God on March 14, 1935, from a hospital in Meridian, where she had been taken some several days before. Her body was laid to rest in the community cemetery at Vimville Friday morning, March 15, after appropriate funeral services had been held in the Vimville church, conducted by her pastor, Rev. A. J. Beasley, assisted by Rev. R. L. Walton, and Rev. Mr. Sumrall, Baptist pastor.

Mrs. Harmon was born and reared in a Christian home and normally became a member of the Methodist Church at a very early age. At the age of sixteen she became the bride of Dr. Stephen S. Harmon, who preceded her in death several years. The marriage license shows that the two were joined together by Rev. G. Hawkins. Both husband and wife had already given themselves to Christ, and of course the union of these two brought a fellowship which left a lasting influence upon all who knew them. The first paper of any kind which they subscribed to after their marriage was the New Orleans Christian Advocate, which Mrs. Harmon read without interruption up until her death—over fifty years. She leaves to mourn the separation, two sons, Claude Harmon, of Meridian, and Milton Harmon, of Memphis, Tenn., and one daughter, Mrs. Annie Mae Dearman, of Chunky, Miss., with whom and where she had made her home for several years.

The writer of this sketch is unable to give the proper emphasis to her sterling Christian character. She was known over Lauderdale County by countless friends and everywhere these friends witnessed of her good life and what Mrs. Harmon had meant to them. It was the privilege of the writer to know her only a few months but in this short time his life was enriched beyond measure. Her home was situated perhaps on the highest spot in the community around Chunky and her radiant faith and active trust in the living Christ, her loyalty to her church, her unfading love for her God and her fellow man, and the experience of vital Christianity, bringing victory and power in her personal life which she shared with others, made her life a light set

on a hill where many in the community went and came away blessed.

R. L. WALTON, P. C.

Chunky, Miss.

### THE LAKE CHARLES DISTRICT CONFERENCE

The Lake Charles District Conference found the pastor and people in Crowley most attentive and hospitable hosts. Rev. and Mrs. G. W. Dameron and the Crowley Church are a good combination.

The conference began May 9, at 10 a. m., and adjourned May 10, at 3:30 p.m. The presiding elder, Dr. B. F. Rogers, planned an interesting and instructive program, in addition to the business of the conference. Among the visitors were Dr. K. W. Dodson of the Baton Rouge District, Dr. Briscoe Carter of the Alexandria District, Dr. Louis Hoffpauir of the Ruston District, Dr. R. W. Vaughan, Dr. J. G. Snelling, Dr. A. K. McLellan, "Uncle Van" Carter, and others.

The conference was divided into three discussion groups on Christian Education, adult workers with Rev. G. W. Dameron, young people workers with Mrs. G. W. Pomeroy, and the children's workers with Mrs. J. W. Wynn. This feature was particularly helpful.

The conference sermon was preached by Rev. S. A. Seegers of Rayne.

The lay delegates to Annual Conference were as follows: J. E. Ney, Mrs. J. N. McDonald, E. L. Savoie, S. H. Porter, H. H. Haynes, A. M. Mayo, Mrs. F. C. Collins, Mrs. J. J. Davidson, and V. L. Caldwell.

Rev. J. B. Williams, former presiding elder of the Lake Charles District, touched the hearts and minds of all present with a message on "The Minister and His Message."

The reports of the pastors were encouraging, and they showed active interest in the work of the Church by both pastors and laymen.

The district finds its presiding elder a capable, sympathetic, and energetic leader, who is concerned for all the interests of the Kingdom of God.

HENRY A. RICKEY, Sect'y.

The Matsuyama district of Japan embraces two and a half ken (provinces). One is on the Island of Shikoku and one and a half in Kiushiu. Practically the entire responsibility for the evangelization of the major portion of this territory belongs to the Southern Methodist Church.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



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Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hilsco Chem. Wks. Patchogue, N. Y.

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

The following report is for subscriptions received from May 1, 1935 through

May 28, 1935:

Rev. A. C. Lawton, Cedar Grove, Shreveport.	28
Rev. W. N. Dodds, Hernando, Miss.	22
Mr. W. H. Waggoner, Columbia, La.	18
Rev. B. M. Hunt, Capitol St., Jackson	15
Rev. R. T. Hollingsworth, Tutwiler, Miss.	15
Rev. G. A. Broadus, Rose Hill, Miss.	14
Rev. J. R. Murff, Kilmichael, Miss.	13
Rev. C. A. Schultz, Hattiesburg, Miss.	11
Mr. J. W. Hamner, 1st Church, Water Valley	9
Mrs. H. B. McEachern, Haynesville, La.	6½
Mrs. Walter Rogers, New Albany, Miss.	5
Rev. David Tarver, Morgan City, La.	4½
Rev. H. P. Lewis, Charleston, Miss.	4
Rev. G. G. Yeager, DeKalb, Miss.	3
Mr. T. W. Stodghill, Winnsboro, La.	3
Rev. T. R. Holt, DeSoto, Miss.	3
Rev. Roy Wolfe, Saucier, Miss.	2
Rev. M. M. Black, Vicksburg, Miss.	2

Rev. W. B. Baker, Durant, Miss.	1
Rev. Geo. Fox, Bonita, La.	1
Rev. J. F. Campbell, Laurel, Miss.	1
Rev. J. T. Leggett, Hattiesburg, Miss.	1
Rev. H. M. Johnson, Bogalusa, La.	1
Rev. W. O. Hunt, Shannon, Miss.	1
Rev. C. W. Crisler, Brookhaven, Miss.	1
Mr. V. E. Hobgood, Hattiesburg, Miss.	1
Rev. E. G. Mohler, Merigold, Miss.	1
Rev. J. L. Sells, Mt Olive, Miss.	1
Rev. G. P. McKeown, Woodville, Miss.	1
Rev. W. M. Langley, Ackerman, Miss.	1
Rev. F. J. Jones, Satartia, Miss.	1
Rev. D. B. Raulins, Carrollton Ave., N. O.	1
Rev. B. L. Sutherland, Jackson, Miss.	1
Rev. E. V. Duplantis, Jeanerette La.	1
Rev. W. M. Hester, Longview, Miss.	1
Rev. W. H. Lane, Meridian, Miss.	1

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter		261	...
Baton Rouge, Rev. K. W. Dodson		325	...
Lake Charles, Rev. B. F. Rogers		244	1
Monroe, Rev. H. L. Johns		249	22
New Orleans, Rev. W. L. Duren		266	6½
Ruston, Rev. L. Hoffpaul		353	6½
Shreveport, Rev. Geo. Sexton		395	28
Conference Total		2092	64

Mississippi Conference		Quota	Subscriptions
Brookhaven, Rev. C. W. Crisler		424	1
Hattiesburg, Rev. V. G. Clifford		380	15
Jackson, Rev. B. L. Sutherland		580	18
Meridian, Rev. J. A. Smith		457	21
Seashore, Rev. L. J. Power		382	2
Vicksburg, Rev. H. G. Hawkins		315	4
Conference Total		2538	59

North Mississippi Conference		Quota	Subscriptions
Aberdeen, Rev. W. P. Buhrman		544	10
Columbus, Rev. V. C. Curtis		455	3
Corinth, Rev. J. D. Wroten		517	5
Greenville, Rev. J. R. Countiss		211	1
Greenwood, Rev. A. T. McIlwain		325	28
Saris-Grenada, Rev. W. L. Storment		332	26
Conference Total		2384	73
Total three Conferences		7014	196

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Monroe Dist.—Thrd Round

Oak Ridge, at Girard, June 2, a.m.; Q. C., 2 p.m.  
 Delhi, at Crowville, June 9, a.m.; Q. C., 2 p.m.  
 Mangham, at Little Creek, June 16, a.m.; Q. C., 2 p.m.  
 First Church, Monroe, June 16, preaching, p.m.; Q. C., July 15.  
 Tallulah, June 30, a.m.; Q. C., 2 p.m.  
 Lake Providence, June 30, p.m.; Q. C., following preaching.  
 Mer Rouge, at Bonne Idee, July 7, a.m.; Q. C., 2 p.m.  
 Bastrop, July 7, p.m.; Q. C., after preaching.

## Lady Felt Stronger

## and Not So Restless

## After She Took Cardui

"Before I took Cardui," writes Mrs. G. W. Akin, of Somerset, Ky., "I would be weak and nervous and could not rest at night. My back would ache so much. As soon as I began taking Cardui, I would rest better and feel so much stronger, and my back would stop hurting. I highly recommend Cardui to other ladies." ... Thousands of women testify that Cardui relieved their pains at menstruation time, and that by continued use of it for a reasonable length of time, their strength has been renewed and general health improved. Of course, if Cardui does not benefit YOU, consult a physician. Sold at drug stores.

Columbia, July 14, a.m.; preaching at Hebert, 2:30 p.m.; Q. C., after preaching at Hebert.  
 Sterlington and Marion, at Bird's Chapel, July 21, a.m.; Q. C., 2 p.m.  
 West Monroe, July 21, p.m.; Q. C., after preaching.  
 Pioneer, at Floyd, July 28, a.m.; Q. C., 2 p.m.  
 Rayville, July 28, p.m.; Q. C., after preaching.  
 Waterproof, at Wesley Chapel, Aug. 4, a.m.; Q. C., 2 p.m.  
 Wisner, Aug. 4, p.m.; Q. C., after preaching.  
 Gilbert, at Boeuf Prairie, Aug. 11, a.m.; Q. C., 2 p.m.  
 Winnsboro, Aug. 11, p.m.; Q. C., after preaching.  
 Oak Grove, at Locust Grove, Aug. 18, a.m.; Q. C., 2 p.m.  
 Gordon Avenue, Aug. 18, p.m.; Q. C., after preaching.  
 Bonita, at Jones, Sept. 8, p.m.; Q. C., after preaching.

As many pastors as find it possible are requested to be ready to elect their church school officary at the third quarterly conference.

H. L. JOHNS, P. E.

## New Orleans Dist.—Thrd Round

Felicity-Chalmette, May 26, a.m.  
 McDonoghville, May 26, p.m.  
 St. Mark's, June 2, a.m.  
 Epworth, June 2, p.m.  
 Algiers, June 9, a.m.  
 Second Church, June 9, p.m.  
 Carrollton Avenue, June 16, a.m.  
 Bogalusa, June 23, a.m.  
 Pearl River, at Sun, June 23, p.m.  
 Donaldsonville, at Labadieville, June 30, a.m.  
 Louisiana-Gentilly, at Gentilly, July 7, a.m.  
 Rayne Memorial, July 11, a.m.  
 First Church, July 21, a.m.  
 Covington, at Waldheim, July 28, a.m.  
 Parker Memorial, July 28, p.m.  
 Slidell, Aug. 4, a.m.  
 Morgan City, at Patterson, Aug. 11, a.m.  
 Franklin, Aug. 11, 11 a.m.  
 Houma, at Golden Meadows, Aug. 18, a.m.  
 W. L. DUREN, P. E.

## MISSISSIPPI CONFERENCE

## Vicksburg Dist.—Third Round

## (In Part)

Mayersville, at Fittler, June 2, 10:30 a.m.  
 Gibson Memorial, June 2, 7:30 p.m.; June 5, 7:30 p.m.

Roxie, at Greendale, June 9.  
 Nebo, at Oak Grove, June 16, 11 a.m. and 1:30 p.m.  
 Fayette, June 16, 4:30 p.m. and 7:30 p.m.  
 Gloster, at Union, June 23.  
 Lorman, at Mizpah, June 30, 11 a.m. and 1:30 p.m.  
 Centerville, at Liberty, July 7, 11 a.m. and 1:30 p.m.  
 Woodville, July 7, 4:30 p.m.  
 Edwards, at Reeves, July 14, 11 a.m. and 1:30 p.m.

HENRY G. HAWKINS, P. E.

## NORTH MISSISSIPPI CONFERENCE

## Corinth Dist.—Thrd Round

## (In Part)

Booneville Circuit, at Oak Grove, May 16, 11 a.m. and 1:30 p.m.  
 Rienzi Circuit, at Bethel, May 17, 11 a.m. and 1:30 p.m.  
 Good Will Mission, at Paul's Chapel, May 18, 11 a.m. and 1:30 p.m.  
 New Albany Station, May 19, 11 a.m., preaching; Q. C., May 26, 7:30 p.m.  
 Marietta Circuit, at Gilmore's Chapel, May 23, 11 a.m. and 1:30 p.m.  
 Chalybeate Circuit, at Camp Ground, May 25, 11 a.m. and 1:30 p.m.  
 Ripley Station, May 26, 11 a.m., preaching; Q. C., June 6, 8:30 a.m.  
 Kossuth Circuit, at Pleasant Hill, May 28, 11 a.m. and 1:30 p.m.  
 Booneville Station, June 2, 11 a.m. and 2 p.m.  
 Finding that each charge wants its quarterly conference, and feeling also that each charge needs its conference, we are glad to give you charge conferences rather than group conferences. We are glad to continue to hold the eleven o'clock preaching services since the response on your part has been so beautiful.

J. D. WROTEN, P. E.

# WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to



Mrs. Batchelder

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through

your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier:

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Get a bottle from your druggist NOW. Results will please you.

Try Lydia E. Pinkham's VEGETABLE COMPOUND



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 23.

NEW ORLEANS, LA., THURSDAY, JUNE 6, 1935.

Whole No. 4134.

## CENTENARY COLLEGE, SHREVEPORT, LA.



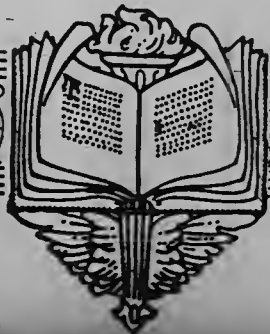
Centenary College, the oldest college west of the Mississippi River and the oldest belonging to the Methodist Episcopal Church, South, was founded at Jackson, Louisiana, in 1825, but was moved to its present home, Shreveport, in 1906.

Centenary's history has been colorful and romantic. The early days of the War between the States found practically all of the student body in the Confederate Army, and nearly every member of the senior class was killed in battle.

Centenary ranks high among the colleges of the United States, both in the classroom and in the larger field of student activities. A view of the Administration building is shown in the photograph above.

Shreveport is served by Southern Pacific Lines.

—Menu Card, Southern Pacific Railway.





# Wallet of the Week



BISHOP FRANCIS ASBURY'S hymn book was recently discovered in the library of De Pauw University, at Greencastle, Ind., according to the New York edition of the Christian Advocate. As a matter of denominational interest, this is one of the most important Methodist finds of recent years; and it is made all the more interesting by the fact that notations on the flyleaf indicate that it was presented to Asbury by Mr. Wesley before the great American leader left England for the field of labor upon which he was destined to achieve immortality.

\* \* \*

THE FAMOUS POTSDAM PALACE which once afforded hospitality for the court of the mighty ex-Kaiser, Wilhelm of Germany, is said to include in its spacious appointment, six hundred rooms; but, impossible as it may seem, there are only two bath rooms. No suggestion is made as to supplemental facilities along that line; and it would appear that the magnificent court of the Teutons might be entitled to the epithet: "The great unwashed," with special emphasis upon the unwashed.

\* \* \*

ARTHUR KOEHLER, the wood expert who was an important witness at the Lindberg kidnaping trial, in New Jersey, began his study of woods in his father's carpentry shop more than twenty years ago. He has become so expert in wood textures that he is said to be able to determine the kind of wood and where it grew, of any specimen submitted to him for microscopical examination. That which began as a mere hobby has developed into a life work, and the modest carpentry shop has become a scientific laboratory, where each year he analyzes 4,000 specimens of woods of every kind.

\* \* \*

THE POWER OF HEREDITY was the subject of an interesting article in *The Listener* recently. Among other things, it claims that every horse that has won the English Derby in the last fifty years has been descended from one of three Arab horses brought to England over two hundred years ago. The point made in the study is that pedigree counts in the making of men the same as in horses, though the facts are much more complicated in men than in horses. Perhaps they will some day find the Arab who bred the three famous chargers and Jonathan Edwards may have a competitor of international fame.

TURKEY, THE HOME OF THE UNSPEAKABLE TURK, has served notice on the States constituting the Balkan pact that, at the forthcoming conference in Rome, she intends to demand the right to re-fortify the Dardanelles. The notice is accompanied by the polite and diplomatic assurance that it is "purely a measure of international peace and not designed for offensive purposes." But such honeyed words will hardly deceive any intelligent person—certainly no one who had acquaintance with the desperate struggle for the reduction of those fortifications during the World War. But Turkey is only keeping step with the militarists of the world.

\* \* \*

A MONUMENT TO JOHN BROWN, of Harper's Ferry fame, was recently erected at Lake Placid, New York. John Brown seized Harper's Ferry in Virginia as a preliminary measure for freeing the slaves, and he lost his life as an insurrectionist against the government. But the years have softened his deed of rebellion, and they have revealed the sacrificial spirit of the man who went to his death as a martyr to the cause of freedom. The same adjustment of estimates is already happening in the case of the small group of "wilful men" whom Woodrow Wilson proposed to leave to "strut their little uneasy day and be forgotten." Time is an important factor in fame, and many times over it has brought about a complete reversal of public estimates of men and measures.

\* \* \*

DEVEREAUX JARRATT, though a clergyman of the Church of England, was intimately associated with the rise of Methodism in America and is esteemed to have been one of the saintliest men of that day. But every step in his career represented personal conquest. He was the son of a carpenter, his mother died when he was 13 years of age, he then became the charge of a cock-fighting farmer brother, and he grew up without even the semblance of a religious background. He launched out as a school-teacher, then secured orders in the Church of England. He was blind in his right eye for thirty years, his face was pock-marked, he suffered much from kidney stones, and for seven or eight years he had a tumor on the left side of his face which finally caused his death. He was bitterly persecuted by the clergy and was mistreated by the Methodists; but his name is today affectionately inscribed upon the pages of Episcopal and Methodist histories as a great and constructive spiritual leader.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JUNE 6, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### STUDENT SUBSIDIES

The granting of subsidies to college students has grown to be one of the most vexatious problems of college administration; and it has introduced into home and student life a most unwholesome attitude toward our whole educational program. In a recent issue of a popular magazine is an article which arraigns the practice as being an educational "auction." It is pointed out that the practice which began as a bid for athletes, or to provide a leadership for some new or neglected field, has been adopted into every department of education and is now a policy ridden for every purpose from that of building a football team to swelling enrollment in order to prevent retrenchment in public appropriations. This wide-spread net has been generally accepted by the public, and prospective beneficiaries have not been slow to assess the possibilities for themselves. The sagacious parent or student no longer inquires seriously and earnestly concerning the standing and the standards of the school; but his first interest is as to what monetary considerations are offered. We have heard of instances where the competition has been so keen as to almost relieve the home of all responsibility, except that of furnishing a boy or girl. The practice has become so prevalent that, even in theological education, no school feels assured of its constituency. As a matter of fact, there is no longer any such thing as a fixed constituency for any school—public, private, denominational, professional, technical, or what not. What theological agreements have failed to do toward the removal of religious and doctrinal differences, is being largely achieved by the subtle and the morally-indifferent power of money used in bargain priced education. In some instances congregations are being made the pawns in this policy of student subsidies. As we see it, the tendency is to relieve the home of a sacred duty and privilege; and to create an indifference in the student as to the substantial values in his training for life. We believe, too, that education with a commercial stamp is little better than a dole dispensed by the ERA.

### THE NRA

At the moment of our going to press last week, the newsboys were crying the papers which announced the decision of the Supreme Court of the United States regarding the constitutionality of the NRA. It seems to be the opinion that the decision has swept that legislation out of existence. We are not of those who are disposed to exult at the evil days upon which that daring social and industrial venture has fallen; neither are we among the blind worshipers of it as a political creation. We frankly admit that we are not able to offer either illuminating suggestion or constructive criticism; and we believe that we are not much different from those who have undertaken to appraise the situation. In most cases coming under our observation, the wish seems to be father to the thought, no matter which direction the discussion takes. The opposers of the administration say boldly that there is nothing left to salvage, and their assurance has a tone of ecstasy and exulting. The partisans of the new order of business and industry seem to be in the mood of the Negro minister at the funeral who said, "We hopes he's gone where we thinks he aint;" and there is an undertone of deep disappointment. As we see it, it is neither the time nor the place for giving vent to either personal or political attitudes. It is the purpose of the Advocate to do its part toward conserving the achievements of the NRA. We do not believe in many things connected with the NRA, but neither do we think that it would be wise to undertake to retrace our steps at this juncture. The smashing of political prestige is a thing too selfish to be thought of, and any new experiment designed to take the place of that which has fallen would be doomed to failure. We believe that it is a time when every political and industrial interest of the country should join hands to promote the welfare and the prosperity of the country as a whole. We pledge ourselves to promote in every way possible the social and economic recovery by every means consistent with the moral and spiritual life of the people.

## THE SEARCH FOR VALUES

The caption of this editorial was the subject of the commencement address which ex-Governor Pat M. Neff of Texas brought to the students of Centenary College last week. There was no artificiality about the style of the speaker and he exhibited the drawl of the typical Southerner. His address abounded in homely figures, graphic and picturesque metaphors, with little of the melodious tones and the bewitching art of the orator. The delivery was sincere and sometimes emphatic, and in the higher ranges one could detect the impairment of his voice by much public speaking. Nevertheless the address was a veritable mine of wisdom and sound instruction. The five particulars under which the search for values was discussed were: The ability to think; The capacity for friendship; The appreciation of the beautiful; The capacity for happiness; and Character—a name for great living. The address reached an effective climax with the lines of Edwin Markham:

"We are blind until we see  
That in the humble human plan,  
Nothing is worth the making  
That does not make the man.

Why build the cities glorious,  
If man unbuilt goes?  
In vain we build the world,  
Unless the builder grows."

## THE MILES COVERDALE BIBLE

The four hundredth anniversary of the publication of the Miles Coverdale translation of the Bible will be celebrated on October 4, of this year. This was the first English translation of the complete text of the Bible, and it was issued by an unknown press, probably in Switzerland. Its circulation has surpassed that of any other book in the world, and its profound influence upon the life and character of the English-speaking world is universally acknowledged. Its teachings have been accepted by multiplied millions as their standard of personal living, and its ideals have been stamped upon government and public institutions wherever the English language is spoken. The purpose of the celebration is to re-emphasize its spiritual treasure, to encourage a revival of interest in its study, and to secure a place for it in every American home. We think it eminently fitting that this monumental service of Miles Coverdale should be commemorated. The committee in charge of the celebration in the United States is made up mainly of great educators, religious leaders, and business executives. The pro-

gram contemplates the holding of at least one general meeting of nation-wide importance, and services for all churches with the theme "Four Centuries of the English Bible."

## Contributed Editorial

### THE CLUB WOMAN AND RELIGION

By Mrs. B. M. Howorth

Have you ever stopped to think when you hear reports of the activities of Women's Clubs that these activities are largely in service of the Lord, our God? Through club life women are finding another way to express the idea of service to mankind. It is simply some of the teachings of the prophets and of Jesus carried over into everyday living. Think what it means in helping to bring about the Kingdom of God on earth.

There are some 2,000,000 club women in these United States banded together for definite purposes of helpfulness. They comprise "Jew and Greek and Gentile" finding a common expression of service to humanity. They do not call it religion but nevertheless it is the spirit of religion of many creeds together and in action. Of course there is much in club life that is simply pleasure, social, cultural, but there is also much that is definitely religious.

Take the departments of work. In American citizenship club women are constantly striving toward a high type of Christian citizenship, free from selfishness, graft, and political subserviency. They are teaching respect for law. In American homes they are striving besides material blessings, to bring about a high type of Christian home. In education they are studying the new type of learning through experience and creative work, of making education fit the daily living of students, but they are expecting this to be a Christian education where moral restraints hold all to a high type of social living. They are anxious to give all the advantage of good books so they help establish libraries.

In international relations they are teaching that there must be understanding and good will among nations as among men if our civilization is to endure, there must be co-operation instead of ruinous competition. They are standing for continuous peace in the world brought about by mutual good will and arbitration of difficulties. They want to outlaw war. They are trying to get laws passed that will give children their rights and better the living conditions of the masses of the people. I might go on and on but this shows the spirit of religion in club-life.





# The Forum



## BEG PARDON!

New England has been humiliated. The name of General Robert E. Lee, highly respected in both the North and the South, has been dragged in the mire in the city of Boston. On April 10 there was presented to the Massachusetts department, Women's Relief Corps, a resolution which protested against the erection of a statue to the great Confederate general in Arlington National Cemetery, linked him with Communism, and designated him as a "traitor." A copy of this resolution, which Miss Mary Elliott, secretary of the Relief Corps, declares was passed without a dissenting vote by the six hundred delegates present at the meeting, was sent to Senator David I. Walsh. The text reads, in part, as follows:

"Whereas, Robert E. Lee fought for four years to destroy this nation; and

"Whereas, Communism and inimical forces are to-day seeking the same ends that Robert E. Lee did, namely, our national destruction; and

"Whereas, it would be against the public good to recognize thus the principle of national destruction as exemplified in the conduct of Lee, and would encourage Communism to emulate Lee; and would be unseemly for our government to honor one whom the Great Emancipator named as a traitor.

"Therefore, we, the Women's Relief Corps of the Department of Massachusetts,

"Resolve, That we are opposed to the erection of this statue to Lee in Arlington Cemetery; and we direct that copies of this resolution be sent to the committee on the library to whom the joint resolution was referred, and also to Representative Fish, and to our senators and representatives in Congress, directing that this resolution be spread upon the pages of the Congressional Record.

"(Miss) SUSAN GLOVER MACOMBER,

"Chairman Legislative Committee,

"BELLE MORTON, President 1934-35."

Accompanying the resolution was a letter from Miss Macomber in which, among other things, she said:

"Through the daily press the public has recently been informed of the fact that the deserter and traitor, Grover Cleveland Bergdoll, expects to again enjoy the benefits of this country and its freedom. The man for whom this bill asks that a statue be erected, ranks the same as Grover Cleveland Bergdoll in the

eyes of all clear-minded patriotic people who have not fallen under the spell of Southern influence."

Senator Walsh sent the resolution without comment to the Congressional Record.

That such an untempered characterization of General Lee should be made anywhere in these days and particularly in New England seems incredible. During the heat of the Civil War, when epithets were flying thick and fast on both sides, the use of slanderous language even in connection with good men was understandable though inexcusable. But to read of a group of six hundred American women seventy years after the conflict applying the word "traitor" to General Lee, with all the depths of degradation implied in that term, is in a high degree astounding. On behalf of all right-thinking citizens of this section of the country, we desire to repudiate this cruel discourtesy to one of the finest gentlemen in American history, to recognize the wrong that has been done him, and to express deep regret over the hasty and unconsidered action of the Relief Corps. We feel sure that something was "put over" on these women of the G. A. R., for whom we have always had great respect. Zion's Herald through the years has frequently differed radically with the South in its views on slavery and the place of the Negro in our American life, but we do not propose to keep silent in the face of this amazing slur upon the name of a truly great Southern gentleman.

Possibly, however, the whole incident may in the end serve a good purpose in helping to acquaint many American citizens with the true worth of the brilliant leader of the Confederate armies. It is not generally remembered that Lee was at one time offered the command of the Union Army. Within two blocks of the White House in Washington on Pennsylvania Avenue there appears on the wall of an old mansion a bronze tablet with these words:

"The Blair House, Erected 1824. 1836, Home of Montgomery Blair, Attorney for Dred Scott, Postmaster-General in the Cabinet of Abraham Lincoln. Occupied by George Bancroft, Historian. General Robert E. Lee Was Here Offered Command of the Union Army on the Field at the Instance of Abraham Lincoln."

But Lee put aside ambition and followed his conscience.

Josiah Royce of Harvard in his "Philosophy of Loyalty" sets forth General Lee as an example of

the loyal man. In his allegiance to his native state of Virginia, Lee reached his decision on the highest ethical grounds and cast in his lot with the state in its withdrawal from the Union. Of him Charles Francis Adams, Jr.—a native of Boston and a Union soldier, who was the first, we believe, to suggest that a statue of Lee be erected in Washington and that it be paid for from funds subscribed by veterans of both the blue and the gray—says:

"As to Robert E. Lee individually, I can only repeat what I have already said. If in all respects similarly circumstanced, I hope I should have been filial and unselfish enough to have done as Lee did."

General Ulysses S. Grant, who ought to be good authority upon his great opponent, in his "Memoirs," says of Lee after the surrender at Appomattox: "I knew there was no use to urge him (Lee) to do anything against his ideas of what was right."

General Robert E. Lee was an upright man—honest, loyal, true to his convictions, chivalrous. We would urge the members of the Women's Relief Corps to get acquainted with him through Douglas Southall Freeman's new life, which only recently won the Pulitzer prize as the outstanding biography of the year, and also through "Robert E. Lee, the Christian," by William J. Johnstone, published two years ago. These volumes will open the eyes of prejudiced critics to the terrible injustice that has been done to the memory of a noble soul.—Editorial, Zion's Herald.

### PASTORS' SCHOOL

#### Dr. Edwin Lewis, Platform Speaker

Dr. Edwin Lewis, a platform speaker for the Biloxi Pastors' School, July 1-6, is professor of Systematic Theology and Philosophy of Religion in Drew Theological Seminary, Madison, New Jersey.

Newbury, Berkshire, England, is his native soil. All of his ancestors were Methodists for four generations. He became a local Methodist preacher at seventeen, and early a missionary in Newfoundland for three years, beginning in 1900. His educational training was carried on in England, Canada, the United States, and Scotland before becoming a graduate student and tutor in Drew Theological Seminary. Subsequent teaching experience has been his in New York State College as instructor in English: Drew, as instructor in Greek and Theology and as associate professor of Systematic Theology, before being made full professor in 1920.

He is one of the three associate editors of the Abingdon Bible Commentary, perhaps one of the most valuable one-volume products of its kind.

### GREENWOOD

Dear Dr. Duren: We have divided our District into five Zones for the Advocate campaign, with a captain for each Zone, as follows:

I. Captain Rev. W. H. Mounger—Winona Station, Winona Circuit, Vaiden and West, Kilmichael, Poplar Creek, Duck Hill and Carrollton.

II. Captain Rev. W. J. Cunningham—Greenwood, Black Hawk, Itta Bena, Schlater, Minter City, Swiftown.

III. Captain J. J. Baird—Lexington, Tchula and Cruger, Ebenezer, Acona.

IV. Captain Rev. S. A. Brown—Ruleville, Tutwiler, Drew and Sumner.

V. Captain Rev. T. M. Bradley—Moorhead, Sunflower, Inverness, Belzoni.

The preachers, for the most part, are taking hold, and the campaign to date is encouraging. A few places have already secured their quotas. We have a fighting chance to get that \$100, and we are fighting. We shall watch with interest the reports from week to week.

With best wishes for a successful campaign throughout the three Conferences,

Yours fraternally,

A. T. McILWAIN.

Among the more familiar publications of Professor Lewis are "Jesus Christ and the Human Quest," "Great Christian Teachings," and "A Christian Manifesto." The latter, his latest publication, is counted by many competent critics as the most pointing and penetrating challenge that present Christianity has received.

Professor Lewis is not only a great religious thinker and teacher, but a most human and lovable personality. Since his early years on the Drew faculty, he has been one of the student favorites among the many distinguished members there. Few summer schools for pastors in the South will be so fortunate in its choice of platform messengers as the Biloxi Pastors' School.

J. RICHARD SPANN,  
Pastor First Methodist Church,  
Baton Rouge, Louisiana.

### NOTICE

Mississippi Conference Historical Society Mid-Year Meeting is called for July 3, 3 p. m., at Seashore Camp Ground.

H. G. HAWKINS, Pres.

The man who trusts men will make fewer mistakes than he who distrusts them.—Cavour.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

William M. Curtis as agent. Last, but not the least important act, James Osgood Andrew and John Emory were elected bishops. They were both elected on the first ballot, Bishop Andrew receiving 140 votes and Bishop Emory 135 votes, the vote determining the order of their election.

An effort was made to establish a branch of the Book Concern in Nashville, Tennessee, but it was unsuccessful. Another interesting proposal was embodied in a resolution offered by certain brethren from Philadelphia "on the subject of our preachers receiving the honorary title of Doctor of Divinity." *Mirabile dictu!* On motion the resolution was referred to a special committee of five. The Journal gives no intimation whether their report was favorable or unfavorable to the resolution; but it was warmly debated and, after several unsuccessful parliamentary moves to suppress the matter, it was finally tabled. So the liberty of the colleges was not invaded, the pride of the preachers was saved, and they were left to "pursue with eagerness the phantoms of hope."

The Church suffered sore bereavement in 1835 in the loss of its venerable and beloved senior Bishop and its faithful and promising junior Bishop. Bishop McKendree had long been in feeble health; he preached his last sermon in Nashville, Tennessee, November 22, 1834; and died March 5, 1835. He had been a bishop since 1808; and with the exception of Joshua Soule, he did more than any other man to shape and steady the Church under its new constitution. Bishop Emory, who lived on a farm near Baltimore, left home in a light carriage on the morning of December 16, 1835. No one knows what happened, but it is supposed that the horse ran away with the vehicle and threw the Bishop out. He was found later in the day in an unconscious condition, and he died that same evening without regaining consciousness. The death of Bishop McKendree meant the removing of another of the landmarks of Methodist progress; but the untimely going of Bishop Emory meant a great subtraction from the effective leadership of the Church.

On February 18, 1836, the Church suffered a great loss in the fire which destroyed the Book Concern in New York. It entailed a property loss of practically a quarter of a million dollars; but the insurance supplemented by the response of the church more than replaced the monetary disaster. The greatest loss was in the burning of documents and manuscript journals of the early preachers. Among these was the manuscript journal of Jesse Lee which was valuable source

material of early Methodist history. New machinery was soon installed and a greater Book Concern was reared upon the cinder-smitten ruins; but there could be no recovery from the loss of those recordings of pioneer preachers who had gone to their eternal rest.

When the General Conference met in Cincinnati, May 2, 1836, its attention was given in great measure to the slavery agitations which we shall discuss in the chapter devoted to that subject. There was a flood of memorials on the subject of temperance. Liberia was raised to the status of a mission Conference, and the establishment of a mission in France was considered. Beverly Waugh, Thomas A. Morris, and Wilbur Fisk were elected bishops. Dr. Fisk, who was in England as delegate to the British Conference, declined to accept the office, preferring to remain as president of Wesleyan University; but probably feeling also the pressure of failing health. He died February 22, 1838. The appeal cases brought up from the Annual Conferences were numerous, and a Judiciary Committee was raised to bring them forward in orderly form. An effort was put forth to remove the term "catholic" from the Apostles' Creed as inserted in the Discipline, but it failed to receive the sanction of the Conference.

Following this Conference, the Church at the North passed through a period of great agitation on the subject of slavery, and it made a determined stand against the disrupting tendencies growing out of the discussion. An event of significance to world-wide Methodism was the Centennial celebration of 1839. At this time ecumenical Methodism had 1,171,000 members, and they expressed their gratitude to God in gifts totaling nearly one and three-quarter millions of dollars. In another five years, ten million sons and daughters of Wesley will celebrate the second centennial of Methodist history. In April, 1838, a great conflagration seriously crippled the operations of the Methodists in Charleston, South Carolina. In addition to the property losses of the people, four Methodist churches were destroyed.

When the General Conference assembled in Baltimore, May 1, 1840, the bitterness of the struggle that had been waged in the Annual Conferences was revealed in a flood of petitions from New England, appealing for a Moderate Episcopacy, elective presiding elders, and lay representation in the General and Annual Conferences. Bishop Hedding made complaint against some of his Conferences, but the differences were adjusted and the complaints withdrawn. The petitions addressed to this Conference were made to appear as a spontaneous outburst on the part of the

rank and file of the church. A Special Committee on lay delegations, moderate episcopacy, and elective presiding elders made a report which was presented by William Winans of Mississippi. The report held that the petitions were the product of a single mind, and had the appearance of "agitation" rather than "original dissatisfaction," and were, therefore, not entitled to consideration as spontaneous expressions of the memorialists. The report concluded with a resolution to the effect that it was not best to change the Discipline or form of government on any of the matters suggested. The American Anti-Slavery Society had adopted the policy of sending petitions in order to overwhelm Congress on the subject of slavery and they were sent without effort to disguise their common origin. The petitions to the General Conference constituted the Methodist phase of the policy originated by those seeking the emancipation of the slaves.

The next four years were taken up with the slavery controversy, and the church was rapidly moving toward the calamity of 1844. Orange Scott, La Roy Sunderland, Lucius C. Matlack and others were disappointed in the failure of their efforts to capture the General Conference for the abolition cause, and they became bitter in their denunciation and revolutionary in their planning. At a convention held in Utica, New York, May 31, 1843, the dissatisfied group of the Methodist Episcopal Church coalesced with other factions in the formation of the "Wesleyan Methodist Connection of America. The body retained the doctrines of Methodism; but eliminated the episcopacy and adopted the English form of administration. The rule on slavery was so changed as to prohibit unconditionally the purchase, sale or ownership of a slave. Like the Methodist Protestant Church, it introduced lay representation into both the General and Annual Conferences; and the new Church took a very advanced position on the subject of temperance. At the Utica Convention, six thousand members were reported to have adhered, and it is probable that a very large part of them were from the Methodist Episcopal Church. At the first General Conference held eighteen months later, the total membership of the Connection was reported as fifteen thousand. On October 20, 1840, Nelson Reed, who was in his eighty-ninth year, died. He had been twenty years a superannuate, and at the time of his death he was the oldest Methodist preacher in Europe or America.

At this point, we turn back in order that we may make a connected study of some distinct interests and problems of Methodist history. First, we consider the missionary and the educational development, and the origin and progress of the church press. Then we take up the very complicated and difficult story of the slavery issue which began with the church in 1784; grew with an increasing ratio of importance through the years; and ended in the catastrophe of 1844, when

two branches of episcopal Methodism with a common history and a common ecclesiastical inheritance; but with irreconcilable social and racial ideals and interests, and a divergent ecclesiastical theory, set up rival camps the one against the other. And all this was but the prelude to a great war and to a breach of ecclesiastical and fraternal relations which one hundred years have not been sufficient to heal.

## CHAPTER VI

### MISSIONS, EDUCATION, THE PRESS

The study of certain special interests in the making of Methodism has been reserved to this point in order that they might be given connected presentation. To give their development step by step in the history of the church, would fail to convey an adequate idea of their place and contribution as factors of Methodist progress. Although these interests were perfectly coordinated in the building of our denominational life, each has a romance peculiarly its own. In this chapter, notice will be taken of the work and the institutions originating before 1844. Other work belonging to the history of the Methodist Episcopal Church, South, will be discussed in a later chapter.

As we have already said, the primary thought of the preachers composing the Christmas Conference was to provide a ministry for the Methodist societies; but they determined to undertake mission and education enterprises as well, and they immediately set themselves to the work of carrying out both of those resolves. In both undertakings, however, their spirit was much more impressive than their achievements; for the time had not come, either socially or economically, for the commanding success which those interests ultimately attained. As for the church press, the use of print as a means of furthering the movement in America was not employed for many years, and it received no recognition whatever in the plans of the organization Conference of 1784. It was not adopted until conflict and opposition had become so stubborn and determined as to make publicity a necessary factor in the offensive and defensive warfare of the militant Methodists. With this brief review of general conditions, we pass to the consideration of the factors themselves.

The first missionary object to engage the attention of the Methodists was the American Indian. Some effort on their behalf had been put forth from time to time. As early as the middle of the seventeenth century Thomas Mayhey, Jr., and John Eliot did mission work among the Indians of New England, and about one hundred years later David Brainerd made his contribution to the work; but no effective and consistent work was established for Indian evangelization until after the organization of the great denominational Mis-

(Continued Next Week)



## Mississippi and Louisiana

Rev. Floyd Lewis, of Mayersville, Miss., is now enjoying quarters recently built for him, according to the report of Rev. H. G. Hawkins, the presiding elder.

Rev. W. H. Lane, of Meridian, reports that he is in the midst of a great meeting at Wesley Church, with Dr. Joseph A. Smith, the presiding elder, doing the preaching.

Rev. J. R. Murff, of Kilmichael, Miss., is over the top and still going in his Advocate campaign. Beginning June 2, Rev. A. T. McIlwain is with him for a week of evangelistic services.

Rev. R. E. Tucker of Mashulaville charge was the preacher at the May meeting of the Columbus District Ministerial Association. The sermon was followed by a discussion of evangelism.

Rev. C. A. Schultz, Hattiesburg, reports that he has already secured twenty-five of the twenty-eight Advocate quota assigned to his charge. That is our idea of efficiency and doing a task in a business-like way.

Rev. T. R. Holt, of De Soto, Miss., reports that he is in the midst of a great revival at Crandall. Along with his revival he is carrying forward all the details of his work, including the vigorous campaign for the Advocate.

Prof. Candler Lazenby, a son of the editor of the Alabama Advocate is now a member of the faculty of Dickinson College, of Carlisle, Pennsylvania, according to the New York edition of the Christian Advocate. He is instructor in German.

We are sorry to learn of the serious illness of Mrs. R. G. Lord, who underwent an operation at the Methodist Hospital in Memphis, a few days ago. At last report, Brother Lord was able to report her condition as greatly improved, for which we are glad.

Centenary College has just closed a great year. Five hundred and forty-nine students were enrolled during the session, there were fifty graduates, and \$17,000 was paid on the indebtedness of the college in addition to caring for the current bills of the session.

Rev. W. H. Giles is in great favor at Bastrop, La. In the six months of his pastorate there, he has raised more than \$1600 on the indebtedness of the church, has received twenty members into his church, and all other interests are moving forward in a satisfactory way.

Mr. D. C. Metcalf, chairman of the Board of Stewards at West Monroe, La., suffered an attack of appendicitis, and he was operated upon in a Monroe hospital a few days ago. We hope to hear of his speedy recovery. Mrs. Metcalf is the district secretary of the Woman's Missionary Society.

Bishop Hoyt M. Dobbs is to be the commencement preacher at Randolph-Macon Woman's College. His daughter is a member of the senior class, and the services of Bishop Dobbs will have, for that reason, a touch of deep personal interest. Mrs. Dobbs is also at Lynchburg for the happy occasion.

Rev. W. L. Doss is in the second week of what promises to be a great revival at Homer. He is being assisted by Rev. W. H. Wallace of First Church, New Orleans. Brother Doss said that they were having great congregations, great preaching, and they looked forward to the culmination with great expectations.

Rev. and Mrs. William Schuhle, of Plaquemine, La., were in the city a few days ago. They were enroute to Lexington, Va., where their son, William Schuhle, Jr., is to be graduated from Washington and Lee. We learn that the young man has made a splendid record and we congratulate the happy parents.

Rev. F. J. McCoy asks that his address be changed to Route 4, Greenwell Springs Road, Baton Rouge. This is the location of the new parsonage which has been purchased for Keener Memorial Church.

A note from Mrs. Stanley Wilson, the faithful and capable editor of the Woman's Page for the Mississippi Conference, offers as an apology for the delay of her material her slight indisposition. The copy is not late, Mrs. Wilson is better, and the matter appears in this issue, as usual.

The Layman's Day at Purvis, Miss., includes an address on War by Hon. J. P. Garaway, mayor of Purvis; and an address on A Sober World, by Hon. B. G. Lowery, of Blue Mountain, Miss., says Rev. W. H. Saunders, pastor of the Methodist Church.

The editor acknowledges the invitation of Mr. Samuel Belton Galloway, grandson of Bishop Chas. B. Galloway, to be present at his graduation from Central High School, Jackson. We appreciate the remembrance, and wish that it might have been possible for us to attend, for we feel a personal interest in his future and success.

Mrs. W. L. Doss is in the Tri-State Hospital at Shreveport, where she went for treatment and an operation. At the time we called at the hospital, it was too early to give a very definite report of her condition; but we sincerely hope that she may soon be on the way to regaining her health. Their many friends remember them in prayer.

Mr. T. O. Brown, superintendent of schools in Ouichita Parish, La., and a member of First Church, Monroe, has returned to his home after an operation for an abscess, and a period of considerable anxiety spent at Touro Infirmary, New Orleans. His friends will be glad to know that he is making good progress toward regaining his health.

Dr. E. Nash Broyles was the speaker at the meeting of the Jackson Military Highway Association which met in Columbus, Miss., recently. According to the Columbus Dispatch, he paid eloquent tribute to the character and ability of the great statesman and soldier. Dr. Broyles delivered the address at the seventieth anniversary of the Confederate Memorial Association also.

Mr. B. Turner Clark, a pioneer resident of Tupelo, Miss., died suddenly on May 29. Brother Clark had passed his eighty-sixth milestone, was one of the oldest citizens of the town, a member of the Methodist Church, and his name was associated with the business and progress of Tupelo for nearly forty years. He is survived by his widow, Mrs. Laura Trice Clark, one son R. C. Clark of Tupelo, and a number of grandchildren.



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

#### CLOSING ACTIVITIES AT THE MERIDIAN WESLEY HOUSE

During the week of May 20-25, the clubs and classes of the Meridian Wesley House, Miss Annie Trawick, head resident, observed their closing with a series of parties. On Monday, the 20th, the Mother's Club had a tacky party; on Thursday and Friday the hand work of the sewing and embroidery classes was displayed; and on Saturday eighty children enjoyed the annual picnic at Highland Park. After serving five years as young people's director at the Wesley House, Miss Lucille Ingram has resigned and returned to her home in Opelika, Ala. Miss Mattie Lou Davis of Meridian, has succeeded her.

Women of Soule's Chapel, Meridian District, on May 19 organized an auxiliary with Miss Willie Tinsley as president.

A play, "The Quest," written and directed by Mrs. W. B. Carr, of Meridian, was given at the zone meeting held in DeKalb, Meridian District, on May 23.

During June auxiliaries are to observe anniversary day. A leaflet has been prepared containing valuable anniversary material. It includes the address made on anniversary day at the recent Council meeting held in St. Louis, Mo. It will help auxiliaries in their celebration of the silver anniversary. This leaflet can be secured by writing the literature headquarters, 706 Church St., Nashville, Tenn.


### NORTH MISSISSIPPI CONFERENCE

Mrs. Earnest Moore, Malvina, Miss.

Mrs. McGee of Tchula writes thus to all auxiliary presidents: "We are count-

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ing on your auxiliary to make our record 100 per cent this year. Let us tell someone in our society we love them and appreciate them by presenting them with a life membership. The money goes directly to our missionaries. So by honoring someone we are laying a gift on God's altar for use on his fields. If you have not started tithing your local money let us begin at once. I hope to hear from you soon."

If you do not belong to the Missionary Society but greatly appreciate the service of some member of that organization a life membership or a contribution toward a life membership offers you an opportunity to express that appreciation.

If you are timid about undertaking item twelve on the efficiency aim read this letter from Mrs. Raper of Paris:

"The ladies of Water Valley, First Church, Missionary Society came to Paris the afternoon of the 4th Sunday in April and gave a very interesting program. I said ladies, but some of the men came and took part too. The society here has been in retirement, but reorganization was effected at this meeting and we are hopeful of better work on our part. We are grateful to our sisters for their interest, and can see where other weak organizations might be helped by stronger ones in the same way. These good women also passed on study courses to us because many of us could not purchase the books."

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The Woman's Missionary Society of the Alexandria District met in annual session on May 7th at Natchitoches, with Mrs. L. A. Sims, District Secretary, presiding.

Rev. B. C. Taylor, pastor-host, opened the meeting with a devotional service. Mrs. W. S. Mitchell, local president, extended a welcome to the guests, to which Mrs. John Valentine, of Alexandria, responded. Mrs. R. F. Harrell gave a report of the Retreat held in DeRidder, and Mrs. H. U. Dunford gave a splendid concise report of the Annual Conference. The World Outlook was presented in a most unique way by Mrs. B. C. Taylor.

A most impressive memorial service was led by Mrs. Gallaher, and Mrs.

Schaffer, of the Shreveport Gleamers, gave the noonday devotional. After a delicious luncheon and social hour the afternoon service opened with Mrs. R. W. Winstead leading the worship period.

Mrs. J. M. Eicher gave a most helpful and instructive talk on the "Co-operative Plan of the Children's Work," and Mrs. O. E. Woodard, in costume, told of the life of the French people near the Houma Mission.

Rev. Milton, of Trout, who had taught in the MacDonell School for a number of years, gave a most interesting talk and told of some of his personal experiences with the pupils there.

Messages concerning the work of the W. M. S. were brought by Mrs. George Sexton, Jr., Mrs. W. H. Martin, Mrs. H. J. Power and Mrs. O. E. Woodard.

Mrs. L. A. Sims gave a short report of the work of the district and commended the auxiliaries on the high quality of the work accomplished.

Mr. Lydel Sims, Conference President of Young People's Work, and son of the district secretary, spoke on "Summer Assemblies for Young People," and the meeting was closed by a group of young people singing "Are Ye Able. Said the Master."

• • •

Deaconess Nettie Stroup, who has served as Head Resident of St. Mark's Community Center for the past seven years, will enjoy a furlough year and will avail herself of the opportunity of study at Scarritt College during that period of time. She will be succeeded by Miss Margaret Young, of Bethlehem Center, Nashville.



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## THE MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference convened at East End Methodist Church, Meridian, Miss., on May 2 at 9 o'clock a. m., with Dr. Joseph A. Smith, the presiding elder, in the chair. After a brief devotional the roll was called, and most of the pastors and a good number of the laymen answered to their names. The writer was then elected secretary, and R. L. Walton assistant secretary.

Dr. Joseph A. Smith had a well planned program, and in his courteous manner, carried on the business in a smooth fashion, with all interests of the church represented.

The spirit of the conference was fine, and the reports showed that progress is being made in the district. Quite a few of the pastors reported one-half of the benevolences in hand, and I think all felt sure that they would pay in full on the benevolences this year.

The various interests of the church were represented as follows: Millsaps College, by Dr. D. M. Key; Whitworth College, by Dr. G. F. Winfield; Christian Education, by Rev. I. H. Sells; Sanatorium at Magee, by Rev. A. M. Broadfoot; N. O. Christian Advocate, by Rev. L. L. Roberts; Missions, by W. D. Hawkins; and the Orphans home, by Fred McDonald and a group of the children, who gave a splendid program in song.

Two splendid messages were enjoyed Friday morning: one from Dr. J. M. Sullivan, Conference lay leader, on alcohol and science, and the other by Dr. J. Lloyd Decell, on Mississippi Methodism.

The devotional services were conducted by the following: Dr. Joseph A. Smith, Rev. J. A. Moore, H. Mellard, and J. L. Smith, all of which were inspirational.

### How Cardui Benefits

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"I was in a weak and run-down condition, passing through the change of life," writes Mrs. Nannie Bunnell, of Waco, Texas. "My appetite was poor and I was restless at night. One day, I decided to try Cardui. After my first bottle, I felt better and stronger. I continued taking it until I had taken six bottles, after which I felt well on the road to recovery." ... During the change of life, a woman should be strengthened against the major changes that are taking place. Take Cardui. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

The sermon at the morning hour was preached by Rev. Murray Cox, who brought a helpful message, and the sermon at the evening hour was preached by the writer.

Other visitors not already mentioned were: Rev. V. G. Clifford, presiding elder of the Hattiesburg District; C. A. Schultz and T. O. Prewitt of Hattiesburg, J. F. Campbell of Laurel, and Otto Porter of McComb.

Henry Tom Burton, from the Philadelphia circuit and Caswell Loyd Skinner, from Poplar Springs, were licensed to preach, and Norman Udell Boon was recommended to the Annual Conference for admission.

Seventeen principal and five alternate delegates were elected to the Annual Conference. They are as follows: Principal; L. P. Brown, W. D. Hawkins, J. W. Dement, J. B. Holland, S. J. Creekmore, H. M. Ivy, Mrs. D. L. St. John, Mrs. T. B. Cottrell, P. L. Blackwell, W. E. Hopkins, T. H. Naylor, G. W. Mars, Miss Lillibec Phillips, C. G. Stokes, S. O. Moore, O. S. Hopkins, and C. M. Davis. Alternate: H. A. Gower, W. A. Davenport, M. G. Matheney, J. H. Minor, and F. B. DeWeese.

Rev. J. L. Neill and the people of East End entertained in their usual manner, and I feel that everyone enjoyed the conference.

With our efficient and brotherly presiding elder leading, we are looking for great things in the district this year.

T. E. NICHOLSON, Sect'y.

## CORINTH DISTRICT CONFERENCE

The Corinth District Conference was in session at New Albany, Miss., May 9 and 10, under the very able and courteous leadership of Rev. J. D. Wroten. The work was dispatched orderly and speedily yet without undue haste, giving ample consideration to every phase of the work of the district and to all visiting representatives of the various causes and institutions of Methodism.

The Sacrament of the Lord's Supper was administered at the opening of the Conference. The finest spirit of brotherhood prevailed throughout the session. Optimism rang out in all the reports. One visitor who had attended all the district conferences of North Mississippi reported ours was the best attended of any that he had visited.

Quite a number of the former pastors of New Albany were present. Also among the visitors was to be noted on both days the presence of Rev. W. L. Stormont, the beloved presiding elder of the Sardis-Grenada District. Among other visitors

were Rev. C. L. Rogers of Sardis, Rev. T. H. Dorsey, Rev. R. G. Lord, Rev. W. C. Newman, Dr. D. M. Key, Rev. O. H. Scott of Enterprise, Miss., Dr. Hedden, superintendent Methodist Hospital at Memphis, Rev. J. H. Holder, Rev. H. C. Lewis, Rev. G. A. Baker, Rev. Mellville Johnson, Rev. J. D. Edwards of Oklahoma, Rev. W. N. Dodds, and pastors of other denominations from the local churches of New Albany.

One of the outstanding features of the Conference was a series of talks on Training in Worship given at the devotional periods by one of our own pastors, Rev. E. M. Sharp. Brother J. G. Houston, Conference lay leader, arranged a very interesting and helpful program on lay activities, using in connection with himself three other lay speakers: C. H. Curd, W. R. McCormack, and Dr. A. W. Mildren. These brethren made splendid addresses on different phases of the work of the laity.

Two brethren were licensed to preach, W. L. Whitener of Tishomingo and H. E. Bass of Corinth.

The climax was reached in the series of sermons preached by Dr. George Stoves of Memphis. The large auditorium was filled at every service. His messages were plain, sound, and energized with the power of the Spirit, thereby making them a source of inspiration to everyone who heard him.

Our pastor-host, Rev. N. J. Golding, with the co-operation of his good people left nothing undone in the way of providing entertainment in the most gracious manner. The hospitality and congenial spirit could not be excelled. No doubt this conference will hold a cherished place in the memory of those who attended for many years to come.

W. R. CROUCH, Sect'y.

## TIRED and IRRITABLE



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## Christian Education

### CHURCH SCHOOL LESSON, JUNE 9.

By Dr. J. R. Countiss

#### THE WORK OF THE HOLY SPIRIT

Methodists are monotheists, but not unitarians; trinitarians, but not tritheists. We believe in the Creator who works for us, the Revealer who works with us, the Interpreter who works in us—in a God who works for us and with us and in us, one God manifesting himself through appropriate activities through the centuries. The glory and orderliness of God are declared by the heavens; his fatherhood and fellowship are manifest in Jesus Christ; his universal presence and co-operation attested by the Holy Spirit.

In order to meet the needs and limitations of the human, it was necessary for God to manifest himself in the flesh. In Jesus, men saw the nearness, the sympathy, the helpfulness of God as never before. However, God in the flesh is God localized and so limited in time and place. More pathos has not been crowded into words than in the cry of Mary: "If thou hadst been here," when her heart was crushed with bereavement. Spiritual reality must succeed and supplant physical presence. It was expedient for the disciples that the Teacher withdraw. Too long dependent upon him, they would suffer in vision and vigor. In him they had found the Father. In his co-operative plan, it is quite as necessary that they find themselves. They must learn to work in the spirit of the Master rather than under his hand and eye. Knowing the shock that would come, he speaks to them the most comforting words known

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to the human heart: "Let not your heart be troubled—I go—I send a Comforter who will abide." Henceforth, God's great work with men is to be done from the inside.

It is only from within that men may be made to recognize the heinousness of sin. It is the province of the Spirit to convict, to reprove with smiting conscience so as to awaken genuine and thorough repentance. It belongs to him to convince the world that the way of Christ is the way of perfect righteousness. In the contrast between sin and righteousness, clear and definite judgment is pronounced against evil and its author. In the white light of his presence there is no dull, pagan gray, but the sharp clear lines of right and wrong define the way of life and conduct. All Christian goodness is inspired goodness. It is godlikeness, "it is God that worketh in us." Without the indwelling Spirit, our religion is but ancient history, an out-worn creed. We need him for comfort in times of sorrow, depression, defeat. We need his guidance into truth, for "showing us"—helping us to understand—the things of Christ. We need him to help our infirmities, to strengthen us in weakness, to suggest and direct us in our prayers that they may not be sordid and selfish—and who has not felt that Spirit within himself stirring his own spirit with agonized groanings that cannot find utterance in human speech? We need him for courage that we may be delivered from bondage to fear. We need him for guidance—only those can be sons of God "who are led by his Spirit."

To be spiritual is to have the Spirit. One may have spirituality in any useful activity. Plowmen have possessed it and preachers have lacked it. It is not mere emotion, though surely emotions will be deeply stirred when one comes into conscious relation with God and realizes that he is a "joint heir with Christ." Spiritual life must permeate and dominate all other life—physical, intellectual, social, economic. It is the "life abundant," filling and fulfilling all other life. "If any man have not the spirit of Christ, he is not one of his."

#### CHRISTIAN ADVENTURE CAMP

Dear Brother Duren:

There will be held a combined Camp at Palmer Creek Camp Ground June 24-29. The Palmer Creek Camp Ground is on

the Coalville charge, a few miles east of Sancier, Miss., in the Seashore District.

This combined camp has been authorized by the leaders of the young people's division of the General Board of Christian Education, and recommended by Rev. Irl Sells, executive secretary of the Conference Board of Christian Education.

We are asking that all pastors within reach of the camp urge their young people to attend. The Christian Adventure Group age is 12-15. The Christian Culture Group 16-23. The camp will have practically the same program our young people's assemblies are having this year, except on a smaller scale. We have a good teacher and officer staff selected, and preparations are being made for a great camp.

For particulars, as to what to bring and the expenses, please correspond with Miss Elaine Skellie, Long Beach, Miss., or the undersigned.

REV. JAMES M. LEWIS, SR.  
Dean of Camp.

Long Beach, Miss.

#### YOUNG PEOPLE'S CAMPS— BATON ROUGE DISTRICT

The Christian Adventure Camp for the Baton Rouge District will be held at Bluff Creek, La., July 20 to August 3. Ages 12-15. Theme, "I would be true." Registration fee \$1. Board \$4.50—total cost \$5.50. Rev. Ira W. Flowers, of Covington, La., is dean. Miss Mary Searles, of Baton Rouge, the business manager, and Lydel Sims the recreation director. The complete course will be announced later.

The Christian Culture Camp, ages 16-23, will be held at Bluff Creek, August 6-10. Theme, "Christian Youth Builders." Miss Mary Searles will be camp director. Rev. C. E. McLean of Franklinton, business manager and dean of men, Mrs. Ray Stewart, Amite, La., dean of women, Mr. J. W. Lyon, of the Y. M. C. A., Baton Rouge, director of recreation, and Miss Mary Eva Stewart leader of the morning watch. Fees and board will be the same as for the Christian Adventure Camp. \$5.50, and the faculty will be announced later.

MARY SEARLES.

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You were, through the years,  
Through the sunshine and tears,  
The best Dad a home ever had;  
And this I know,  
As the days come and go,  
I'll love and cherish your memory, Dad.

On April 5th, Friday morning, at 11:30 o'clock, God saw fit to take from our midst our precious father, Rev. C. M. Crossley, of Newton, Miss. There is a vacant place in our home that can never be filled. We shall miss his tender affection and his splendid fatherly advice but we would not, though we could, call him back from his home in Heaven, where many joys awaited him, to this cruel world of sin and strife. He has gone to be with his Lord whom he loved and so faithfully served for forty-two years; and he has left us a record and a name to be proud of. Father's life was beautiful to us and it left an impression that only eternity can erase. His memory shall ever be a guiding star to heaven. I never one time knew him to put self ahead of God and the ones he loved; he constantly denied himself for his family. Not only did his family love him but so did those with whom he came in contact and expressed it in various ways. His sweet disposition and Christian character was beautiful in the home and was a magnet which drew people to him. Father was always a friend to man; he did not seek fortune or fame but moved in his quiet, unassuming manner doing good where he could and always had a word of cheer for those who had fallen by the wayside. He held no dream of fortune vast nor did he seek a place among the famous wise, but he lived his life on earth, contented to the end if but even a few should know his worth and proudly call him a friend. Father's creed was: to live as gently as he could,

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to be, no matter where a man and take what came of good or ill and still hold to faith and honor, to have no secret place within to stoop to sin nor shame but to be the same alone as when every deed was known, to live undaunted, unafraid of any step he made and be without pretense or sham, exactly what man thought he was. There are two kinds of persons, and he was the kind I would like to be. Some preach their virtues and some express their lives by what they do, that kind was he. He wasn't cheap nor shallow but his course ran deep and it was pure and noble; if ever a man was free and independent, it was he. He always fought the fight out in the open and didn't care what others said about his fight as long as he believed he was right. No broken pledges lost him respect; he met all men with head erect. When he passed to his home in heaven I think a soul went to yonder firmament so white, so splendid and so fine, it came according to God's design.

"I am grateful to Heaven  
For blessings it's sent,  
For peace and good friends,  
For success and content,  
And for skies bright and blue.  
But most grateful of all,  
For a father like you."

MRS. HERMAN RUSSELL AND  
SISTERS..

**MILLSAPS MEMORIAL CHURCH  
JACKSON, MISS.**

At the regular meeting of the board of stewards, Millsaps Memorial Church, Jackson, Miss., in May, a resolution was unanimously adopted thanking the pastor, Rev. W. L. McCormick, for the good work he is doing for our Church.

Since coming to us last November Brother McCormick has labored diligently for the good of the church, he has increased the attendance at all services and our collections are in excess of same date of last year. Brother McCormick has not only gained the love of the entire church membership but of the entire community.

Our benevolence claims were paid in full by district conference, May 6. The board of stewards did not believe the money could be raised in full but Brother McCormick believed it could and like everything else he has attempted since coming here he got the money.

Brother McCormick is now having extensive repairs made to Sunday school rooms and when completed we will be splendidly equipped to handle the increasing number of young people attending.

W. A. FREEMAN,  
Sect'y., Board of Stewards.

**FOR RENT**—Cottages, Apartments. Address Miss Lessie Rowan, 195 Camp-ground, Biloxi, Miss.

**FROM PARCHMAN, MISS.**

Dear Advocate: Permit me to have a few words to the brethren! In the first place I desire to thank each individual as well as the different congregations for all past donations of literature. I also desire the continuous co-operation in this matter. We are in need at present of all the old Sunday school literature you have on hand, and any and all religious magazines and books you can let us have. We still have about five hundred boys up here in the Penitentiary and many of them enjoy good reading. Quite a number of these fellows are striving under God to improve themselves, many of them express a desire to return to their homes for the purpose of making good citizens. Will you help me by helping them? Send all material to J. H. Moore, Parchman, Miss. Again, let me thank you from the depths of my heart for your past contributions to these boys. I am speaking for those who cannot speak for themselves. The Lord is blessing me as I seek to lift the burdens here too heavy to be borne. Your Brother in His service,

J. H. MOORE, Chaplain,  
Miss. State Penitentiary.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

#### PAUL AT THESSALONICA

Thessalonica was the largest city in Macedonia. It stood on the site of the modern Saloniki. In this free city, the Roman pro-consul made his headquarters. Into this strategic stronghold under the very shadow of Mt. Olympus, the fabled home of the multitude of ancient gods, came Paul. In Acts 17, we read: "They came to Thessalonica, where was a synagogue of the Jews; And Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." From this passage we see the gospel that Paul preached and the type of men and women that composed the new Church at Thessalonica. Let us study them further.

I The work of Paul as revealed in I Thessalonians 2.

a. His preaching was fearless. I Thessalonians 2:3-5: "For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither

at any time used we flattering words, as ye know, nor a cloke of covetousness, God is witness." Paul was a faithful preacher.

b. His humility. "Nor of men sought we glory, neither of you, nor yet of others," verse 6.

c. His tenderness. "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." Verses 7 and 8.

d. His sacrificial labor. "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable to any of you." Verse 9.

e. His holy life. "Ye are witnesses, and God also, how holily and justly, and unblameably we behaved ourselves among you that believe." Verse 10.

II The Thessalonian Christians as revealed in I Thessalonians 1 and 2.

a. Received God's word. "Ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." 2:13.

b. Became Christian disciples. "And ye became followers of us, and of the Lord, having received the word in much affliction with joy in the Holy Ghost." 1:6.

c. Exercised their faith unto godliness. "Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father." 1:3.

d. Became examples. "So that ye were ensamples to all that believe in Macedonia and Achaia." Verse 7. How their light shone!

e. Evangelistic and missionary zeal. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything." 1:8.

f. Conversion shown in that "ye turned from idols to serve the living and true God." 1:9.

### PRAYER

We thank Thee for the faithful ministers of Thy word who faithfully, fear-

lessly, yet tenderly proclaim Thy truth. We thank Thee for Thy people that receive Thy Word and apply it in their work of faith, labor of love, and patience of hope. Help us to batter all idols to pieces and serve the living and true God. Help us to sound forth the Word of the Lord everywhere. We ask in Jesus' name.

### BROOKHAVEN DISTRICT PASTORS PLAN REVIVALS

At a meeting of pastors and laymen from the twelve charges of the northern part of the Brookhaven District, held at Center Point on May 16, plans and methods for conducting summer revivals were discussed. The program was centered around the doctrine of Conviction. Enthusiasm marked the discussion of such topics as, "The Need of a Revival," "The Layman's Part," "Conditions to be Met," and "Conserving the Results." Highlights of the meeting were the round table and the sermon on Conviction preached by Rev. J. L. Carter, of Crystal Springs. The ladies of the Center Point church served a bountiful lunch at the noon hour.

The next group meeting in this section of the district will be held at Silver Creek on June 13, and the program will be a continuation of the discussion of the revival theme.

J. M. MOORE, Sec'y.

### WHEN IN NEW ORLEANS SHOP AT HOLMES

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Do you lack PEP.?

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**National Mutual Church Insurance Co.**

Old Colony Building, Chicago, Illinois

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nessee, Agent, Southern Methodist  
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## In Memoriam

### JAMES ALEXANDER BURNS AN APPRECIATION BY A SON

The darkest hours of my life, in some senses, have just passed. Yesterday, 13th, inst., we buried my father, James Alexander Burns, at Saltillo, Miss. He was born July 6, 1853 at Russellville, Ala. His father, Alexander Green Burns, a nephew of Dr. A. L. P. Green, of Nashville, Tenn., and Vanderbilt University of the early days of its history, married Catherine Russell, in the Alabama town which bears her maiden name.

In the early fifties grandfather moved to what is now Prentiss County near Baldwin, Miss., where he reared his family and died in 1902.

Father was married to Elizabeth Hutcheson, niece of Rev. Houston Osburn, of near Corinth, Miss., in 1872. To this union were born four children, two of whom: an infant daughter, died in April, 1880 when mother died, and Margaret Burns Jones of Birmingham, Miss., died in December, 1896. Two sons Rev. John B. Burns, pastor of the Methodist Church of Ethel, Miss., and the writer, who is the pastor of the Poplar Creek charge near Valden, Miss., survive him.

In 1883 he was married to Pamela Jane Kilburn of Gravelly Hill, Ark., to whom were born six boys and seven girls as follows: Dr. Eliam B. Burns, Ecu, Miss.;

Dr. Ellis P. Burns, Biloxi, Miss.; Lee C. Burns, Floyd Ader, Texas; James Wheeler Burns, East St. Louis, Mo.; Leonard A. Burns, and Walter Burns of Saltillo, Miss.; Mrs. H. J. Blissard, Tupelo, Miss.; Mrs. Frank Felker, Saltillo, Miss.; Mrs. Elbert Wilson, Corinth, Miss.; Mrs. C. S. Chittom, Leland, Miss.; Mrs. H. L. Magers, Kossuth, Miss.; Mrs. James Kev, Shiloh National Park, Nashville, Tenn.; and Mrs. Ross Griffin, Columbus, Miss., all of whom began their public life as teachers in the state schools of Mississippi, some of whom are still teaching. Only two of the children were unable to attend the funeral, Mrs. Blissard of Tupelo, Miss., who is very sick with pneumonia, and Lee C. Burns, who is also sick.

The deceased was converted in early manhood under the ministry of the lamented Rev. D. W. Babb of North Mississippi Conference, and joined the Methodist Church. He was an earnest Christian and an unassuming official of his church most of his life. He possessed a great faith and quietly went about his daily tasks, being an active Christian, a devoted husband, a kind father, and a great friend to all who knew him. His children all followed him into the Methodist Church.

In the absence of his pastor, Rev. E. M. Shaw, whom he loved, Dr. H. F. Brooks, a neighboring pastor of Tupelo, Miss., conducted the burial service from the little brick church where he and part of his family held their membership for many years. He was quietly laid to rest in the cemetery there, with appropriate Masonic rites conducted by the local lodge, and visiting Masons from several adjoining counties. The six older sons, who are Master Masons, were the active pallbearers for the occasion.

Father was never a man of wealth but had owned a modest little home for several years, where mother, Leonard and Walter will continue to live. The older of the doctor boys, Eli B. Burns, of Ecu, Miss., and a sister, Mrs. Felker, gave him their constant attention during the six months of serious illness. Others of us who were not so near attended him as much as circumstances would permit. While we will all miss him, especially on our family reunion days, July 6, his birthday, we know where he is sweetly resting, and are hopeful "Some sweet day" to join him, and other loved ones with all saints where "Parting will never more come."

MILLARD ALEXANDER BURNS.

### LUCY MIXER

Lucy Mixer was born at the home of her father, Mr. Charles Mixer, in the Parish of St. Landry, La., near Le Moy-en, September 28, 1861, and departed this life Thursday, March 14, 1935. She united with the church in the early years of childhood, at Big Cane, La. She was of a modest, quiet, retiring, disposition, preferring the comfort and peace of her home, rather than the call of the outer social world. Herein she nurtured and developed that faith in her divine Lord and Savior that no doubt mitigated the suffering and pain that she underwent during a protracted siege of illness. The gentle, tender and patient ministries of her devoted sisters, Rosa and May, and the sympathetic, kindly presence from time to time, of relatives and friends attested the deep love and esteem with which she was held.

When the time came for release from the pain and toil of this earthly life she was ready to answer the Master's call.

A large concourse of friends and relatives attended the funeral, which was held in the chapel near the home, at Le Moyen, La., and the beautiful, silent offerings of flowers, enshrining the casket were tokens of affection and tender regard. The hearts of many were sad as her pastor, Rev. T. D. Lipscomb, read the service and spoke fitting words of assurance to those present, for God's children sorrow not as those who have no confident hope.

S. J. DAVIES.

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from clogged, irritated pores,  
can be relieved, improved,  
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Fellow that  
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## GOTTSCHALK'S METAL SPONGE

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### for Biliousness

Sour Stomach  
Gas and Headache  
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Constipation



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25¢

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

The following shows the subscriptions received during the week May 29 through June 4:

Previously reported			
Rev. W. M. Sullivan, Natchez, Miss.	12	Mrs. E. B. McEachern, Eastonville, La.	1
Rev. G. H. Boyles, Houston, Miss.	12	Rev. G. A. Brundage, Kane Hill, Miss.	1
Rev. J. P. Campbell, Laurel, Miss.	3	Rev. O. W. Spinks, Hattiesburg, La.	1
Rev. C. A. Schaffer, Court St., Hattiesburg, La.	54	W. M. King, Williamsburg, Charge, Miss.	1
Rev. J. L. Riffe, Mt. Olive, Miss.	54	Rev. C. M. Morris, Greensburg, La.	1
Rev. T. C. Proctor, Broad St., Hattiesburg, La.	3	Rev. L. P. Vasson, Clarkdale, Miss.	1
Rev. J. W. Linderlager, Waynesboro, Ch.	3	Rev. J. E. Criss, Farworth, Miss.	1
Rev. S. C. Moody, Eucha, Miss.	3	Rev. S. P. Jones, Brookhaven, Miss.	1
Rev. J. A. Moore, Union, Miss.	3	Rev. T. E. Bate, Bogalusa, Miss.	1
Rev. C. B. White, Waver, La.	3	W. Hammer, 1st Church, Water Valley	1
Rev. W. C. Barclay, Eucha, Miss.	3		
		Total	121

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Worshiping Elder		
Alexandria, Rev. E. B. Carter		121	
Baton Rouge, Rev. K. W. Dalton		121	
Lake Charles, Rev. B. P. Rogers		144	
Monroe, Rev. H. L. Jones		149	17
New Orleans, Rev. W. L. Dutton		156	14
Porter, Rev. L. Hoffmann		153	114
Thibodaux, Rev. G. G. Gorton		155	12
Conference Total		1392	7
Mississippi Conference			
Brookhaven, Rev. G. W. Grier		124	3
Hattiesburg, Rev. T. G. Clifford		126	104
Jackson, Rev. B. L. Sutherland		126	14
Meridian, Rev. J. A. Smith		157	244
Yazoo, Rev. J. J. Power		152	1
Rocky, Rev. H. G. Hawkins		115	12
Conference Total		1534	132
North Mississippi Conference			
Abbeville, Rev. W. P. Bohman		144	11
Delaware, Rev. T. C. Curtis		155	1
Greenville, Rev. J. J. Wooten		117	1
Greenville, Rev. J. R. Converse		111	1
Greenville, Rev. A. B. McIlwain		125	14
Greenville, Rev. W. L. Stortment		123	13
Conference Total		1384	39
Total three Conferences		4350	158

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Baton Rouge Dist.—Third Round

In Part:  
 Gonzales, at Carpenters Chapel, June 2, 11 a.m.  
 Baton Rouge, First Church, June 2, 7:45 p.m.  
 Greensburg, at Wesley, June 3, 11 a.m.  
 Kentwood, June 3, 7:30 p.m.  
 Keener Memorial, June 12, 11 a.m.  
 Clinton, at Clear Creek, June 23, 11 a.m.  
 Yazoo, at Slaughter, June 23, 7:30 p.m.  
 Natchez, at Tangipahoa, June 30, 11 a.m.  
 Hammond, June 30, 7:45 p.m.  
 Jackson, at Jackson, July 7, 11 a.m.  
 K. W. Dalton, P. E.

## MISSISSIPPI CONFERENCE

## Jackson Dist.—Third Round

Capitol Street, June 10, 11 a.m.; Sept. 5, 7:30 p.m.  
 Camden, at Lone Pine, June 10, 3 p.m.  
 Challosay Memorial, June 10, 7:30 p.m.; Sept. 2, 7:30 p.m.  
 Morton, at Independence, June 30, 11 a.m. and 1 p.m.  
 Millers Memorial, June 30, 4:30 p.m. and 7:30 p.m.  
 Terry, at Terry, July 7, 11 a.m.; July 30, 7:30 p.m.  
 Walnut Grove, at Madden, July 7, 4:30 p.m. and 7:30 p.m.  
 Homewood, at Casque Chapel, July 14, 11 a.m. and 1 p.m.  
 Bolton, at Raymond, July 14, 7:30 p.m.  
 Florence, at Monterey, July 17, 11 a.m. and 1 p.m.  
 Pantan, at Zeligerville, July 18, 11 a.m. and 2 p.m.  
 Lena, at Goodhope, July 19, 11 a.m. and 1 p.m.  
 Vaughan, at Union, July 21, 11 a.m. and 1 p.m.  
 Shiloh, at Johns, July 21, 4 p.m. and 7:30 p.m.  
 Madison, at Madison, July 28, 11 a.m. and 2 p.m.  
 Canton, July 28, 7:30 p.m.; Aug. 12, 7:30 p.m.  
 Mendenhall, at Bethany, July 31, 11 a.m. and 1 p.m.  
 Raleigh, at Burns, Aug. 10, 11 a.m. and 1 p.m.  
 Lake, at Lake, Aug. 11, 11 a.m. and 2 p.m.  
 Orange, Aug. 11, 7:30 p.m.  
 Carthage Circuit, at Preeny, Aug. 22, 11 a.m. and 1 p.m.  
 Carthage, at Wiggins, Aug. 22, 4 p.m. and 7:30 p.m.  
 Olendale, Aug. 23, 7:30 p.m.  
 Harpersville, at Oak Grove, Aug. 24, 11 a.m. and 1 p.m.  
 Forest, Aug. 25, 11 a.m. and 2 p.m.

Flora, at Adelle, Aug. — 7:30 p.m.; Aug. 25, 3 p.m.  
 Clinton, at Richmond, Aug. 31, 11 a.m. and 1 p.m.  
 Pennin, at Drake's Chapel, Aug. 31, 11 a.m. and 1 p.m.  
 Brandon, at Guide, Sept. 1, 3 p.m.  
 B. L. SUTHERLAND, P. E.

## Hattiesburg Dist.—Third Round

## In Part

Hattiesburg, Court St., May 28, 11 a.m.; Q. C.  
 at Main St., July 31, p.m.  
 Hattiesburg, Broad St., June 2, 7:30 p.m.; Q. C.  
 at Main St., July 31, p.m.  
 Bonhomie, at Bonhomie, May 24, p.m.; July 17, 7:45 p.m.  
 Petal, at Petal, June 2, 11 a.m.; July 21, p.m.  
 Laurel, at First Church, June 9, 11 a.m.; July 22, p.m.  
 Shilohville, at Mozelle, June 3, 4 and 7:30 p.m.  
 Laurel, at West Laurel, June 18, 11 a.m.; Antioch, 3 p.m.  
 VICTOR G. CLIFFORD, P. E.

## Meridian Dist.—Third Round

## In Part

Poplar Springs, June 5, 7:30 a.m.  
 Porterville, at Briggs Chapel, June 9th, 11 a.m.  
 Beosha, at Long Branch, June 9, 3 p.m.  
 East End, June 12, 8:45 p.m.  
 Philadelphia Circuit, at Deemer, June 15, 11 a.m.  
 Enterprise, at Concord, July 7, 11 a.m.  
 JOS. A. SMITH, P. E.

## Vicksburg Dist.—Third Round

Mayersville, at Fidler, June 2, 10:30 a.m.  
 Gibson Memorial, June 2, 7:30 p.m.; June 5, 7:30 p.m.  
 Roxie, at Greendale, June 9.  
 Yeba, at Oak Grove, June 16, 11 a.m. and 1:30 p.m.  
 Payette, June 16, 4:30 p.m. and 7:30 p.m.  
 Gloster, at Union, June 23.  
 Lorman, at Mizpah, June 30, 11 a.m. and 1:30 p.m.  
 Centerville, at Liberty, July 7, 11 a.m. and 1:30 p.m.  
 Woodville, July 7, 4:30 p.m.  
 Edwards, at Reeves, July 14, 11 a.m. and 1:30 p.m.  
 Oak Ridge, at Porter's Chapel, July 14, 4:30 p.m.  
 Hermanville, at Pattison, July 21, 11 a.m. and 2 p.m.

Port Gibson, July 2, 4 p.m. and 7:30 p.m.  
 Silver City, at Smith's Tavern, July 21, 11 a.m. and 1:30 p.m.  
 Louise and Holly Hill, at Louise, July 21, 4 p.m. and 7:30 p.m.  
 Sasseria, at Sasseria, Aug. 4, 11 a.m. and 1 p.m.  
 Crawford Street, Aug. 4, 7:30 p.m. and 11:30 p.m.  
 Washington, at Washington, Aug. 11, 11 a.m. and 1 p.m.  
 Natchez, Aug. 11, 4 p.m. and 7:30 p.m.  
 Eden, at Fletcher's Chapel, Aug. 11, 11 a.m. and 1:30 p.m.  
 Toccoa City, Aug. 11, 4 p.m. and 7:30 p.m.  
 Angella, at Calhoun, Aug. 11, 11 a.m. and 1 p.m.  
 Rolling Fork, at Rolling Fork, Aug. 11, 4 p.m. and 7:30 p.m.  
 Pastors and Church school superintendents will be ready to nominate members of Board of Education, and three assistants, at various superintendents.

HENRY G. HAYMOND, P. E.

## NORTH MISSISSIPPI CONFERENCE

## Carmack Dist.—Third Round

Boonville Circuit, at Oak Grove, May 18, 11 a.m. and 1:30 p.m.  
 Blount Circuit, at Bethel, May 18, 11 a.m. and 1:30 p.m.  
 Good Will Mission, at Paines Chapel, May 18, 11 a.m. and 1:30 p.m.  
 New Albany Station, May 18, 11 a.m. preaching Q. C., May 28, 7:30 p.m.  
 Marietta Circuit, at Hinson's Chapel, May 21, 11 a.m. and 1:30 p.m.  
 Challosay Circuit, at Camp Ground, May 21, 11 a.m. and 1:30 p.m.  
 Ripley Station, May 28, 11 a.m. preaching Q. C., June 8, 7:30 a.m.  
 Kossuth Circuit, at Pleasant Hill, May 28, 11 a.m. and 1:30 p.m.  
 Boonville Station, June 2, 11 a.m. and 2 p.m.  
 Carmack First Church, June 2, preaching Q. C., June 1, 7:30 p.m.  
 Myrtle Circuit, at Union Hill, June 9, 11 a.m. and 1:30 p.m.  
 Iuka Circuit, at Spring Hill, June 9, 11 a.m. and 1:30 p.m.  
 Iuka Station, June 9, 7:30 p.m. preaching and Q. C.  
 Tishomingo, at Mt. Pleasant, June 12, 11 a.m. and 1:30 p.m.  
 Belmont, at Golding, June 12, 11 a.m. and 1:30 p.m.  
 Manacina, at Oak Grove, June 12, 11 a.m. and 1:30 p.m.  
 Mooreville, at East Tupelo, June 12, 11 a.m. and 1:30 p.m.  
 Burnsville, at Jacinto, June 12, 11 a.m. and 1:30 p.m.  
 Southside, at Shady Grove, June 12, 11 a.m. and 1:30 p.m.  
 Guntown, at Guntown, June 12, 11 a.m. and 2 p.m.  
 Sherman, at Chesterville, July 2, 11 a.m. and 1:30 p.m.  
 Dumas, at Paines Chapel, July 4, 11 a.m. and 1:30 p.m.  
 Blue Mountain Circuit, at Jacob's Chapel, July 7, 11 a.m. and 1:30 p.m.  
 Corinth Circuit, at Box's Chapel, July 12, 11 a.m. and 1:30 p.m.  
 Corinth Circuit, at Gaines Chapel, July 14, preaching, 11 a.m. and 7:30 p.m.  
 Waterford, at Chulahoma, July 17, 11 a.m. and 1:30 p.m.  
 Oxford, at Oxford, July 17, 7:30 p.m.  
 Abbeville, at Union Hill, July 19, 11 a.m. and 1:30 p.m.  
 Baldwin, at Wheeler, July 19, 11 a.m. and 1:30 p.m.  
 Potts Camp, at Macedonia, July 27, 11 a.m. and 1:30 p.m.  
 Hickory Flax, at Winburn, July 28, 11 a.m. and 1:30 p.m.  
 Ashland, at Liberty, July 30, 11 a.m. and 1:30 p.m.  
 New Albany Circuit, at Ingomar, July 31, 11 a.m. and 1:30 p.m.

Finding that each charge wants its quarterly conference, and feeling also that each charge needs its conference, we are glad to give you charge conferences rather than group conferences. We are glad to continue to hold the eleven o'clock preaching services since the response on your part has been so beautiful.  
 J. D. WOOTEN, P. E.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 24.

NEW ORLEANS, LA., THURSDAY, JUNE 13, 1935.

Whole No. 4135.

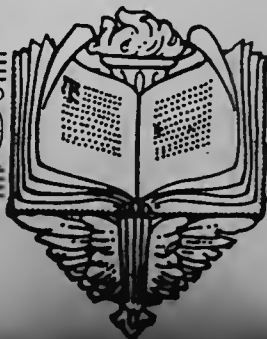
## JOHN BROWN



(Joseph P. Pollia, Sculptor)

(Published by courtesy New York Bible Society)

Interest in this monument to John Brown, recently erected at Lake Placid, New York, does not center in the insurrection for which he lost his life; but in his utter devotion to the cause of Negro emancipation to which he gave his life. Acknowledgment of the courtesy of Zion's Herald in securing this cut is hereby made.





# Wallet of the Week



THE PEOPLE OF TOKYO, according to Kagawa, who fled for their lives during the great earthquake, clung to their possessions so tenaciously that the policemen were continually crying, "Throw away your baggage." And despite the efforts of policemen, thousands perished in the flames when the silks which they were trying to save caught fire. Such are the tragedies for which our belongings are responsible, in all times and countries.

\* \* \*

THE CELEBRATION OF the one hundred and fiftieth anniversary of the founding of Cokesbury College was held at Abingdon, Maryland, last week. On May 30, 1785, Asbury says that he and Dr. Coke "took a bond for the conveyance of ground." This was the first actual transaction in the founding of the first Methodist College in America. Before the century had ended, the magnificent dream of the Methodists had been twice reduced to ashes, but the daring and faith of those educational pioneers of the Church still challenges the admiration of the world.

\* \* \*

SIR RAMSEY MacDONALD, according to press dispatches of the week, has resigned as Premier of Britain, an office which he has held for practically seven years. Mr. MacDonald is a representative of labor, but for some years he has been the head of a coalition or national government. Mr. Stanley Baldwin, who has been Premier before, will succeed to the post made vacant by the resignation of Mr. MacDonald. Politically Mr. MacDonald is a conservative, and personally he is a man of ability and character. He is in no respect a novice in affairs of government administration. The new cabinet remains "national" in name, but it is Conservative in fact.

\* \* \*

DOCTOR W. E. ORCHARD, who left the Church of England and joined the Roman Catholic Church three years ago, is to receive ordination as a priest in that Church according to *The Christian World*, London. Dr. Orchard was an Anglo-Catholic in the Church of England, and he has had to wait three years after his reception into his new faith before being admitted to ordination. The explanation of *The Catholic Times* is that the ordination was made conditional "because of the grave doubts concerning the validity of his previous orders derived from Nestorian sources." After three years of investigation, an inerrant Pope sends the case back to the "new Archbishop of Westminster" for his approval.

WILEY COLLEGE, A SCHOOL FOR NEGROES, located at Marshall, Texas, has recently received a gift of \$125,000. This sum and other amounts were matched by the General Education Board, and the endowment has been increased by \$300,000. The College is sixty-two years old, and is said to be the oldest, the largest and the strongest Negro school west of the Mississippi. It is now rated as an "A" Grade college, by the Southern Association of Colleges; and Matthew W. Dogan has been the president for the past thirty-nine years.

\* \* \*

SIR CHARLES MARSTON, a wealthy bicycle manufacturer of England, is devoting himself and his fortune to archaeological research work in the Holy Land, in an effort to establish the historical accuracy of the Bible record. He claims that his excavations in Jericho show that the walls fell flat in the year 1440 B. C., according to the account of the Scriptures. At Lachish, a town twenty-five miles distant from Jerusalem, a water pitcher with script writing upon it was discovered. This he claims proves that the Israelites used the alphabet before the Phoenicians, to whom its invention is commonly credited.

\* \* \*

THE DEDICATION OF THE BEAUTIFUL CHAPEL at Duke University occupied the second day of the recent commencement occasion. In the course of his splendid dedicatory address, Dean Lynn Harold Hough said: "You may say that all sanctions of the Christian faith have been given material form, and as you move through the nave, the transept and the choir, as you sense the symbolism of the pulpit and altar, the impact of the Christian faith comes mightily upon the mind. The cathedral on the campus is a summons to men to find the synthesis of all experience in Jesus Christ."

\* \* \*

OF JANE ADDAMS, who died a few days ago, it is said that her perfect poise and self-possession remained with her to the end. In one of her last messages to her fellow-workers, she is credited with saying that she had no hope of "changing human nature," but that she did "hope to modify human behavior." And when her doctor told her that within a half hour she must submit to another major operation, her unperturbed reply was: "Very well; that will give me time to finish this book." Having lived all her life for others, she went down into the shadows of death unafraid.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing  
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

W. L. DUREN, D.D., Editor

THURSDAY, JUNE 13, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### MRS. DOSS DIES

News comes, as we go to press, of the death of Mrs. Doss, wife of Rev. W. L. Doss, Jr., of Homer, La., in a Shreveport hospital early Monday morning. Dr. Doss and Dr. Keller Doss and wife were at the bedside when the end came. The funeral was held at Homer, La., where Dr. Doss is pastor of the church, at 4 p.m. Tuesday. This notice is inserted that Dr. Doss' friends may know of the great sorrow which has come to him. A fuller account will be given later.

### GENERAL LEE

Last week we carried without comment the editorial of Zion's Herald in defence of the character and moral courage of General Lee. While we regret the incident which called forth the editorial, we no less sincerely appreciate the fine spirit of Dr. Hartman's tribute to our great Southern soldier and hero. The South does not ask to be patronized, it is not so devoid of vanity as to be unaffected by praise, and it is greatly moved by sincere and forthright appreciation of the honor, the conviction and the courage of those who, like General Robert E. Lee, had a large share in the making of our history, both in the War between the States and after. We are grateful for the candid and outspoken words of Dr. Hartman in giving a true and unprejudiced perspective of a man whose very ashes still reflect the splendor of his great soul.

### THE CONSTITUTION

In the public and press discussions of the last few days there has been a noticeable reaction against the Constitution. The complaint is that it is too "firmly fixed." According to press reports, Secretary Wallace of the Department of Agriculture is among those contributing to this agitation for an easier and a more popular method of modification. The circumstances under which this agitation arose leave no doubt as to the reason for this sudden dissatisfaction with this impersonal and non-political charter of popular rights. It is the hasty speech of

those whose ambitions have been thwarted by the guarantees of that time-honored document. We do not accept the theory that a popular referendum is either a proper or a sane method for making changes in our Constitution. The very conditions which might cause a referendum to be invoked would mean such a warping of popular judgment as to make change dangerous. It would give every demagogue his supreme opportunity, by providing the very atmosphere in which selfishness and cheap politics thrive. It occurs to us that "this emergency" is being worked over time by those who would centralize all power in the national government at Washington. We do not minimize the economic and social problems of the hour, but we can not bring ourselves to believe that it should be made possible to subordinate the Constitution to political feeling and desire. Neither do we think that responsible public officials should use great academic occasions to inveigh against the very document which they are sworn to execute, and particularly before audiences of more or less immature minds. Personally we feel much reassured by the fact that we have such a fixed and immovable document between us and some of the over-night theories now in vogue. We are for the Courts and the Constitution, and we will not support any measure that would take the people at their weakest moment for breaking down their strongest and surest defences.

### SOCIAL REGENERATION

The Supreme Council Bulletin (Masonic) carried in the last issue an article which makes earnest plea for a more careful and discriminating rearing and educating of the children of the present generation, in order that the tragic and ignominious end of criminal outlaws during the last few years may not be repeated. The writer insists that boys and girls must be brought to realize that the transgressor treads a thorny path. The responsibility for that instruction, he says, does not rest upon the public school, the courts, nor upon bureaus of police; it is a responsibility which even the Church can not successfully

discharge; and it rests, as it has rested from the beginning, at the family fireside. Dr. Lynn Harold Hough, with an academic approach, made this observation recently: "Knowledge is a very devastating thing unless it be put to noble uses. The disciplined mind and the skillful hand may become a menace to mankind unless perpetually used for the service of those values in which life finds its richest meaning. It is of the utmost importance that the students who move about the campus, whatever be their differences as to great religious sanctions, shall commit themselves to permanent loyalty to those values without which society would break apart." We are persuaded that the faith which makes strong in the hour of temptation is no sporadic form of loyalty, the reflection of social or academic culture, or a thing adopted because of an inspiring contact. At its best, it is a seed sown in the tender soul of a child and it grows into power and authority by the processes of spiritual care and cultivation which establish great ideals and build noble character. It is one of the tragedies of civilization that so many homes are willing to abandon the moral and spiritual tuition of their children to hired or benevolent agencies. Yes, boys and girls must be brought to know that the way of the transgressor is hard; but parents need to realize that no hired mourner can bear the shame and the heartache of a home disgraced by those whom proper parental interest and solicitude might have saved.

### A GREAT CHURCH

One often hears the thoughtless reference to Methodism as "our great Church." Every earnest soul must sometime wonder how much of such a claim is truth, and how much sheer boasting. Of course, historically and numerically ours is a great Church; but such are largely achievements of the past—water below the mill. The greatness for which we are responsible and about which we should be concerned, relates to the spiritual and social potentiality of the Church today. In this connection, it may humble us, but it will ultimately help us, to inquire: Has our Methodism such a consciousness of God as to give it a prophetic vision of its task? Has it such a sympathetic understanding of human need as to give it a great passion for souls? Has it the courage born of a great call and a great commission? Has it the abiding assurance and backing of the Holy Spirit? No church is greater than its impact upon its generation. The expert artilleryman will tell you that the trajectory of his gun is determined dynamically, not historically. The curve of Methodist greatness will not be more impressive than its affirmations touching these great questions, and the water below the mill is largely fuss and foam.

### NOTICE

In order to conserve the highest interests of us all, it becomes both wise and necessary for us to ask the presiding elders of the Louisiana Conference to meet in Shreveport on the campus of Centenary College, Tuesday morning, June 18, at 9 o'clock. This instead of the meeting at Alexandria, as originally announced.

*Hoyt M. D. L.*

## Contributed Editorial

### SOME COMMON ERRORS EXPOSED

By Rev. Rolfe Hunt, D.D.

Many cling to the idea that if they read the Bible often, say prayers and go to church and are baptized members, they are, therefore, Christians and all right. But divine revelation and common human experience prove that one may do this and much more and still be faulty and un-Christlike.

Others fall into the opinion that if observances of such matters as mentioned above do not make them Christians, then they may as well neglect all such forms of worship; that they can become Christian at home and by their own methods. They overlook the fact that while such observances do not constitute them Christians, they are means of grace and are intended to help to fellowship with God and His people, and are among the ways of letting one's light properly shine for God's glory and the good of our fellowmen. We never approach God helpfully in a wrong way. We do not bless others by disobedience and folly on our part. For our own sake and for the sake of others we need to utilize all that is offered through Jesus Christ. The Word and forms of worship are not ends in themselves, but are intended to help us to right condition and relationship and to keep us there.

Perhaps an increasing number contend that proper religious education dispenses with the need of the new birth. Jesus himself declared that "that which is born of flesh is flesh" and that "ye must be born again." It is not true that it is Methodistic to do away the necessity of the new birth, or that it is Christian. Proper Christian education does prevent much evil and may lead the child in tenderest years to accept and yield to Christ. Such early change is the new birth, based on faith.

Lauderdale, Miss.





# The Forum



## WHAT I GOT FROM THE SEMINARY

A discussion of this sort must of necessity be individual. It could not be otherwise, depending first upon the student. It is entirely possible and no doubt true in many cases, that a student blunders through an entire course of Theology without grasping anything, while others taking the same courses and having the same contacts grow much. Again, it must be granted that seminaries differ. They are strong in different fields, having their popular professors in different courses, who turn students in those directions. Therefore this paper is useless except as it deals with my own particular case and it determines nothing with reference to anyone else or any other seminary.

Before I actually make observations of what I gained or failed to gain during my three years there, I want to pay tribute to a group of men in whom I found everything that is fine and lovable. I feel that this word of respect and appreciation is due from me, because I went there expecting them to be horned creatures with their talons ready to snatch my childhood faith away. I had been so thoroughly poisoned against them that I was slower getting into my work than was at all necessary. Instead, I found a group of men who were the essence of patience, sympathy, humility, and spirituality. No other group is so poorly represented as seminary professors. Students come from their classes, never giving their professors credit for ideas they have originated. They go to their respective pulpits and pour out those thoughts as though they were their own. Neither are these men invited to fill pulpits for any occasions except it be during a vacation or a slim Sunday service. I find them an unenviable, but a great group.

### What I Got From the Seminary

I shall begin the evaluation by saying I got the impetus for some real thinking, free thinking. This came about by simply being asked, "Why?" and taught to ask the same question. It is remarkable how far one is inclined to go in the answer to that one word question, "Why?" I was astounded at the few reasons I had for thinking and believing things I considered indispensable. There is no question about this being the seminary's greatest contribution to me. To be sure it led me into the wilderness and I wandered about in total darkness for some time because I had never had so much as an elementary

course in Bible before entering, having graduated from a state institution preparatory to teaching. In bewilderment I once wrote my presiding elder back home, "I am lost in a fog, I do not know what I think or believe, throw me an anchor." Wisely he told me that I would come through it, and also added a few things I should not let slip away. I am coming through, at least to my own satisfaction and happiness.

It placed me in an intellectual atmosphere such as exists nowhere other than around such an institution, therefore I felt more inclined to add to free thinking and loud talking, intensive study. It was the proper thing to do there. An actual premium was placed upon digging into books and periodicals which not only gave the contents of those books, but familiarized the reader with writers in the field, who would write later works on those and other subjects. The campus was hardly ever without the presence of some character of note, either man or woman. To read from those is one thing, but to hear them, to actually meet them and occasionally sit in a smaller circle with them for discussion of questions and problems vital to us all, was indeed a privilege. This too would send one back to the shelves for more information. And here would be a good place to note the presence of adequate library facilities. One is more inclined to study when everything he needs for the task is available. All of the books, magazines, and periodicals are organized so perfectly that the least apt student can find them, and librarians will do even that for the mere asking.

Many other things should no doubt be discussed, if time and space would permit. One more contribution made by the seminary, which would be difficult for any thing else to make, deserves mention. It familiarized me with my world. By that I simply mean it built up friendships with those who will be contemporaries in the ministry. Even at this early date I hear of some man who is doing well in a field perhaps clear across the country, even in a distant land and I recall the time I sat in a class with him. I could never have known him had I not gone to seminary. As time goes on, I look forward to that being a frequent occurrence. I love to know as many as possible of those men and women who are to carry on our church along with me in the various sections of the world.

### What I Failed to Get From the Seminary

If this should overbalance the other, it would be

tragic indeed. In honesty to those who did so much for me there, I desire to say they do not, in my own mind, even though I may give that impression as I mention things I failed to get.

I failed to get inspiration. I received more inspiration from my church in a few weeks than I got in three years at the university. Emphasis was not placed upon people. They taught me to love knowledge, books, truth, and it was only after I got out and found a group of people with problems, heartaches, pains, that I was inspired very much. I hope that is a unique reaction, but it is an honest one.

Further, I failed to get a very good connection between the seminary and the outside. When I came out I was inclined to ask, "Well, what do I do now?" Before I left the campus, however, I had personal interviews with my professors, those I was closest to, and they prevented either of two things which would have followed. First, floundering about and not being able to fit into the outside world very well; or, secondly, the junking of everything I had got in the seminary. I would never have allowed myself to be a total misfit. I would have junked all I got in the seminary first. These interviews saved that, but they came as extra. The regular course did not take off those edges which were rough and sharp in spots.

Then the seminary did not connect very well, its material with the church program. Men can come out with relatively no knowledge of the Methodist Church program. There is an impractical nature to much of the knowledge gained. Surely some time should be devoted to actually learning how our Christian education program is organized and functions. For example, I failed to preach one sermon during my three years, and prepared only one which was neither read nor criticized. I merely name two other items. Public speaking was inadequate, but how dreadfully needed. Church music, while required several terms, was wasted time, as it was presented. I need to have some one teach me something about the Methodist hymnal as badly as I need nearly anything. I wish our professors could be sent back into the fields occasionally to freshen up a bit by rubbing elbows with people. They both need and deserve this privilege, I am sure. \* \* \*

#### REV. E. D. PHILLIPS DIES

Dear Dr. Duren:

Rev. L. J. Power, my presiding elder, requested that I send the notice of the death and burial of one of our superannuates, Rev. E. D. Phillips of McNeill, Mississippi.

Brother Phillips died early Friday morning, May 31, and was buried from the Methodist church in

McNeill at three o'clock Sunday afternoon, June 2, 1935.

Brother Phillips was licensed to preach September 9, 1876, in Florida, was admitted on trial and received into full connection in the South Georgia Conference, transferred to the Mississippi Conference in 1903 and labored continuously until his superannuation at the Conference of 1913, in which relation he continued until death.

During the last three years of his life he was confined to his room and bed. His funeral was conducted at the Methodist church in McNeill which was erected during his pastorate there. The following ministers were present and took part: Rev. L. J. Power, presiding elder of the Seashore District, Rev. R. L. Lane, his pastor, Rev. W. H. Saunders, Rev. J. E. Williams, Rev. Mr. Miller of the local Presbyterian church, Rev. G. H. Thompson, who made the principal address, and the writer. The body was laid to rest beside that of his wife who preceded him to the kingdom above by about three years.

W. B. ALSWORTH.

#### GREENWOOD DISTRICT AND THE ORPHANAGE

Mr. Fred McDonald, Superintendent of the Methodist Orphanage, Jackson, Miss., will visit the following group quarterly conferences in the Greenwood District, bringing with him a number of the children from the Home, to sing, read, etc.:

Winona, Winona Circuit and Duck Hill, at Bluff Springs (Winona Ct.), Tuesday, June 18.

Greenwood, Itta Bena, Minter City and Schlater, at Schlater, Wednesday, June 19.

Black Hawk, Carrollton and Acona, at Black Hawk, Thursday, June 20.

Each service will begin at 10:30 a.m. with a program by Brother McDonald and his children. This is not a money raising campaign. We are endeavoring to give our people a chance to see our own children and get better acquainted with the fine work that is being done in our Home at Jackson.

A. T. McILWAIN, P. E.

#### SEASHORE PICNIC

Please announce, if you can find space for it, in next week's issue of the Advocate, the pastors of the Seashore District and their families will have a picnic at the district parsonage, on beach, two miles west of Gulfport, Friday, June 21.

This is to be a get-together meeting of all the pastors and their families—picnic guests of the presiding elder, and his family.

We extend to you and Mrs. Duren a most cordial invitation to be our guests on that day.

L. J. POWER, P. E.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

sionary Societies, early in the nineteenth century. The Missionary and Bible Society of the Methodist Church was organized in New York in 1819, and it was adopted as a church-wide institution by the General Conference of 1820. Immediately following the adjournment, the newly established Society turned its attention to the work outlined in the Address sent out by the managers the year before. The independent mission which John Stewart, a Negro preacher, established among the Wyandots, had been adopted by the Ohio Conference in 1819, and it was taken over by the Missionary Society in 1820. Missions were established among the Indians of Tennessee and Kentucky in 1821; William Capers was appointed to open missions among the Creeks of Alabama and Georgia in 1822; and stations were opened for the Mohawks and others in 1823. These missions to the Indians were rapidly expanded and soon included the Cherokees, Choctaws, Oneidas, Shawnees, Senecas, and even the Flat Heads in far away Oregon were not overlooked. Jason and Daniel Lee were sent to that region in 1834. In 1844, the year in which the Church was divided, the Indian Mission Conference was organized. This Conference adhered to the Southern Church, and in 1846 the report showed 22 missions, 32 missionaries, 9 churches, and 3,404 members.

Another object listed in the Address of 1813 was the French in Louisiana. The population of this section, which was originally settled by emigrants from France and Spain, was overwhelmingly Roman Catholic; and no field ever offered greater resistance to Protestant approach or made poorer response to the efforts of the missionary. In 1805 Elisha Bowman was sent to Louisiana. The Minutes give his appointment as Opelousas, but in a letter written to William Burke of Kentucky, January 29, 1806, he says that he went first to New Orleans and failing to gain an entrance to the city, he left for Opelousas, on December 17, 1805. New Orleans does not appear in the Minutes as an appointment until 1811, when Miles Harper was sent. His success was not greater than had been that of Bowman six years before, and at the Conference of 1812 Lewis Hobbs was assigned to the city. He was ill unto death, but he made another vain effort to secure a footing for the Methodists. At the Mississippi Conference held in November 1813, William Winans was appointed to New Orleans. The name of the city then disappears from the Minutes until the Conference, October 29, 1818, which sent Mark Moore as "Missionary to New Orleans." He was followed the next year by John Mene-

fee who had been presiding elder of the Louisiana District. Menefee had an attack of yellow fever in 1820 and he located at the Conference of that year. Ebenezer Brown of the New York Conference was then assigned to New Orleans. He came with a supply of Bibles and Testaments in French and Spanish, furnished by the American Bible Society; but after a year of fruitless effort he returned to his home Conference, and New Orleans again disappears from the Minutes. It is said that its abandonment was seriously considered and, but for the earnest pleading of Ashley Hewit, presiding elder of the Louisiana District, it might have been dropped. In December, 1823, the effort in behalf of the city was renewed by the appointment of Daniel Hall as missionary with William Winans, presiding elder. The next year Benjamin M. Drake was sent, and with his administration the first signs of progress appeared. He reported for the first year 23 white and 60 colored members. The mission was not taken into the regular work of the Missionary Society, however, until 1828.

In 1820 there were probably only two Protestant church houses in New Orleans, a city of thirty-five thousand people, and one of them was owned by the Presbyterians. In 1818 Rev. Thomas Griffin, presiding elder of the Mississippi District, circulated in Adams and Franklin Counties of Mississippi, an appeal for help to build a Methodist church in New Orleans. The appeal was signed by John Pray, Alfred Soucier, and James N. Hyde; and on the reverse side was a subscription list containing the names of eighteen planters who pledged the sum of \$276. But the first building was not completed for occupancy until 1826. Securing a meeting house was only one of the many obstacles which the Methodists encountered in New Orleans, and the slow growth of the church indicates the difficulty. Only 75 white and 570 colored members were reported to the Conference in December, 1838, and those figures represent a continuous effort over a period of fifteen years. But Methodism had at last secured a foothold in Louisiana and there were no more lapses. The Louisiana Conference was organized in 1846, by authority of the first General Conference of the Southern Church; and in 1860, the field that had so stubbornly resisted Methodist aggression took a place in the front rank for ministerial support and missionary offerings.

The work among the French and Spanish was extended eastward along the coast of Mississippi, Alabama and Florida. In December, 1824, Henry P. Cook was sent to begin work in Mobile and Pensacola, but

the following year he fell a victim of yellow fever. He was succeeded by John R. Lambuth, a name destined to become famous in missionary enterprises around the world. He was the father of J. W. Lambuth of Mississippi, whose missionary ministry played so large a part in the Methodist history of China and Japan; and he was the grandfather of that princely leader and bishop of the church—Walter R. Lambuth whose body sleeps on the field consecrated by the labors of his distinguished father. Another interesting focus of French and Spanish missions is St. Augustine, Florida, the oldest town in North America, and one of the most immovable Roman also. Joshua N. Glenn opened a mission there in 1823; but after more than a hundred years of continuous occupation and effort, the Methodist Church has fewer than three hundred members. Such is the story of the heroic toil and sacrifice of the men who helped to win a place for Methodism among a people born and bred to Roman tradition and a hierarchy of priestly dominion.

The next missionary adventure of the Church was directed towards Africa, the Dark Continent, the toil of whose teeming millions has enriched all lands except their own. The social and spiritual destitution of the black-skinned tribes of the vast jungles was known to all Christian lands, but no great enthusiasm had been anywhere developed for their evangelization. Here we come again upon the missionary trail of the immortal Dr. Coke. In 1795 he sent a colony of farmers and mechanics to the region of the "Fulahs" on the Senegal River; but no preacher was sent, and he reported to the British Conference of 1796 that the colony had failed. At that same Conference, Archibald Murdock and William Patton were assigned to Africa, but there is no evidence that they went. Abel Stevens says that there is no other mention of Africa until 1811 when missionaries were sent to Serra Leone. It was contemplated, he thinks, that they would organize work among the natives, but they seem either to have confined their work to the English settlements, or to have had small success in their missionary endeavor.

The General Conference of 1828 recommended the opening of a mission in Liberia on the west coast of Africa. This was a colony founded in 1816, as a haven for Negroes who might not enjoy the privileges of citizenship in the United States. The Bishops were not able to find a suitable man for the perilous and responsible task until the Conference of 1832, when the recommendation was renewed. In a private conversation with Bishop Hedding, Melville B. Cox, of Virginia, offered to go to South America for the mission proposed there; but the Bishop proposed instead the mission to Africa. Cox wrote Bishop Hedding from Norfolk, Virginia, February 22, 1832, giving his consent to the undertaking, should the Bishops be pleased to accept him. Within a month after the adjournment of

the General Conference, he received his commission which reads:

"New York, June 22, 1832.

"DEAR BROTHER:—As you have been appointed a Superintendent of the Mission to Liberia, it is your duty to enter upon said mission with all convenient and possible dispatch, to take the oversight of the people within the bounds of your mission, to do your utmost to promote the cause of God, by preaching, visiting from house to house, establishing schools, instructing the children, and doing all the duties peculiar to a Methodist preacher, as the Discipline directs. It is your duty also to make quarterly reports to the managers of the Missionary Society of the Methodist Episcopal Church.

"Wishing you the blessings of God on your labors, we remain affectionately yours,

"R. R. ROBERTS,  
"ELIJAH HEDDING."

Melville Cox was a man of tragic experiences, he was appointed to a continent with a tragic history, and his life was made radiant by the pathos of his tragic death. He was born in Hallowell, Maine, November 9, 1799; preached his first sermon at Readfield, December 17, 1820; was licensed to preach by the Kennebeck District in March, 1821; and he joined the Conference at Bath in 1822, when he was assigned to Exeter circuit. In 1825 he broke down with lung trouble; was a superannuate for two years; and located in 1828. He then went to Baltimore where he was married to "Ellen, the daughter of Mrs. Cromwell Lee," February 7, 1828. On December 31, 1829, his wife died, and on June 21, 1830, Martha, his little daughter died also and he was left alone. Cox described the year as a "moonless night" in his life, and such it certainly was, for he lost three brothers-in-law in addition to his wife and child. He was readmitted at the session of the Virginia Conference which met at Newbern, and was assigned to Raleigh, North Carolina. It was a year of severe trial both for the pastor and his people, as he was ill almost the entire year. It is likely that he was appreciated more for his saintliness and suffering than for any service that he was able to render. He sailed for Africa on November 6, 1832; landed in Liberia March 8, 1833; and his time was occupied with incessant activities until he was stricken with African fever, April 12. He died on Sunday, July 21, and his immortal epitaph, "Africa must be redeemed, though thousands perish," has been the missionary inspiration of a hundred years. His faith and resignation are recorded in words which he penned as he looked toward the far away shores of Africa: "If I am hungry, Elijah's God will feed me; if I die—alone—the God of Moses will take care of my body till the resurrection,

(Continued Next Week)



## Mississippi and Louisiana

Rev. W. J. Ferguson writes that he is pleased with Biloxi, and that his work is making satisfactory progress in all particulars.

Rev. J. M. Guinn was assisted by Rev. W. R. Lott in a meeting at Eupora, Miss., recently. Twenty-two members were added to the church.

Duck Hill, Miss., and Rev. S. B. Potts are having a good time together. Brother Potts is delighted with the progress which the charge is making.

Rev. W. H. Wallace, of First Church, New Orleans, is taking a breathing spell in Texas, following his two weeks campaign at Homer, La., with Dr. Doss.

Rev. W. L. Atkins, of Fulton, Miss., is making full proof of his ministry there as he has done elsewhere. This is his fourth year, and his work moves with the freshness of the day he began.

Rev. J. B. Grambling, Epworth Church, New Orleans, has not been very well, following the strenuous revival campaign in his church, and he is spending a few days in Texas, for rest and recuperation.

Rev. A. J. Henry, of Sunflower, Miss., is over the top and still going strong in his Advocate campaign. We expect to send a check and a blue ribbon to Greenwood District, of which Sunflower is a part.

Rev. G. H. Boyles, of Houston, Miss., has just closed a fine revival in which he was assisted by Dr. H. F. Brooks of Tupelo. Mr. R. L. Cooper led the singing. There were thirteen accessions to the church.

Rev. M. E. Scott, pastor at Okolona, Miss., underwent an operation for appendicitis recently. The operation was performed in an Okolona hospital, and we are glad to know that he is recovering very satisfactorily.

Rev. C. T. Floyd has engaged one of

the Gypsy Smiths to hold a meeting at Amory, Miss., beginning June 16. He is an evangelist living in Canada and is a relative of the Gypsy Smith of the British Wesleyan Church.

Rev. A. K. McLellan, who spent last Thursday in the city, reports a very satisfactory Pastors' School at Centenary College, Shreveport. The enrollment of preachers was not large, but there were many laymen to make up the lack.

A note from Brother W. H. Underwood, Watson, La., says that home-coming for Live Oak church will be on the third Sunday in July this year, and that Rev. A. W. Turner will preach the sermon. All former pastors are invited.

Dr. D. B. Raulins, of Carrollton Avenue Church, and Rev. W. R. Lyons, of Pearl River charge, attended the Pastors' School in Shreveport last week. Misses Mary Lou Swan and Carolyn Gwin, both of New Orleans, were in attendance also.

A co-operative daily vacation Bible school will be held at the Methodist church, Aberdeen, Miss., with Rev. C. G. Hamilton, rector of the Episcopal Church, as superintendent. Rev. W. R. Lott is the pastor of the Methodist Church.

From Brother J. H. Fleming we have the cheering word of a great revival at Crandall, Miss., in which Rev. T. R. Holt, the pastor, did the preaching. Nineteen members were added to the church and much good was done among those already members.

Rev. Paul H. Grice, of Gloster, Miss., reports progress on his work. The church building at Gloster has been re-roofed and otherwise improved; that at Crosby has been painted "inside and out;" and the parsonage has shared in the good will of his people.

A much appreciated card to the office

from Rev. R. A. Sibley, a superannuate of the Mississippi Conference living at Gulfport, says: "I prize the Christian Advocate next to my Bible." We sincerely hope that its ministry may continue to be a blessing to him.

The business office is in receipt of a much appreciated note from Dr. Serex, captain of the Advocate campaign for the Ruston District. The Advocate has no better or stauncher friend than Dr. Serex.

The Advocate wishes to make acknowledgment of a contribution of \$8.50 to be used at our discretion. We use such contributions to carry the joy of the Advocate visits to those who feel that they can not afford to renew it, but to whom it has long been a precious friend.

Rev. A. B. Barry, pastor of Kingston Church, Laurel, Miss., sends us a list of fourteen subscribers and with it the more heartening word, "This list will be followed by one of equal size before the tenth instant." To this we say, "Thank you now, and thank you then."

Rev. S. A. Brown, Captain of the zone including Drew charge, Greenwood District, writes that the pastors have reported their Advocate quotas in full. The zone is composed of Drew, Tutwiler, Webb and Sumner, and Ruleville.

### "WHATSOEVER"

#### A BOOK REVIEW

By J. D. Fomby

A novel by the above title came to my reading table recently as a gift from a friend. The theme of the book is, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21-22. It is melodramatic story of the influence of sin and crime in the life of a Texas country community. The glamour of the screaming headlines of our daily papers is incomparably mixed with the beauty of Christian character. Faith in a prayer-answering God is pitted against the diabolical schemes of the underworld. That is my reason for considering the book unique and deserving a wide circulation. Its power to hold the interest of the thriller-novel reader and at the same time keeping before him the Christian's SAVING FAITH in the redemptive power of prayer. The ultra-conservative and cynical sceptic will find much that is objectionable. But anyone who will read the book sympathetically will discover a wealth of spiritual, moral and social materials in the hands of a splendid literary craftsman. There are some unforgettable characters.—The Southwest Press, Dallas, Texas.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The Woman's Missionary Society of the Lake Charles District held its annual meeting in New Iberia on May 16. Mrs. J. N. McDonald, the district secretary, presided. The theme for the day was "Making Christ More Real." Mrs. A. C. LaSalle, president of the local auxiliary, welcomed the guests in a most gracious way, and Mrs. Ellis Smith responded.

Mrs. Crow Girard, daughter of Mrs. E. R. Kennedy, who was president of the Woman's Home Mission Society twenty-five years ago, gave the morning devotions, using for her subject "Making Christ More Real."

Mrs. J. B. Pollard spoke to the conference, using for her subject "Transmuting Missionary Dollars," and Miss Clara Chalmers, missionary to Cuba, gave a most illuminating talk on "Our Work in Cuba."

The noonday quiet hour was led by Mrs. G. W. Dameron, who is the spiritual life leader of the district.

A most luscious luncheon was served on the lawn between the church building and the parsonage by the ladies of New Iberia.

The afternoon session was opened with a devotional service led by Miss Clara Chalmers, who gave a most helpful message on "Prayer."

"The MacDonell School" was presented by Deaconess Ella Hooper, who took with her five little "scholarship girls." These five little girls are supported by the various auxiliaries of the Lake Charles District. They gave several interesting numbers.

Deaconess Nettie Stroup addressed the conference on "Echoes from the St. Louis Council and the Work of St. Mark's."

Mrs. Joe Wynn spoke on the Co-operative Plan of the Children's Work, and Mrs. G. W. Dameron talked on "Publicity."

Mrs. C. C. Carver, Conference Treasurer, was greatly missed at this meeting, as she was kept at home because of the illness of her husband.

Misses Clara Chalmers and Nettie Stroup, and Mrs. J. B. Pollard were privileged to be the overnight guests of MacDonell School recently and enjoyed the delightful quiet rooms of Keeper Hall.

They attended the mid-week prayer meeting of the Houma church in company with the eighty children of the School. This is a weekly habit of the MacDonell School boys and girls.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St., Meridian, Miss.

#### Some Things to Do During June—

1. Plan to send your superintendents of study to the Pastors' School at Biloxi, July 1-6, for the mission study course which will be taught by Mrs. B. W. Lipscomb.
2. Bring your membership campaign to a close with an anniversary day celebration, (see last Advocate for information about material).
3. Check up on your World Outlook campaign and secure subscriptions for the children's magazine, "World Friends."
4. Co-operate with Daily Vacation Church Schools.
5. Hattiesburg District send boxes to Biloxi and Meridian Wesley Houses and Moore Community Home.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Notice that this article stresses the sharing of experiences. Are many of us sharing our larger opportunities?

Upon an invitation from the Woman's Missionary Society of Oak Grove, a rural church on the Oakland charge, a large delegation from the Oakland and Charleston societies spent the day, Wednesday, May 15, with them. It was planned for its social and sharing of experience benefits and in every way it was a great success. The Oak Grove society furnished the morning program and dinner on the grounds.

The main feature of their program was a word picture of one of their all-day meetings in the home of one of their members with its handicaps and babies and children and the routine of farm life.

An hour and a half was given over to social intercourse and enjoyment of the bountiful dinner.

The afternoon program was furnished by representatives from Oakland and

Charleston societies in the nature of a school of instruction and information, and closing with a playlet given by members of the Oakland society on Pioneer experiences of a preacher's wife.

About sixty were present and every one seemed to enjoy every feature of the day. One impression made on the visitors was the good, wholesome influence the Oak Grove society is exerting in that community and the good fellowship existing among their members.

### FROM PURVIS, MISS.

Our evangelistic services commenced the 5th inst. and continued ten days. The pastor preached morning and evening the first Sunday.

Brother P. M. Caraway of Gulfport, came Monday the 6th inst., and did the preaching to the end of the meeting except the eleven o'clock sermon Mothers' Day. He had to be at home on that day at 11 a. m., to fill his place. Brother M. Lytle, of Gulfport, the young man who was our song leader, delivered the sermon for us at Purvis and the congregation was delighted with his message. Brother Caraway returned for the evening service and remained to Tuesday evening, the closing service.

The meeting grew in interest and attendance from the first service to the close.

Two adults were baptized and received on profession, and two children were baptized. The greater good was accomplished in the membership of the church. Backsliders inspired and reclaimed and vows renewed resulted in a general improvement in the life of the church. Brother Caraway is a real evangelistic, gospel preacher. This, backed up by his fine personality and devotion to the cause, send his messages home to the hearts of the people, and they heard him gladly.

Not a single adverse criticism have I heard on the streets, and he and his messages have been and are still being talked around town.

A higher spiritual level and a more loyal devotion to the cause are evident in the life of the church folk.

Brother M. Lytle, a young local preacher of Gulfport, recently licensed, was our song leader and worker among the young folks.

Any of our pastors and congregations needing a helper in song leadership can find him in this fine young man. It is my understanding that he calculates preparing himself for the regular ministry, and I am sure he will make good in his divine calling. Write him at Gulfport, Miss.

W. H. SAUNDERS.



## REVIVAL AT CORINTH

Dear Dr. Duren: We have just closed a great revival meeting here with Dr. Theodore Copeland of Dallas doing the preaching.

Dr. Copeland came April 28 and the evangelistic services continued three full weeks, closing last Sunday, May 19, with glorious victory.

The song services were directed by Rev. O. H. Scott, Enterprise, Miss., and Mr. Ed Marcele of our own choir, each working most happily and successfully with young people and congregation.

Dr. Copeland's one general theme was "love." He won all hearts. The meeting became really a great union meeting as we were joined by pastors and leaders of both First Baptist and First Presbyterian churches, who remained with us throughout the entire meeting.

The evangelistic campaign was city-wide. All churches of Corinth participated in the services and received a blessing therefrom.

Dr. Copeland is an indefatigable worker and visited with the pastor and wife in the homes of our people daily praying and seeking to lead all into a deeper, richer life.

Dr. T. W. Young of First Baptist, Rev. Ira D. Holt, First Presbyterian and Rev. J. D. Wroten, presiding elder, joined heartily with us, as did Revs. W. R. Crouch and G. C. Schwartz, and other ministers of community.

Sixty-two persons were received into the membership of the church during the meeting, the pastor administering baptism to 51 of these the last two Sundays of the meeting. Others will follow.

The offering was naturally easy and satisfactory. Dr. Copeland wields a tremendous influence over people and all for the kingdom.

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WHEN every-thing you attempt is a burden—when you are nervous and irritable—as your wit's end—try this medicine. It may be just what you need for extra

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## Up the Tree Zacchaeus Climbed, to ? ? ?

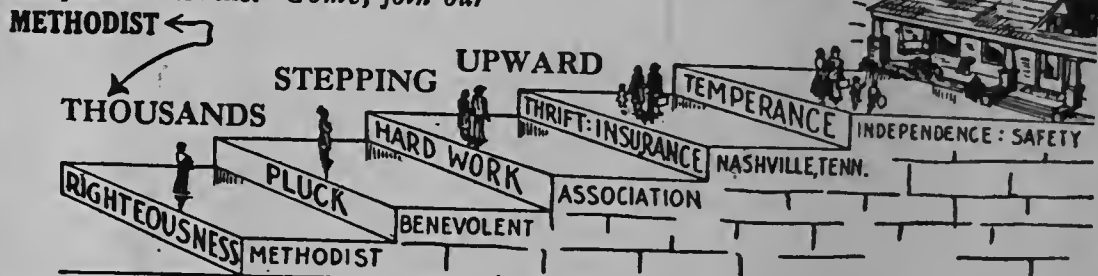
While CLIMBING ZION'S HILL, let's help secure for  
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The services were each largely attended and drew people from far and near. We are all very happy over the results of the revival.

E. H. CUNNINGHAM.

## THE NEW FINANCIAL PLAN

The General Commission on Budget meeting in Nashville, Tenn., May 3, after reviewing reports from all parts of the Church concerning the operation of the New Financial Plan, has reason to believe that the plan has in it great promise for the future of the Church. We are thoroughly committed to the principle of voluntary giving as being in accord with the spirit of the New Testament and in agreement with sound method of Church finances. We are convinced that giving the annual and quarterly conferences authority finally to pass upon the amounts which they are respectively to assume in the general budget has produced a new interest and a finer spirit throughout the Church. We record our genuine appreciation of the work of our bishops, presiding elders and preachers in introducing the new plan to our people. We also record our appreciation of the co-operative spirit manifested by our laymen in this effort to put our finances on a voluntary and effective basis.

The Commission on Budget feels, however, that it is its duty to call the attention of the Church to the fact that the difficulties experienced in financng

the interests of our Church have not yet been solved. The total amount accepted by the quarterly conferences of our Church, as the reports have been presented to us, is \$1,196,523.00. We feel that a further fact should be called to the attention of the Church: The amount assumed by the quarterly conferences is only \$57,372 more than was actually received through the assessments and the Kingdom Extension a year ago. It therefore appears that if the amounts assumed are paid 100 per cent (and surely every church will pay in full the apportionments agreed to) we still will have considerably less than the amount required to maintain the present program of the Church. This means that we must pay the apportionment in full as accepted, or the work of the Church will be seriously crippled.

It is the judgment of your Commission on Budget that the New Financial Plan offers a way out of our difficulties. Cultivation in stewardship and an appeal to voluntary contributions should increase the amount received by the General Fund of the Church from year to year, and we are sanguine to believe that it will so do. We have only begun and it is our conviction that our leadership must take a far view and work to that end. Our plan is a way and, to this time, is not an attainment, and calls for the co-operation and sacrificial devotion of all who love the Church.

H. B. TRIMBLE, Chairman,  
COSTEN J. HARRELL.

## Christian Education

### CHURCH SCHOOL LESSON, June 16.

By Dr. J. R. Countiss

#### PRACTICING STEWARDSHIP TODAY

God neglected, rejected, forgotten! Those who deny the existence of God do not one-thousandth part so much harm as those who acknowledge him in creed, but forget him in conduct. The solution of life's problem is vitiated in proportion to the factors we forget—and many forget God! The greatest and most successful should be the most humble and grateful but the perils of prosperity seem more dangerous and deadly than the perils of poverty. Full barns, full purses and full stomachs do not guarantee clear thinking, keen memory nor deep gratitude. Comfort often leads to contentment with self and contempt for those who have not achieved and acquired. Increase of goods often calls forth enlargement of the ego and means meant for service are squandered on self. The fact is that riches make not for independence but for dependence. The millionaire must depend upon millions of his fellows—most of them poor—servants, laborers, tenants, borrowers, tax-payers, producers, consumers, politics, panics, the muscle and brain and character of others. Left to himself, perhaps he could not produce a loaf of bread, much less the luxuries in which he riots. Above all others rich men should recognize their obligation to their fellows and "walk humbly with God."

Stewardship has its origin in God's creation and ownership. It applies to personality with all its enrichments—talents, social contacts, influence, and culture; to property of whatsoever nature—its production, use, and distribution. When self is dedicated to the promotion of the kingdom of God, all else goes with it. There will be no quibbling as to the

tithe or other mechanical or minimum limit in the use of person or property for that end. Rather will the maximum become the coveted goal. Basic values were all here when we arrived and will remain after our departure, then "whose shall these things be?" A ninety-nine year lease more than spans our period of individual "ownership," with ample need for a nurse in the beginning and a guardian at the end. Actually, most of us are in business less than half such a period, yet we strut and boast our prowess and "possessions." Stewardship is Scriptural and sensible. Pride of possession is an attribute of fools. All owe a debt to the general public, to the makers of society, the warp and woof of civilization, especially to the unfortunate and underprivileged groups. That debt is not paid merely by the discharge of "church dues" nor by a contribution to the community chest.

Usually, emphasis is placed on the stewardship of money, whereas the giving of money is the cheapest, easiest, and most universal method of showing "charity." A donation, given personally or through an organization, costs us neither time, thought, effort, nor care! At the year's end it is not missed, and "duty" is done! The ratio of personal to economic misers is probably 100 to 1, so greedy are we with self. The church is not a collecting agency and Christian stewardship is not fulfilled by making an annual contribution. We should have the same abandon, the same enthusiasm for giving as for getting—nay, more. A "cork-screwed" gift is no credit to character. Christian giving is cheerful giving. It is Godlike giving. It is not waste but investment, as sowing is saving. A gift to the poor is a loan to the Lord. Some have many talents, some have few, but God rewards each according to his faithfulness. The practice of Christian stewardship would have prevented the depression; nothing less can prevent a worse thing coming upon us. All that we have and all that we are belongs to God, and "we must give an account of our stewardship."

#### BROOKHAVEN DISTRICT CONFERENCE

Looking back at the 1935 session of the Brookhaven District Conference after a month has intervened several points stand out as most important.

First of these is the general atmos-

phere of brotherliness and harmony that prevailed throughout the session. It was a spiritual meeting in which business and worship were blended.

Second, the splendid hospitality of the church and citizens of the beautiful little city of Magnolia. The pastor-host, Rev. W. B. Jones, the people of the Methodist Church and of the other churches in town were untiring in their kindness. The organist and choir of the host-church contributed much to the pleasure and spiritual enrichment of the conference.

Next, the richness of the program in the preaching of sermons. E. B. Emerich, C. W. Wesley, G. F. Allan, and J. W. Leggett, Jr., were the preachers. These brethren preached with power and under their leadership the conference became a spiritual feast.

Then there was the optimistic note in the reports of the pastors of the district. These indicated an upward trend spiritually and financially. The word revival was much used. The financial report of the district was considerably ahead of that of the 1934 session of the district conference.

The list of the delegates chosen to represent the district at the Annual Conference follows: S. E. Denman, J. Ed Smith, W. D. Youngblood, Mrs. C. W. Crisler, W. E. Driver, W. T. Denman, Robt. Babington, Mrs. L. W. Alford, W. L. Godbold, Mrs. J. L. Carter, Mrs. A. S. Oliver, J. M. Ewing, H. H. Goza, Mrs. J. H. Green, R. E. Bennett and R. J. Fairchild. Four alternate delegates were chosen.

The conference granted a license to preach to John Price Payne.

The whole program gave proof of the good planning, sound judgment and presiding ability of the presiding elder of the district, Rev. C. W. Crisler, D.D.

J. W. MOORE, Sect'y.

#### Could See Cardui Was Helping Her From the First

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to take Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

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## JACKSON DISTRICT CONFERENCE

In the historic old county seat town of Raleigh, Miss., the 1935 session of the Jackson District Conference met on May 6-8, and under the efficient leadership of the presiding elder, Dr. B. L. Sutherland, had an interesting and profitable session.

Reports from the various charges showed progress on all fronts. Financial conditions perhaps have improved some and helped in the reports, but the energy and activity of the pastors told in the total reports. Capitol Street church reported all benevolent claims paid in full by Easter; this church had accepted the full askings of the District Board of Stewards, several other churches had made great advances.

Revs. B. M. Hunt, M. L. McCormick and E. W. Ulmer were the conference preachers; Drs. D. M. Key and G. F. Winfield represented the colleges; Judge J. M. Forman and Dr. J. M. Sullivan addressed the conference on lay activities; Dr. J. L. Neill represented the Board of Missions; Rev. I. H. Sells led in the discussion of Christian education; and the other interests of the church were presented to the conference and properly discussed.

Joseph Candler Pickett and James Charlton Kelly were licensed to preach. The following is a complete list of the lay delegates of this district: Dr. D. M. Key, W. C. Davis, O. C. Hull, Joe Currie, E. M. Lane, R. L. Ezelle, J. A. Lindsey, H. O. Middleton, Mrs. B. F. Lewis, J. M. Sullivan, Mrs. W. H. Watkins, J. M. Forman, W. H. Bradley, Mrs. J. M. Morese, Knox Broom, A. P. Hamilton, W. D. Logan, R. J. Knoblock, M. M. Mapp, O. H. Wingfield, Ed. F. Lane and Mrs. A. F. Watkins. Alternate delegates are: W. S. Ridgway, Judge J. M. Stevens, C. C. Windham, Mrs. H. O. Middleton and Mrs. F. N. Taylor.

The date for the Jackson District-wide picnic was set for June 18 and Ainsworth Lake was named as the place.

Judge J. M. Forman was elected district lay leader, with L. E. Vest and J. A. Lindsey associate lay leaders.

By unanimous vote Mendenhall was selected as the place for holding the next session of the district conference.

The pastor, Rev. W. J. Walters, and his cordial church members made the conference a pleasant one by their many courtesies and hospitality. The conference had been well planned by the presiding elder and the program was carried through according to schedule with every interest of the church received its proper attention. Many of the members

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Emory University, Ga.

of the conference felt it was the best district conference, in spirit and work, held under the leadership of Dr. Sutherland. As an evidence of the work he has done in the district it was found that more than \$7,000.00 had been raised for benevolences in the Jackson District during the first five months of the conference year.

JAMES W. SELLS, Sect'y.

## QUARTERLY CONFERENCES

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen Dist.—Third Round

Prairie and Strong, at Prairie, June 16, a.m.  
Mathiston and Maben, at Providence, June 16, p.m.  
Shannon, June 18.  
Salem and Friendship, at Liberty Hill, June 20.  
Pittsboro and Bruce, at Raper's Chapel, June 21.  
Nettleton, June 23, a.m.  
Greenwood Springs, at Gattman, June 23, p.m.  
Aberdeen, June 26.  
Verona, at Palmetto, June 28.  
Tocopola, at Lafayette Springs, June 29.  
Randolph, at Shady Grove, June 30, a.m.  
Calhoun City, June 30, p.m.  
Fulton, at Wesley Chapel, July 2.  
Tremont, at Hardin's Chapel, July 4.  
Smithville, at Antioch, July 5.  
Water Valley, First Church, July 6, 7.  
Paris, at Pine Flat, July 7, afternoon.

W. P. BUHRMAN, P. E.

#### Columbus Dist.—Third Round

Crawford and Mayhew, at Sessums, June 16, a.m.  
Ackerman, June 16, p.m.  
Noxapater, at Flower Ridge, June 23, a.m.  
Ethel, at Tabernacle, June 29, a.m.  
Pickens and Goodman, at Richland, June 30, a.m.  
Durant, June 30, p.m.  
Longview and Cedar Bluff, at Adaton, July 6, a.m.  
Sallis, at Bethel, July 7, a.m.  
Caledonia, at \_\_\_\_\_, July 12, a.m.  
Sturgis, at Pleasant Hill, July 13, a.m.  
Macon Circuit, at Cooksville, July 14, a.m.  
Shuqualak, at Shuqualak, July 14, p.m.  
West Point, at Siloam, July 19, a.m.  
Louisville Circuit, at Rural Hill, July 21, a.m.  
Brooksville, July 21, p.m.  
Weir and McCool, at \_\_\_\_\_, July 24, a.m.  
Chester, Camp Meeting at South Union, July 28, a.m.; Q. C. at South Union, July 31, a.m.

V. C. CURTIS, P. E.

#### Greenwood Dist.—Third Round

All the quarterly conferences for the third round will be held in groups as follows:  
1 Winona Station, Winona Ct., Duck Hill, at Bluff Springs (Winona Ct.), Tuesday,

- June 18.
2. Greenwood, Schlater and Price Memorial, Minter City and Glendora, Itta Bena, at Schlater, Wednesday, June 19.
3. Carrollton, Black Hawk, Acona, at Black Hawk, Thursday, June 20.
4. Ruleville and Doddsville, Tutwiler, Webb and Sumner, Drew, Sunflower, at Ruleville, Tuesday, June 25.
5. Belzoni, Swiftown, Inverness and Isola, Moorhead, at Four Mile Lake, Thursday, June 27.
6. Lexington, Tchula and Cruger, Ebenezer, at Liberty (Ebenezer Ct.), Tuesday, July 2.
7. Valden and West, Kilmichael, Poplar Creek, at Shiloh (Poplar Creek Ct.), Tuesday, July 9.

The services will begin with a sermon at 11 a.m. Following the lunch and social hour at the church, there will be a brief address on Lay Activities, by a visiting layman. Each group will carry lunch to be spread by a local committee. The officials are urged to carry their families with them.

A. T. McILWAIN, P. E.

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DICE R. ANDERSON, President

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Luke 24:46-17: Thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

Before His death, Jesus spoke of the significance of his sufferings: "For this cause came I unto this hour," he declared before Pilate. "And I, if I be lifted up will draw all men unto Me. And this He said, signifying what death He should die." After His death and resurrection He also spoke of the meaning of His sufferings. In this same chapter, Luke describes His interview with Cleopas and companion on the Emmaus road, "O slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory?" He also speaks of His sufferings to the disciples in the upper room that evening, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS."

Christ began His ministry preaching repentance, "Repent, for the kingdom of heaven is at hand." And so we find after the resurrection He is still preaching repentance. He declares He has suffered that men might repent. During the interval Jesus had striven to show the dan-

ger of the Pharisaical attitude of those who were self-righteous and felt no need for repentance. He had commended the attitude of the publican, "God be merciful to me, a sinner." "He that is abased will be exalted."

"Remission of sins should be preached in His name." The sufferings of Christ for men would reveal the grace of God. Remission of sins would come to all who looked in penitence to Christ. Guilt would be effaced. There would be no other way to find deliverance from guilt.

To whom would this gospel be proclaimed? Jesus tells, "To all nations." These disciples were to be witnesses to these things. They were to begin at Jerusalem. But there are no limits to the redeeming love of God. The glad tidings would be proclaimed to earth's remote bounds.

It is significant that Jesus used the word showing the collective grouping of peoples. The gospel would be preached to nations as well as individuals. Love must be applied in social relationships. God builds the new man. "Put away the evil of your doings before mine eyes" means repentance from individual and social sins. Christ taught His disciples to pray "forgive us our sins;" "deliver us from evil;" and also, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

### PRAYER

Our Heavenly Father, we thank Thee that Christ has revealed the meaning of His sufferings. The disciples became witnesses to the gospel of repentance. They went preaching it in season and out of season. In true repentance we turn to Thee. No provocation can justify sin. "We are heartily sorry for our misdoings. The remembrance of them is greivous unto us." May we look to Thee henceforth, and find grace for every need. We offer our prayer in the name of our Savior.

### SCARRITT COLLEGE PLACEMENT

Scarritt College undertakes to serve its graduates and the Church by maintaining a Placement Committee. The function of this committee is to serve as a clearing house for students and alumni who are seeking employment, and for those situations in the Church and with non-church agencies which need workers of

the type that Scarritt seeks to train. Miss Mabel W. Howell is chairman of the Placement Committee.

It was possible to announce at commencement last year that all members of the graduating class had positions. It is the expectation that a similar announcement will be possible at the close of the present year.

The committee at the present time has several graduates of the college and several members of the present senior class who are available for positions in the field of religious education, for work as pastor's assistants, and for social work positions. Situations in need of such workers will communicate with Miss Howell, and recommendations of those available will be forwarded.

If friends of the college scattered throughout the Church will keep the Placement Committee informed about possible openings in their community, it will be a very great service, and the college requests this co-operation for its Placement Committee.

### REVIVAL NEWS—HAYNESVILLE

It was said by some of our loyal churchmen of Haynesville, La., "That this is the first real revival that has come to our church and city in over twenty years."

Dr. John A. May, who is one of our recognized general evangelists of our church. I find him to be a real spiritual dynamo, a noted Bible scholar, a forceful speaker, a close observer of the entire church program, and one who will help any pastor build his church, spiritually, financially and numerically.

I heartily recommend Dr. May to any pastor who desires a real revival of religion in his church and community.

You may reach Dr. May at Montevallo, Ala., Box 185.

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## In Memoriam

### MRS. CHARLES RICHARDSON

Miss Alice V. McKinney was born in St. Tammany Parish, near what is now the town of Pearl River, on September 9, 1855. Was married to Charles Richardson in New Orleans in 1890; of this union two children were born. Susan who died in early childhood, and Brady Richardson who is a prominent citizen of Ponchatoula.

From her early childhood Mrs. Richardson was reared in a Christian atmosphere, united early with the Methodist Church, and since 1911 she has been an active member of the Ponchatoula Methodist Church, until she became so feeble that regular attendance was impossible.

Mrs. Richardson is survived by her son, Brady Richardson of Ponchatoula, a brother, Mr. Abner McKinney, of Killian, and a sister, Mrs. Nellie Berthelot of Alexandria, La.

H. N. BROWN.

### RESOLUTIONS

At the second quarterly conference of the New Iberia charge held on April 24, 1935, the following resolutions were unanimously adopted:

The quarterly conference of the First Methodist Episcopal Church, South, of New Iberia, La., desiring to attest their loss sustained in the death of the late S. F. Hale, their appreciation of his character and their sympathy to the family, record the following minute:

Resolved, that the death of our beloved brother is a dispensation of affliction in-consolable except by humble faith in the Omniscent One, who is "too wise to err, too good to be unkind," and

Resolved, that our departed brother was endeared to his official associates by his unfailing generosity, kindness, and geniality, and to the whole church by his effective services and active benevolence; that his earnest Christian life is an assurance to us that our loss is his endless gain, and

Resolved, that we tender our sincerest sympathy to his family, praying that in this hour of sore loss they may find the Saviour near, and "that they may put their trust under the shadow of His wings," and be it further

Resolved, that the secretary be instructed to transmit a copy of these resolutions to the family and also a copy to the New Orleans Christian Advocate for publication.

W. J. BERNARD, Chairman,  
JOHN TROTTER, Sect'y.

### HON. CHARLES D. ABELS

Charles D. Abels was born in that part of Livingstone Parish, Louisiana, which was afterwards incorporated in Tangipahoa Parish, five miles west of Ponchatoula on March 18, 1857. He, with his two brothers, was baptized at Wadesboro in his early childhood. He was an attendant at Sunday school and church in his childhood, and at men's Bible class in his riper years, but was not united with the church until August 3, 1933, under the ministry of Rev. B. H. Andrews. He was married on December 25, 1883, to Miss Sarah Sylvania Duffey. He is survived by his widow, two daughter, Mrs. Lilly Abels Kent, and Mrs. Helen Abels Hudson, one brother, Jacob R. Abels of Ponchatoula, and one sister, Mrs. J. E. Lavigne, three grandchildren and one great-grandson.

Brother Abels represented Tangipahoa Parish in the State Legislature for twelve years, and was always on the right side of every moral issue, and was known as a man who could not be bought.

He died on Tuesday, May 14, and was buried from the Methodist Church on Thursday, May 16.

H. N. BROWN.

### MRS. CROWSON PASSED AWAY

On the morning of May 13 many hearts were saddened to hear of the death of Mrs. Margaret Crowson, the widow of B. B. Crowson who preceded her about ten years ago.

This good woman was a member of one of the pioneer families of Pontotoc County. She was widely known in Ponto-

toc County and in Lafayette County and was loved by all who knew her. Mrs. Crowson was 92 years of age and we can truthfully say that her life has been well spent in God's service. She has been a faithful member of the Methodist Church more than 70 years. During the last half century, her membership has been with the Lafayette Springs Methodist Church. The writer is glad to state that Mrs. Crowson was a pious woman, a good mother and companion, and was spiritually strong. From this home has come two of our most faithful ministers, Rev. D. H. Crowson and Rev. R. E. Crowson.

She is survived by five children: Rev. D. H. Crowson, Calhoun City, Miss.; Rev. B. E. Crowson, pastor at Randolph; Mrs. W. D. Gorton, Parks, Miss.; Mrs. C. J. Jernagan, Randall, Miss.; and Mrs. S. R. Yarbrough, Tupelo, Miss.

Many souls have had to weep as this good woman left for her reward, but we are glad that we do not have to weep as those who have no hope.

Her pastor,

B. D. BENSON.

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## For SORE EYES



A few drops of Dickey's Old Reliable Eye Wash cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. . . . Bristol, Va.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

When CHILDREN  
Need a  
LAXATIVE

When children  
are bilious, or  
have sour  
stomach, colic

due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp or play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery. Purely vegetable, pleasant-tasting—children really like it. SYRUP OF BLACK-DRAUGHT is sold in 50-cent bottles.

for  
**Biliousness**  
Sour Stomach  
Gas and Headache  
due to  
**Constipation**



10¢ =

= 25¢

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

The following report covers subscriptions received during the week, June 5 through June 11:

Previously reported	283	Rev. A. J. Leggett, Williamsburg Charge, Miss.	5
Rev. W. T. Phillips, Webb & Sumner, Miss.	21	Mrs. Della M. Field, Electric Mills, Miss.	5
Rev. A. B. Barry, Kingston, Laurel, Miss.	19	Rev. C. A. Schultz, Court St., Hattiesburg	5
Rev. B. M. Hunt, Capitol St., Jackson, Miss.	15	Rev. C. H. Gunn, Shubuta, Miss.	5
Rev. A. J. Henry, Sunflower, Miss.	14	Rev. J. W. Loudenslager, Waynesboro, Miss.	5
Rev. W. L. Atkins, Fulton, Miss.	11	Rev. S. B. Potts, Duck Hill, Miss.	3
Rev. S. A. Brown, Drew, Miss.	11	Rev. T. F. King, Sulphur, La.	3
Rev. H. C. Castle, Magee, Miss.	10	Rev. J. P. Bonnacarrere, Denham Spgs., La.	3
Rev. Geo. H. Jones, Montrose, Miss.	10	Rev. C. A. Northington, Pickens, Miss.	3
Rev. J. L. Sells, Mt. Olive, Miss.	9	Rev. Roy Wolfe, Saucier, Miss.	3
Rev. Paul H. Grice, Gloster, Miss.	8	Rev. F. O. Lewis, Mayersville, Miss.	2
Rev. J. F. Campbell, First Church, Laurel.	8	Rev. J. A. Biffle, Greenwood Spgs., Miss.	2
Rev. E. A. Kelly, West Laurel, Miss.	8	Rev. J. C. Jackson, Burnside, Miss.	1
Rev. W. O. Hunt, Shannon, Miss.	7	J. W. Elmore, Ellisville, Miss.	1
Rev. G. G. Yeager, Cleveland Charge, Miss.	7	Miss Ottilie Swan	1
Rev. A. T. Law, Felicity-Chalmette, N. O.	6		
Rev. D. W. Poole, Mangham, La.	6		
Rev. W. W. Woollard, Ripley, Miss.	6		
		Total	511

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter		261	...
Baton Rouge, Rev. K. W. Dodson		325	4
Lake Charles, Rev. B. F. Rogers		244	4
Monroe, Rev. H. L. Johns		249	33
New Orleans, Rev. W. L. Duren		266	12 1/2
Ruston, Rev. L. Hoffpauir		353	11 1/2
Shreveport, Rev. Geo. Sexton		395	28
Conference Total		2092	93
Mississippi Conference			
Brookhaven, Rev. C. W. Crisler		424	3
Hattiesburg, Rev. V. G. Clifford		380	136 1/2
Jackson, Rev. B. L. Sutherland		580	31
Meridian, Rev. J. A. Smith		457	47 1/2
Seashore, Rev. L. J. Power		382	6
Vicksburg, Rev. H. G. Hawkins		315	26
Conference Total		2538	250
North Mississippi Conference			
Aberdeen, Rev. W. P. Buhrman		544	54
Columbus, Rev. V. C. Curtis		455	6
Corinth, Rev. J. D. Wroten		517	11
Greenville, Rev. J. R. Countiss		211	2
Greenwood, Rev. A. T. McIlwain		325	66
Saris-Grenada, Rev. W. L. Storment		332	29
Conference Total		2384	168
Total three Conferences		7014	511

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Baton Rouge Dist.—Third Round

Keener Memorial, June 16, 11 a.m.  
Clinton, at Clear Creek, June 23, 11 a.m.  
Zachary, at Slaughter, June 23, 7:30 p.m.  
Natalbany, at Tangipahoa, June 30, 11 a.m.  
Hammond, June 30, 7:45 p.m.  
Jackson, at Jackson, July 7, 11 a.m.  
Istrouma, July 7, 7:30 p.m.  
St. Francisville, at Concord, July 14, 11 a.m.  
Angle, at Angle, July 21, 11 a.m.  
Franklinton, July 21, 7:30 p.m.  
Denham Springs, at Mangham, July 27, 11 a.m.  
Lottie, at Port Barra, July 28, 11 a.m.  
Baker, at Bethel, Aug. 3, 11 a.m.  
Plaquemine, Aug. 4, 11 a.m.  
Springfield, at James Chapel, Aug. 11, 11 a.m.  
Ponchatoula, Aug. 11, 7:30 p.m.  
Pine Grove, at Killians Chapel, Aug. 25, 11 a.m.  
Amite, Aug. 25, 7:30 p.m.  
K. W. Dodson, P. E.

## MISSISSIPPI CONFERENCE

## Jackson Dist.—Third Round

Capitol Street, June 16, 11 a.m.; Sept. 6, 7:30 p.m.  
Camden, at Lone Pine, June 16, 3 p.m.  
Galloway Memorial, June 16, 7:30 p.m.; Sept. 2, 7:30 p.m.  
Morton, at Independence, June 30, 11 a.m. and 1 p.m.  
Millsaps Memorial, June 30, 4:30 p.m. and 7:30 p.m.  
Terry, at Terry, July 7, 11 a.m.; July 30, 7:30 p.m.  
Walnut Grove, at Madden, July 7, 4:30 p.m. and 7:30 p.m.  
Homewood, at Gasque Chapel, July 14, 11 a.m. and 1 p.m.  
Bolton, at Raymond, July 14, 7:30 p.m.  
Florence, at Monterey, July 17, 11 a.m. and 1 p.m.  
Benton, at Zeiglerville, July 18, 11 a.m. and 2 p.m.  
Lena, at Goodhope, July 19, 11 a.m. and 1 p.m.  
Vaughan, at Union, July 21, 11 a.m. and 1 p.m.  
Shiloh, at Johns, July 21, 4 p.m. and 7:30 p.m.  
Madison, at Madison, July 28, 11 a.m. and 2 p.m.  
Canton, July 28, 7:30 p.m.; Aug. 12, 7:30 p.m.  
Mendenhall, at Bethany, July 31, 11 a.m. and 1 p.m.  
Raleigh, at Burns, Aug. 10, 11 a.m. and 1 p.m.  
Lake, at Lake, Aug. 11, 11 a.m. and 2 p.m.

Grace, Aug. 11, 7:30 p.m.  
Carthage Circuit, at Freney, Aug. 22, 11 a.m. and 1 p.m.  
Carthage, at Wiggins, Aug. 22, 4 p.m. and 7:30 p.m.  
Glendale, Aug. 23, 7:30 p.m.  
Harperville, at Oak Grove, Aug. 24, 11 a.m. and 1 p.m.  
Forest, Aug. 25, 11 a.m. and 2 p.m.  
Flora, at Adelle, Aug. —, 7:30 p.m.; Aug. 26, 3 p.m.  
Clinton, at Richland, Aug. 31, 11 a.m. and 1 p.m.  
Fannin, at Drake's Chapel, Aug. 31, 11 a.m. and 1 p.m.  
Brandon, at Gulde, Sept. 1, 3 p.m.

B. L. SUTHERLAND, P. E.

## Hattiesburg Dist.—Third Round

Hattiesburg, Court St., May 26, 11 a.m.; Q. C., at Main St., July 31, p.m.  
Hattiesburg, Broad St., June 2, 7:30 p.m.; Q. C., at Main St., July 31, p.m.  
Bonhomie, at Bonhomie, May 26, p.m.; July 17, 7:45 p.m.  
Petal, at Petal, June 2, 11 a.m.; July 21, p.m.  
Laurel, at First Church, June 9, 11 a.m.; July 22, p.m.  
Ellisville, at Mozelle, June 9, 4 and 7:30 p.m.  
Laurel, at West Laurel, June 16, 11 a.m.; Antioch, 3 p.m.  
New Augusta, at McLain, June 20, 10:30 a.m.; Institute and Q. C., 2 p.m.  
Hattiesburg, at Main Street, June 23, 11 a.m.; July 31, p.m.  
Collins, at Bethel, July 7, 11:30 a.m.; Institute and Q. C., 2 p.m.  
Bay Springs, at Stringer, July 12, 11 a.m.; Institute and Q. C., 2 p.m.  
Mt. Olive, at Gilmer, July 14, 11:30 a.m.; Institute and Q. C., 2 p.m.  
Taylorsville, at Gilmer, July 14, 11:30 a.m.; Institute and Q. C., 2 p.m.  
Williamsburg, at Santee, July 16, 10:30 a.m.; Institute and Q. C., 2 p.m.  
Sumrall, at Santee, July 16, 10:30 a.m.; Institute and Q. C., 2 p.m.  
Richton, at Overt, July 21, 11 a.m. and 2 p.m.  
Eucutta, at Boyles Chapel, July 24, 11 a.m. and 2 p.m.  
Matherville, at Langsdale, July 28, 11 a.m. and 2 p.m.  
Shubuta, at Shubuta, July 28, 7:30 p.m.

Heidelberg, at Philadelphia, Aug. 4, 11 a.m. and 2 p.m.  
Waynesboro, at Waynesboro, Aug. 4, 7:30 p.m.  
Waynesboro Circuit, at Hiwanee, Aug. 5, 11 a.m. and 2 p.m.  
Bucatanua, at Clara, Aug. 7, 11 a.m. and 2 p.m.  
Williamsburg, at Williamsburg, Aug. 11; dedication of parsonage, 11 a.m.  
Magee, at Magee, Aug. 11, 7:30 p.m.  
Montrose, at Garlandsville, Aug. 18, 11 a.m. and 2 p.m.  
Laurel, at Kingston, Aug. 25, 11 a.m. and 2 p.m.  
VICTOR G. CLIFFORD, P. E.

## Meridian Dist.—Third Round

Philadelphia Circuit, at Deemer, June 15, 11 a.m.  
Enterprise, at Concord, July 7, 11 a.m.  
Lauderdale, at Lauderdale, July 7, 7:30 p.m.  
Central, July 10, 8 p.m.  
Vimville, at Toomsaba, July 14, 11 a.m.  
Philadelphia, July 17, 7:30 p.m.  
Cleveland, at Hopewell, July 21, 2 p.m.  
Chunky, at Suqualena, July 24, 11 a.m.  
DeSoto, at Andrews Chapel, July 25, 11 a.m.  
Pachuta, at McGowans Chapel, July 26, 11 a.m.  
Decatur and Hickory, at Decatur, July 28, 3 p.m.  
Burnside, at Coldwater, Aug. 1, 12 a.m.  
Daleville, at Bethel, Aug. 4, 11 a.m.  
Wesley, Aug. 7, 7:30 p.m.  
Quitman, Sunday, Aug. 4, 7:30 p.m.  
DeKalb, Aug. 11, 11 a.m.  
Newton, Aug. 11, 7:30 p.m.  
Fifth Street, Aug. 14, 7:30 p.m.  
Rose Hill, at Pauling, Aug. 17, 11 a.m.  
Union, at Mt. Zion, Aug. 25, 3 p.m.  
Hawkins Memorial, Sept. 1, 7:30 p.m.

Every pastor in the Meridian District is urged to continue to press the Advocate Campaign until the quota for his charge is reached. Every pastor is also urged to co-operate in every possible way with the Director of the Methodist Orphanage Campaign.

JOS. A. SMITH, P. E.

## Vicksburg Dist.—Third Round

Nebo, at Oak Grove, June 16, 11 a.m. and 1:30 p.m.  
Fayette, June 16, 4:30 p.m. and 7:30 p.m.  
Gloster, at Union, June 23.  
Lorman, at Mizpah, June 30, 11 a.m. and 1:30 p.m.  
Centerville, at Liberty, July 7, 11 a.m. and 1:30 p.m.  
Woodville, July 7, 4:30 p.m.  
Edwards, at Reeves, July 14, 11 a.m. and 1:30 p.m.  
Oak Ridge, at Porter's Chapel, July 14, 4:30 p.m.  
Hermanville, at Pattison, July 21, 11 a.m. and 2 p.m.  
Port Gibson, July 1, 4 p.m. and 7:30 p.m.  
Silver City, at Strait Bayou, July 28, 11 a.m. and 1:30 p.m.  
Louise and Holly Bluff, at Louise, July 28, 4 p.m. and 7:30 p.m.  
Satartia, at Satartia, Aug. 4, 11 a.m. and 2 p.m.  
Crawford Street, Aug. 4, 7:30 p.m.; Aug. 21, 7:30 p.m.  
Washington, at Washington, Aug. 11, 11 a.m. and 2 p.m.  
Natchez, Aug. 11, 4 p.m. and 7:30 p.m.  
Eden, at Fletcher's Chapel, Aug. 18, 11 a.m. and 1:30 p.m.  
Yazoo City, Aug. 18, 4 p.m. and 7:30 p.m.  
Anguilla, at Catchings, Aug. 25, 11 a.m. and 2 p.m.  
Rolling Fork, at Rolling Fork, Aug. 25, 4 p.m. and 7:30 p.m.

Pastors and Church school superintendents will be ready to nominate members of Boards of Education, and three assistants, or division superintendents.

HENRY G. HAWKINS, P. E.

## Seashore Dist.—Third Round

Gulfport, First Church, June 16, 11 a.m.  
Ocean Springs, at Wesley, June 16, 7:30 p.m.  
Wiggins, at Perkins, June 19, 7:30 p.m.  
Poplarville, June 23, 11 a.m.  
Lumberton, June 23, 7:30 p.m.  
Mentorum, at Pine Grove, June 30, 11 a.m.  
Logtown, at Pearlinton, July 7, 11 a.m.  
Bay St. Louis, July 7, 7:30 p.m.  
Biloxi, Main Street, July 14, 7:30 p.m.  
Columbia, July 14, 11 a.m.  
Oloh, at Baxterville, July 14, 4 p.m.  
Picayune, July 21, 9:45 a.m.  
Carriere, at Byrd's Chapel, July 21, 3 and 7:30 p.m.  
Moss Point, July 28, 11 a.m.  
Escatawpa, at Big Point, July 28, 3 p.m.  
Purvis, at Union Grove, Aug. 4, 11 a.m. and 1:30 p.m.  
Brooklyn and Bond, at Maxie, Aug. 4, 3:30 and 7:30 p.m.  
Kreole, at Pecan, Aug. 7, 7:30 p.m.  
Americus, at Cross Roads, Aug. 11, 11 a.m.  
Lucedale, at Shipman, Aug. 11, 3:30 p.m.  
Leakesville, at Pine Grove, Aug. 18, 11 a.m.  
Coalville, Aug. 21, 11 a.m.  
Vancleave, Aug. 25, 11 a.m.

Quarterly conferences not held in connection with preaching services will be arranged with pastors. Pastors will please be ready to nominate all church school officers this round.

L. J. POWER, P. E.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 25.

NEW ORLEANS, LA., THURSDAY, JUNE 20, 1935.

Whole No. 4136.

## MISSIONARY TO AFRICA



Melville B. Cox, the first foreign missionary to be sent out by the Methodist Church, was a native of Maine. He joined the Maine Conference at Bath in 1822; but he soon superannuated on account of his health. He then went to Baltimore, where he married, February 7, 1828. Within the space of two years he lost his wife and little daughter. He edited for a time *The Itinerant*, published in Baltimore. He then rejoined the Conference, his last pastorate being Raleigh, N. C. He was appointed to Africa, reached the field on March 8, 1833, and died on Sunday, July 21, 1833. His immortal plea for Africa was: "Though thousands fall, let not Africa be given up."





# Wallet of the Week



HOLLYWOOD NOT SO BAD is the judgment of a ninety-three-year-old resident who has seen it grow from a township of 11,000 to an urban center of 1,350,000 population. "We have over four hundred churches," he says, "with thousands of worshipers, and in the community we have a very large number of serious minded people." He says also that they have magnificent schools and eloquent preachers. Still the indictment of the prophet is insited upon: My people perish for lack of knowledge.

\* \* \*

SOUTHERN NEBRASKA was visited by a destructive tornado and flood on June 1, according to press reports. Approximately one hundred were killed, and the property damage amounts to \$12,000,000. The South Platte river is on a rampage, a torrent of water two miles wide has driven many people to trees and drift wood for refuge, and fears are felt that many have been lost in the floods. Rescue workers are putting forth every effort to alleviate the suffering and to care for those made homeless and penniless by the disaster.

\* \* \*

THE UNITED PRESBYTERIAN, Pittsburgh, says that unless the religious educational forces of the country bestir themselves, America is headed straight toward an atheistic state like that of Russia, only by a different road. The decline of religion in that country, and the rise of atheistic Communism to the throne, came through the neglect of moral and religious training by the Greek Church. Ignorance and superstition inevitably lead to a godless state and godless society. In this country literary illiteracy is steadily decreasing, but moral illiteracy and religious ignorance are steadily increasing.

\* \* \*

THE FINANCIAL INTEGRITY OF THE METHODISTS was demonstrated recently when the churches of that denomination in High Point, North Carolina, joined in a united campaign to raise \$65,000—the total indebtedness of three of the churches. Wesley Memorial Church, of which Dr. W. A. Lambeth is pastor, led the movement to pay off its own indebtedness along with that of two smaller churches. According to the North Carolina Christian Advocate, ten families agreed to pay \$35,000 on a three-year plan for the liquidation of the total indebtedness. At the hour announced for the close of the campaign, the chimes of Wesley Memorial Church proclaimed victory, through the notes of those great hymns: "Praise God from Whom All Blessings Flow," and "I Love Thy Church, O God."

A MEMORIAL STATUE OF DAVID LIVINGSTONE has been erected at Victoria Falls in Southern Rhodesia. The ceremonies of unveiling were broadcast and it is said that the roar of the falling waters could be heard distinctly in England. It was nature's accompaniment to the service in honor of the great missionary hero who gave all for Africa.

\* \* \*

THE CALIFORNIA INTERNATIONAL EXPOSITION, which opened at San Diego, on May 29, promises to be a great affair. It will feature the industrial development of the country, as did the recent Chicago Exposition; but it will have distinct and interesting features of its own. Among them the Ford Music Bowl; depicting the life of Old Spain; the Gold Rush of the "Forty-niners;" and the Mayan temple and the temple of Sacrifice from ancient Yucatan.

\* \* \*

THE RT. REVEREND WILLIAM TEMPLE, Archbishop of York, comes out in a statement to the effect that, if the unattached populations of the great cities are to be reached for the Church, the laymen must be released from the bondage of "inactive witness." He says that they must be enlisted in a campaign of open-air and other evangelistic enterprises. They may make mistakes, he thinks, but so do the clergy. Then he makes the rather surprising but gripping observation: "It does very little harm if an eager layman talks heresy, provided he shows and imparts a love for the Lord Jesus; it does great harm if a priest talks orthodoxy in a way to make men think the Gospel either irrelevant or dull."

\* \* \*

HILDEBRAND, KNOWN AS GREGORY VII, was one of the greatest mediaeval Popes. He was a carpenter's son, of diminutive stature and unimpressive in appearance; but his firmness of will, power of intellect and limitless design made him the outstanding figure of the age. When Alexander II died the cardinals were seriously divided as to a successor; but the populace, by whom Hildebrand was revered as a man of piety and power, took up his name and carried him to the Church of St. Peter-in-chains, where he was made Pope by popular acclamation. At the end, his vision of a world ruled by the vicar of God shattered, and himself driven out to the castle of Salerno, where he died, he said: "I have loved justice and hated iniquity, therefore I die an exile."



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JUNE 20, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE ADVOCATE CAMPAIGN

We are now in the home stretch of the Advocate campaign. The standing of every charge and of every district in the three Conferences is shown in the tabulation for each week. We realize that the volume of subscriptions will come in at the last moment, but we are anxious that every district shall come through in a great way. Please do not wait until the last minute and, above all, do not fail to do your full part in making the Campaign a one hundred per cent success. We are counting upon the loyalty and the help of every pastor and every Methodist in Mississippi and Louisiana. At the close of the campaign, we expect to publish a complete report charge by charge.

### SPEED AND ACHIEVEMENT

One hundred and sixteen years ago last month, the Savannah, a queer looking little vessel of 380 tons, steamed out of a Georgia harbor, and in twenty-five days she landed in Liverpool, having traveled eighteen days under her own steam. A world record had been established as to time, and she was the first to cross the Atlantic under her own power. Ten days ago, the Normandie, newest and fleetest greyhound of the sea, rode triumphantly into New York harbor, having crossed the Atlantic in four days, eleven hours and forty-two minutes. She is one thousand and twenty-nine feet in length, weighs eighty thousand tons, and in her appointments she is a little world nestling upon the bosom of a great ocean. Her daily speed was something more than six hundred miles—six times that of the Savannah. Such a record thrills our speed-loving age. But speed is a great deceiver, and causes many a romantic story to end with a thud. The money cost of the Normandie's achievement is simply appalling. The fuel cost of a round trip is \$100,000, and it is said that other necessary costs of operation bring the total up to a quarter of a million dollars. That does not allow a single penny for depreciation, and no one has been so optimistic as to claim that this fleet and gorgeous creation will ever pay even the small-

est dividend on the more than fifty million dollars spent in her construction. After all, everything is a common denominator of all its factors. The Normandie may travel with marvelous swiftness; but treasure reserve, not speed, will determine the length of her course. And many a plodding liner may drop out of the race, but win in the net returns from the voyage. There is a point in life where bitter and sweet are neutralized, and toil and tragedy may be turned into glorious triumph. Life at its best is not a spectacular performance, not a thrill—it is a steady and a substantial climb toward God and the things that are eternal. The common denominator is different for every life; but the eternal harbor is at the end of the voyage.

### CHANGING TIDES

We have carried recently the cut of the new John Brown statue, the editorial of Zion's Herald on General Lee, also a reference to the tributes paid to the United States Senators who voted against American entry into the World War. We do not forget that there is still a background of feeling and attitude not represented by the positions taken in every one of these instances. Our primary interest is in the fact that time and changed circumstances have so softened bitter judgments of men and measures regarding which the people were once so sharply divided. It is a matter of surprise that, within the very generation in which the World War was fought, its bitterest opponents should be given such wide recognition as they received recently in the peace celebrations of the country. From time immemorial, the judgments of men have reflected their antipathies no less than their deliberate appreciations. Israel hated the heathen races because of their merciless oppression of God's chosen people. They were unwilling to accord enemy nations a part in the love of God, and they even became jealous of Jehovah on that account. Later the bitter contest of the Eastern Church with the Moslems developed a similar attitude toward Moslem salvation. A devout layman of the Greek Church was asked his opinion as

to why God made so many Mohammedans, and his immediate reply was, "To fill up Hell." Our sufferings and our contests are always factors in our moral and religious attitudes, and the broadening of our missionary horizon has greatly influenced our estimates of peoples and has done much to quicken our own sense of moral and spiritual responsibility. The facts abide, but the human approach is different.

### MRS. W. L. DOSS, JR.

In the passing of Mrs. W. L. Doss, Jr., the Methodists and a wide circuit of friends throughout Louisiana feel a sense of personal bereavement. She was a woman of tender grace and consistent devotion. She sought no place of honor for herself and was content to do in a modest and unassuming way her daily task. No parsonage home in Louisiana ever had a more gracious hostess, and in the delicate and responsible role of a pastor's wife, she served in a beautiful and self-forgetful way. She was never physically strong and she bore the ravage of the disease under which her body crumpled in such a manner that few realized the distress which was unrevealed in her delightful hospitality. For more than a quarter of a century, she walked hand in hand with her devoted husband, and she shared his toils without counting the cost to herself. She had expected to share with him a life on the missionary frontiers of the Church; but when that expectation was not fulfilled she gave her best, her all, in Louisiana until she heard the whisper of the Angel of the Lord saying, "It is enough." In the early morning of June 10, her spirit winged its way through the gates eternal; and in that land where there are no haunting shadows of disease and the tortures of pain do not distress, she waits the day of glad reunion in the Father's house. Her body was tenderly laid to rest in the beautiful cemetery at Homer, La., where she spent some of the happiest years of her life. The Advocate extends sympathy to Dr. Doss, to his son, and all the bereaved loved ones whose sorrow only heaven can heal.

### THE PROPHET

Nearly forty years ago, Sir Robertson Nicoll, then editor of the *British Weekly*, heard a young man preach. His comment upon that preacher was: "I do not know anything of his history, but his is a figure which arrests at once hopeful attention." Later that same young man became the successor of one of the greatest preachers of that day, and he has long been a man of international influence, both because of his evangelical loyalties and his able and courageous preaching. Such, we are persuaded, are ever the marks of the true prophet. The foretokens of great power arouse in the hungry and waiting

hearts of men a measure of expectancy a "hopeful attention." A man whose abilities are co-ordinated with a profound consecration to his spiritual task, will always behold the mists disappearing from the summits of fame. And one whose thinking is suffused with the passion of the Son of God will have a forum as wide as the world.

### NOT AN END BUT A BEGINNING

(Editorial from the *Wesleyan Christian Advocate*)

The results of the referendum on prohibition will be known before this issue of *The Wesleyan* reaches the public. Whatever the results may be, the fight is not finished. If we defeat repeal, we must never again rest on our oars as we did in the past. If our prohibition laws are repealed, we must not relent for one moment in the effort to restore adequate prohibition laws to the statute books of Georgia. Neither eventuality will relieve the friends of temperance from service on the field of action.

In event there should be a wet majority in Georgia, we confidently believe that the conditions which will follow will set going a reaction which will ultimately re-write prohibition laws for Georgia. If the contention of the wet press that no more liquor will be consumed then than under prohibition is correct, then advertising has no sale power. If goods that are publicly displayed and nationally advertised do not sell faster than the same goods when kept out of sight and unadvertised, then the whole advertising business is a fraud. But no one believes that. Certainly we shall see a large increase in the consumption of liquor and the multiplication of its evils in event the prohibition laws are repealed.

But even if prohibition wins by an overwhelming majority, we must not in the future depend upon political action alone for results. There must be the steady stroke of education rather than the spasmodic effort of a campaign. There must be imparted to men those permanent attitudes that are formed on the basis of information. Ours is an educational task. We have the truth on our side and if, with that advantage, we do not create in the rising generation a full appreciation of the evils of alcohol, we are indeed poor protagonists for the truth. But information cannot be imparted emotionally under the heat of a political campaign. Through the day school and the church school, through the pulpit and the press we must keep before the rising generation the truth about alcohol.

For the friends of temperance May 15 can be no more than an important date. It marks the end of nothing. If we win, that victory must mark the beginning of a new and intelligently planned campaign of education; if we lose, then May 15 can only mark the beginning of a new fight for righteousness.





# The Forum



## ATTENTION, MISSISSIPPI CONFERENCE

A series of great rallies has been planned in the interest of Christian education and our colleges. These meetings will not be for the purpose of raising money, but will be for the purpose of stimulating a greater interest in Christian education and a better appreciation of the aims and ideals of our colleges. Bishop Dobbs will be the principal speaker at these meetings and the public generally and Methodists in particular are invited to attend. The schedule of these meetings is as follows:

Columbia, 10 a.m., June 25; Gulfport, 8 p.m., June 25; Hattiesburg, Main St., 10 a.m., June 26; Laurel, First Church, 8 p.m., June 26; Philadelphia, 10 a.m., June 27; Meridian, 8 p.m., June 27; Vicksburg, 8 p.m., June 28.

The following program will be carried out at all these meetings with the necessary change of hour for the evening meetings: 10 a.m., Devotional, Presiding Elder; 10:05 a.m., Statement of Purpose, Dr. J. L. Decell; 10:10 a.m., The Church School and our Colleges, Rev. I. H. Sells; 10:15 a.m., The Aim and Ideals of Millsaps College, Dr. D. M. Key, President; 10:25 a.m., The Aims and Ideals of Whitworth College, Dr. G. F. Winfield, President; 10:35, Address, Bishop Hoyt M. Dobbs, D.D.

All pastors and alumni and alumnae of our colleges are requested to aid in promoting attendance at these meetings.

VICTOR G. CLIFFORD, Secretary.

## AN EMERGENCY IN MISSIONS

We who are charged with the supervision of our work in foreign lands are convinced that something must be done at once to meet the exacting demand for additional missionaries. The widening of our opportunities, coupled with the growing complexity of the task, demand that we strengthen our forces. Unless we can launch an offensive movement and thus take advantage of the unprecedented opportunity before us, the Christian movement will lose ground. Our work has already suffered because we have not been able to reinforce our missionaries on the field.

There is something startling in the figures released by our Board of Missions. In 1925 the General Section of the Board had 206 missionaries on the field. In 1930 the number had dropped to 148. Today it has reached the low level of 100. Here is re-

vealed a more than 50 per cent reduction in our missionary force in a period of ten years. We are fully convinced that any further yielding to the difficulties in the economic situation will prove harmful to the Church in America and well-nigh disastrous to the promising young churches we have helped to create around the world.

We cannot afford to be satisfied by merely maintaining the status quo. Our missionary force must be strengthened. Some of our most faithful missionaries must hand over the trust to younger workers. On virtually every field new recruits are needed to relieve those doing double duty. This is unmistakably the time for a fresh advance. We are alarmed at what will happen to the work so sacrificially built up if we fail to send forth new recruits.

### A Plan

The funds received from the regular sources of the Church by the General Section of the Board of Missions will be required to maintain our present work, and will not permit the employment of a single new missionary this year. Convinced that there are churches and individuals that will be glad to help meet the emergency, the Board decided to recruit and send out ten new missionaries, provided that funds for their travel and maintenance on the field are given by such churches and individuals, and that these funds are given over and above the customary and expected offerings to other enterprises of the Church.

The cost of sending out a married missionary next September and supporting him until the end of the year will be approximately \$1,600. The total cost of his support next year (including salary, rent, and all other allowances), will be about \$1,800. It should be borne in mind that provision must be made for each new missionary for a reasonable length of time, until the regular income of the Board of Missions is sufficient to carry this additional load. All who are interested should correspond with the Board of Missions and the details will be adjusted.

### An Appeal

It is a nerveless Christianity that knows no desperate ventures. It is a poor faith which has no debt to pay in sympathy and good will to others, no glowing passion to share Christ with those who know Him not. The passion to make Christ known everywhere is the authentic and inevitable outcome of Christian experience. Let us join Christ out on the highways of progress. No cause is forlorn with Him

at its head. It is our business to evade no sacrifice and to seek no discharge from the task, but gladly take our appointed way with Him who said, "Go and preach the gospel to every creature."

We appeal to you to help inaugurate a new advance. We must make some adequate answer to this challenge from fields white unto the harvest. It may be that the renewal of our spiritual life, and the strengthening of our hold upon God, will only come to us when we obey the summons of this hour. This appeal is sent forth with an earnest prayer that it will reach those "who dare great things because they cherish the hope that maketh not ashamed."

(Signed) BISHOPS J. M. MOORE, PAUL B. KERN, ARTHUR J. MOORE, W. N. AINSWORTH, SAM R. HAY.

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The report from the Conference treasurer on benevolences as received up to June 1, is as follows:

**Brookhaven District:** Adams, \$32.00; Crystal Springs, \$100.00; Gallman, \$4.70; Georgetown, \$3.12; Harrisville, \$24.00; Hazlehurst, \$200.00; Magnolia, \$25.00; McComb, LaBranch St. and Fernwood, \$33.40; McComb, Pearl River Ave., \$65.00; Meadville and Bude, \$113.65; Osyka, \$87.00; Scotland, \$50.00; Silver Creek, \$19.74; Summit and Topisaw, \$62.30; Utica, \$108.61; Wesson, \$17.50—Total, \$946.02.

**Hattiesburg District:** Bay Springs, \$21.50; Bonhomie, \$50.00; Bucatunna, \$46.27; Ellisville, \$87.50; Hattiesburg, Broad Street, \$194.09; Hattiesburg, Main Street, \$402.00; Laurel, Kingston, \$81.85; Laurel, West Laurel, \$35.48; Magee, \$50.00; Montrose, \$25.00; Mt. Olive, \$64.01; Shubuta, \$190.48; Sumrall, \$100.00; Waynesboro, \$69.75; Waynesboro Circuit, \$48.17—Total, \$1,466.10.

**Jackson District:** Benton, \$261.00; Brandon and Pelahatchie, \$242.00; Camden and Sharon, \$66.87; Canton, \$80.00; Carthage, \$100.00; Clinton, \$40.00; Fannin, \$113.77; Flora and Benton, \$89.50; Florence, \$98.00; Forest, \$120.54; Harperville, \$25.00; Homewood, \$35.00; Jackson, Capitol Street, \$3,806; Jackson, Galloway Memorial, \$1,177.17; Jackson, Grace, \$135.55; Jackson, Millsaps Memorial, \$230.00; Lake, \$12.80; Lena, \$69.60; Madison and Pocahontas, \$176.25; Morton, \$202.85; Raleigh, \$30.30; Shiloh, \$54.57; Terry, \$75.00; Vaughan, \$55.00; Walnut Grove, 30.00—Total, \$7,326.77.

**Meridian District:** Burnside, \$36.75; Chunky, \$24.50; Cleveland, \$34.25; Daleville, \$18.00; Decatur and Hickory, \$115.00; DeSoto, \$60.90; Enterprise,

\$127.75; Lauderdale and Electric Mills, \$119.00; Meridian, Fifth Street, \$83.00; Meridian, Hawkins Memorial, \$149.15; Meridian, Poplar Springs, \$61.04; Meridian, Wesley, \$10.00; Newton, \$75.00; Philadelphia Station, \$350.00; Philadelphia Circuit, \$84.00; Porterville, \$22.00; Quitman, \$58.50; Scooba, \$9.00; Union, \$205.00—Total, \$1,642.84.

**Vicksburg District:** Anguilla, \$79.55; Centerville, \$130.00; Edwards, \$82.00; Fayette, \$112.00; Lorman, \$25.00; Louise and Holly Bluff, \$80.70; Mayersville, \$50.50; Natchez, \$132.00; Nebo, \$10.80; Oak Ridge, \$20.00; Port Gibson, \$91.25; Rolling Fork and Cary, \$75.00; Roxie, \$96.85; Satartia, \$53.35; Silver City, \$43.25; Vicksburg, Crawford Street, \$300.00; Vicksburg, Gibson Memorial, \$108.63; Washington, \$24.75; Woodville, \$10.75; Yazoo City, \$296.69—Total, \$1,823.07.

**Seashore District:** Biloxi, Main Street, \$213.00; Brooklyn and Bond, \$15.00; Carriere, \$37.00; Coalville, \$50.00; Columbia, \$100.00; Gulfport, First Church, \$800.00; Kreole, \$46.25; Leakesville, \$25.00; Logtown, \$21.00; Long Beach and Pass Christian, \$60.00; Lucedale, 42.25; Lumberton, \$25.00; Mentor, \$17.55; Moss Point, \$79.85; Ocean Springs and Wesley Memorial, \$45.00; Pascagoula, \$159.11; Saucier, \$115.00—Total, \$1,851.01. Grand Total, \$15,055.81.

\* \* \*

You will be pleased to note that \$4,858.96 has been paid in during the past month and that a second charge, Millsaps Memorial, Jackson, has paid the benevolences in full for the year.

Pastors, lay leaders, or others who have given careful attention to the pamphlet that presents suggested material for the Laymen's Day program for this year, will be impressed with the timeliness of the topic and the value of the material presented. Those who could not conveniently arrange to present the program on June 9 will please see that the plan of the General Board of Lay Activities, and the purpose of our Annual Conferences, is carried out to the extent of observing Laymen's Day in every charge.

J. M. SULLIVAN,

### CENTENNIAL OF THE SHARON METHODIST CHURCH

There will be services held in commemoration of the one hundredth anniversary of Sharon Methodist Church on June 27, 1935, beginning at 10:00 o'clock A. M. to 3:00 P. M. All former presiding elders, pastors, members of the Conference Historical Society and former members of Sharon Church are invited to attend Sharon Methodist Church, Sharon, Miss.

DAN P. YEAGER, Pastor.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

and take my soul to himself." His tenderness and fervor come out in the beautiful words of a last letter to his mother, written exactly one week before he was stricken unto death:

"I can scarcely realize, my dear mother, that I am five or six thousand miles from you. But we shall meet by and by. Neither of us can be here for a long while. God grant that we may meet in heaven. I have a most pleasant assurance that I am on my way there. Indeed, I have never in my life felt such divine support from grace as since I left home. My cup has been full, never empty. Give yourself no care for me, except to pray for my success in my mission, and the perfection of my nature in the spirit and practice of the gospel."

When Rufus Spaulding and Samuel O. Wright, with their wives and Miss Sophronia Farrington, reached Liberia on January 1, 1834, they found the Liberian Mission established, but Melville Cox had answered the summons from the skies. Within two months, Mrs. Wright died of the fever and a little later her husband followed. Spaulding and his wife were so reduced by the plague that they were compelled to return to the United States. This left only Miss Farrington who chose to remain alone rather than give Africa up, for she said that she had "offered her soul upon the altar of her God, for the salvation of that long benighted continent." Many have been the casualties on that desperate field, but the light abides even until now.

Following the recommendation of the General Conference Bishop Andrew, on behalf of the College of Bishops, appointed Fountain E. Pitts of the Tennessee Conference to make a tour of inspection preparatory to opening work in South America. Pitts left in July, 1835, and visited Rio de Janeiro, Buenos Aires, Montevideo and other places, and upon the invitation of the General Conference of 1836 he made a personal report of his tour. On March 22, 1836, Justin Spaulding of the Maine Conference sailed for Rio de Janeiro to begin work there; and on November 12, 1837, Daniel P. Kidder of the Genesee Conference and Rev. R. McMurdy and wife were sent to re-enforce Spaulding. On October 14, 1836, John Dempster sailed for Buenos Aires, having been appointed to open work in that city. He made an auspicious beginning and large plans were laid by the Missionary Society to take care of the work. He visited Montevideo in 1838 and recommended that a minister-teacher be sent to occupy that point. Accordingly Rev. William H. Norris was appointed. The unsettled state of the country, the block-

ade by the French and the intolerance of the Roman Church made this an extremely difficult field, and the progress of the work was much hindered. The appropriation for the church building in Buenos Aires was recalled, and Dempster pursued the slower policy of creating an educational background for the work. But in 1841 the response had been so small and the difficulties of the field so great that the missionaries were withdrawn. The withdrawal of the missionaries brought an appeal for the restoration of the work in Buenos Aires, and in response to the petition, Rev. William H. Norris, formerly of Montevideo, was appointed to reopen the work.

Another phase of mission work relates to the German people who came to America among the early settlers. By a strange coincidence, the Methodists seem to have been slow to appreciate the need for work on their behalf. Bishop Asbury was often among them, particularly in the "beautiful Wyoming" country of Pennsylvania; but he seems to have made no move for their evangelization as a people. It is true that some of the Methodist preachers could speak German, and there was an occasional sermon in that language; but no planned and continuous ministry to them. So the people who were entitled to credit for the intellectual renaissance which saved the world from a despotism of dogma and superstition were seemingly overlooked in the early missionary and evangelistic plans for the Methodists. This neglect lost to the Church the chance for religious leadership among the Germans, as they turned to the United Brethren of Christ Church and to the Evangelical Alliance with whose founders they had a racial tie.

No systematic effort in behalf of the Germans was undertaken until 1836, when William Nast was admitted on trial into the Ohio Conference and was appointed to German missions in Cincinnati. The next year he was sent to German Missions within the bounds of the Columbus District, a missionary circuit three hundred miles long with twenty-two appointments. In 1839 Dr. Nast was made editor of the *German Apologist* published in Cincinnati, and he was succeeded in the mission by Peter Schmucker. A mission to the Germans of Pennsylvania was begun in 1841, and another in New York the same year. A school was established for the Germans also. In 1843 nineteen missions were reported, reaching from Pittsburg to New Orleans; and in 1864 the Methodist Episcopal Church, finding the plan of conducting the German work as a fractional part of various Annual Conferences unsatisfactory and in response to the petitions of the German

Methodists, set up three German Conferences. For many years the proceedings of those Conferences were conducted and recorded in German, that being the language best understood by the people. The Germans have made valuable contribution to American Methodist history, and they have loyally supported the Church and its polity.

Still another phase of missionary expansion is presented in the beginnings of Texas Methodism. Under Mexican rule, all forms of Protestant worship were forbidden, and the Methodists found access through the "neutral ground" which was established pending the settlement of the boundary dispute between France and Spain, to which the United States became a party by the Louisiana Purchase. The story of early Methodist preaching in Texas is rather legendary in character and is that of irregular and disconnected effort. It seems to be fairly well established that William Stevenson preached in northwest Texas as early as 1817 and that a class was formed at Jonesboro, Texas, the same year. Soon after other preachers including Washington Orr and his brother Green, a local preacher, held services in the same locality. In 1834 Henry Stephenson crossed from Sabine circuit in Louisiana into the "Red lands" of east Texas and preached, and in November of that year his name appears as a missionary to Texas. In 1835 John H. Carr served Sulphur Fork and he was returned for a second year.

The way was not open for the Protestant invasion of Texas until after General Sam Houston had won the independence of that vast territory by the decisive battle of San Jacinto, April 21, 1836. This event which resulted in the establishment of the Republic of Texas, was not more epochal in its change of political relations, than in the changed ecclesiastical history which followed. In 1837 John B. Denton and E. B. Duncan succeeded John H. Carr on the Sulphur Fork circuit, and the work established by Henry Stephenson in the "Red lands" was still in existence. The opening of Texas for settlement was the occasion for a forward move upon the part of the Missionary Society. At its spring meeting in 1837, steps were taken to launch an aggressive campaign in the new Republic. Martin Ruter was appointed superintendent of the Texas mission, with Littleton Fowler and Robert Alexander as his assistants. The first of these to arrive on the field was Robert Alexander. Littleton Fowler, who was joined on the way by John B. Denton, reached Nacodoches, October 16, 1837. Martin Ruter, after arranging to leave his family in Indiana, reached San Augustine, November 22, 1837. He visited Houston where he preached before the Congress of the Republic and made a profound impression. Dr. Ruter did effective work in gathering a list of those who had been Methodists before going to Texas; but his monumental service was in the vision of his planning for the future. He planned to use twelve new missionaries, and he started

to the meeting of the Missionary Society to make his appeal for recruits. After he had gone about forty miles he was taken seriously ill and returned to Washington, Texas, where he died on May 16, 1838—less than six months after his arrival on the field. At the succeeding Conference, Littleton Fowler was appointed presiding elder and superintendent of the mission; and associated with him were six preachers, among whom was Abel Stevens who later became a distinguished historian of the Church. The early developments of Texas Methodism were largely the result of the vision of Martin Ruter and of the wise, tactful and capable leadership of his successor. Fowler and John Clark represented Texas in the General Conference of 1844, but Clark, having taken sides against the South, did not return to Texas. In 1845 Fowler and Robert Alexander were the representatives at the Convention which organized the Methodist Episcopal Church, South. At the time of the division of the Church, there were two Conferences in Texas, with 51 itinerant preachers, 64 local preachers, 5077 white and 1005 colored members—no mean achievement for less than eight years of organized work in a land that from time immemorial had been ruled by Romanism.

One other distinct phase of missionary work belonging to this period of Methodist history was that undertaken on behalf of the slaves of the Southern plantations. For many reasons a mission to the slaves of the South, as a church-wide interest, was not possible; but such work was carried on by the Conferences in the slaveholding territory. The missions to the slaves originated in South Carolina. Not long after the return of William Capers from England, where he had gone as the delegate to the British Conference, Hon. Charles C. Pinckney of South Carolina sought his assistance in securing the services of a Methodist exhorter as an overseer on his plantations. The purpose of Mr. Pinckney was to secure religious instruction for his slaves. Other planters joined in the movement. Dr. Capers was not able to effect such an arrangement for them, but the incident led to the establishment of missions among the slaves in the lowlands of South Carolina. John Honour was sent to a mission among the slaves on the Ashley river; and J. H. Massey was sent to another on the Santee river. On September 19, following the appointment, John Honour died at his post among the Negroes of the plantations, a victim of "bilious fever." The number of missions to the slaves grew from year to year, and they were served by some of the best ministers of the South. Ten years after the opening of the first mission, there were twenty-seven missions served by thirty preachers. When the Methodist Episcopal Church, South, was formed there was no change in the interest or policy touching the slaves; and at the death of Bishop Capers in 1855, there were twenty-six of these missions in South Carolina.

(Continued Next Week)



## Mississippi and Louisiana

Rev. James L. Sells, of Mount Olive, Miss., has sent in 17 subscriptions on a quota of 12. That is fine work, and we make our sincere acknowledgments.

Rev. V. G. Clifford, presiding elder of Hattiesburg District, is exhibiting great leadership in his new field. We confidently expect him to close out the year with a great report in all respects.

Rev. A. S. Oliver, of Meadville, Miss., says that his committee for the Advocate did not function, but he did; and we have the evidence that he functioned. Rev. R. H. Clegg is with him in a meeting at Bude, Miss.

Our friend, Rev. W. W. Bruner, of Carrollton, Miss., sends us an encouraging word with reference to his charge. He is pressing the fight for a complete success of the Advocate campaign. Thank you, Brother Bruner.

Rev. A. J. Leggett, pastor at Collins, Miss., is doing a splendid work in the Advocate campaign on his charge. We feel sure that he is also doing a good work otherwise, although we have not the details of his work at hand.

We are glad to learn that Mrs. C. C. Clark, wife of our esteemed friend, the pastor at Waynesboro, is recovering nicely following a serious operation. She is now at home and is making good progress toward regaining her health.

Laymen's Day was observed in Crowley Methodist Church on Sunday, June 10, at the eleven o'clock service. A layman presided at the organ; the choir was composed of fifteen laymen, one of whom sang a solo. Three laymen gave talks from the rostrum.

Rev. J. P. Bonnacarrere made a splendid report for the Denham Springs charge, at the recent session of the Baton Rouge District Conference. A little more than half the benevolent collec-

tions in cash, and other phases of the work going well is no mean report.

Rev. T. C. Cooper reports a great meeting at Collins, Miss., in which Rev. B. M. Hunt of Jackson, Miss., did the preaching. Other meetings are now in progress and he expects to have a great report on the spiritual condition of his charge. We pray that he may have a great victory in all his work.

Our good friend, Rev. J. W. Faulk, of Leesville, La., sends report on his Advocate Campaign and also that he is looking forward with confidence to his revival campaign, in which his son Rev. Rowland Faulk, of New Orleans, will do the preaching, and Rev. Carl Lueg, of Slidell, will lead the singing.

New Orleans Methodism is well represented in Shreveport, La., this week. Dr. W. W. Holmes, of Rayne Memorial Church; Dr. W. H. Wallace, Jr., of First Church; Rev. R. R. Branton, of St. Mark's, and the Presiding Elder of the District are on the faculty of the Young People's Assembly at Centenary College.

Rev. E. J. Coker, of Lorman, Miss., sends notice of a home-coming at Cane Ridge church on his charge. The occasion will be the celebration of the 117th anniversary of the church, and the date will be June 30, and an all-day service. All former pastors are invited. Rev. B. F. Jones and Hon. W. H. Watkins will be the speakers.

Layman's Day for the Shreveport District was observed on June 8. We learn that 53 laymen took part in the program; and a service was planned for the churches not represented. In this way, there will be a one hundred per cent observance of Layman's Day. Dr. George S. Sexton is the presiding elder and Mr. R. H. Nelson is district lay leader.

We regret to learn of the serious ill-

ness of Dr. A. W. Turner, of Shreveport, following a stroke which occurred about ten days ago. At last reports, he was said to be critically ill. He has not been in robust health for some time; but we hope that his valuable life may be spared for a service to the cause of Temperance and Prohibition, now so much needed.

Dr. E. Nash Broyles, the popular pastor of First Methodist Church, Columbus, Miss., had part on the programs of dedication of the D. A. R. marker placed on the campus of Mississippi State College for Women, and the Kiwanis Memorial Day program. The dedication of the Boulder was on the campus of the College, the Kiwanis program at the Glimer Hotel.

Dr. and Mrs. A. M. Serex with their two children, Henri Muir and Mary Bays, sailed Saturday on the S. S. Western Queen, of the Lykes Bros. line, for a visit of three months to the family of Dr. Serex in Belgium. Dr. Serex's address will be 119 Avenue Coghien, Uccle-Bruxelles, Belgium. The Advocate joins their many friends in wishing them a happy voyage and safe return.

Rev. R. A. Allums, pastor at Ellisville, Miss., says that early in the year the Ellisville charge set its goal for the year, including the Advocate; and that they mean to attain their goal. They are holding Cokesbury Schools and Vacation Bible Schools and carrying out every other organizational feature of the church on a five point circuit. We shall be very much surprised if the charge fails to make a great report.

Miss Cavell, daughter of Dr. D. B. Raulins, pastor of Carrollton Avenue Church, New Orleans, and former editor of the Advocate, is one of the representatives of Whitworth College at the Y. W. C. A. Student Conference, Blue Ridge, N. C. Sharing the honor with her, are Misses Mildred Waldrop, Extension, La.; Dorris Chipley, Carthage, Miss.; Mildred Clegg, Hazlehurst, Miss.; Edythe Castles, Magee, Miss.; and Edna Earle Wilson, Lake Providence, La.



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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St. Meridian, Miss.

#### Mississippi Conference Officers Tour Districts

The officers of the Mississippi Conference of the Woman's Missionary Society, of the Methodist Episcopal Church, South, have recently completed a most strenuous but gratifyingly successful tour of all six of its districts.

The party was composed of Mrs. T. B. Cottrell, of Quitman, president; Mrs. Homer Frizell, of Vaughan, superintendent of young women's circles; Mrs. Paul Arrington, of Magee, superintendent of children's work; Mrs. Urie M. Weston, of Jackson, superintendent of Christian Social Relations; Mrs. W. H. Bradley, of Canton, substituting for Mrs. Gordon Patton, who is superintendent of Spiritual Life Groups; and last, but by no means least, Mrs. Alma Riley, for so many years connected with the Methodist Orphanage at Jackson, and now employed in an advisory capacity by a group of philanthropically minded business concerns, to assist eleemosynary institutions to avail themselves of the remarkable gratuities offered. The Conference is truly grateful to Mrs. Riley for the use of her car, in which she transported the party over the entire trip.

The tour began on May 28 at the Canton Methodist Church, with Mrs. F. Norman Taylor, of Jackson, secretary of the

Jackson District, presiding. The 29th was spent in the M. E. Church of Yazoo City, with Mrs. T. H. Fore, of Natchez, presiding. Mrs. Fore is the new secretary of the Vicksburg District, succeeding Mrs. J. W. Griffis, resigned. A second session for the Vicksburg District was necessitated because of its extended area. This session was held on the following day in the Jefferson Street Methodist Church at Natchez, with Mrs. Fore again presiding. On May 31, the weather being perfect, the conference held at Wesson, for the Brookhaven District, proved to be the greatest, in point of numbers, of the entire tour. Mrs. A. S. Oliver, of Meadville, secretary of this district, presided. Saturday, Sunday and Monday were spent by the conference officers in Long Beach, Gulfport and Biloxi. They visited the Wesley House and were tremendously impressed with the marvelous manner in which Miss Katharine S. Arnold, assisted by Miss Martha Robinson, has brought order out of chaos and has won the love, respect and confidence of an entire community heretofore noted for distrust and suspicion of all welfare workers.

The conference officers visited the Moore Community House where Miss Sadie Ellis has for fourteen years made a garden out of a desert. Miss Sophie Kuntz is her very able co-worker. They attended services at First Church of Gulfport, and at the little church at the Wesley House, and on Monday spoke at missionary sessions both at First Church, Gulfport, and at "The Little Church In the Wildwood" at Long Beach.

The Lumberton church in the Seashore District was visited on June 4, and here Mrs. L. J. Power, of Long Beach, the new secretary, succeeding Mrs. R. E. Johnson, of Gulfport, presided.

On June 5 the conference was held in Montrose, with Mrs. D. O. Segrest, of Hattiesburg, secretary of the Hattiesburg District, occupying the chair. It was with deep regret that the resignation of this most capable leader was later in the day acted upon. Mrs. E. A. Loftin, of Magee, was elected to fill the vacancy. The last session of the tour was held on June 6 in Electric Mills, with Mrs. D. L. St. John, of Meridian, secretary of the Meridian District, in charge.

At each and every day's session the ladies of the community provided a bountiful repast to which those in attendance did ample justice while renewing old ac-

quaintances and making new ones. Thanks are due Dr. and Mrs. Homer Frizell, of Vaughan; Rev. and Mrs. W. M. Sullivan, of Natchez; Rev. and Mrs. L. J. Power, of Gulfport and others, who so kindly opened their homes to these ladies en route.

Each district secretary had planned for local additions to the program of conference addresses, noteworthy among these being the presentation of four life memberships, three at Wesson and one at Natchez. At one place there was a most beautiful devotional by Mrs. R. E. Rutledge and at another the marvelous expounding of the scriptural lesson by Mrs. Hunt, mother of Rev. Bruner Hunt, of Jackson's Capitol Street Methodist Church, while still at another there was a flaming message of reconsecration delivered by Rev. T. O. Prewitt, pastor of the Broad Street Methodist Church, of Hattiesburg.

On every program each conference officer presented the work of her department in a stirring manner and a broadening and deepening of the spiritual values in every phase of life was emphasized in each address made. Serious enthusiasm and very great earnestness was manifested throughout.

MRS. URIE M. WESSON.

Jackson, Miss.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Do your immediate plans follow this outline? Fortunate you are if you can check a yes to each item. A YES will mean that you are doing the work asked of you by your Conference and Council for the month of June.

1. Business meeting.
2. Pay Rural Pledge this quarter.
3. Project a definite Rural program.
4. Finish Bible Study.
5. Present work of W. M. S. featuring the Silver Anniversary Celebration.
6. World Outlook program.

### For TIRED EYES



Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

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**Resinol**



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We make it possible to reduce the annual budget by giving you lower premium cost on fire insurance and allowing payment of premiums in annual installments instead of payment in advance for three or five years.

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REV. J. H. SHUMAKER, Nashville, Tennessee, Agent, Southern Methodist Church Department



7. Hold Executive Committee meeting and send off reports.

\* \* \*

In giving you this letter from Mrs. G. A. Brown, Conference Spiritual Life Committee Chairman, I am looking far ahead but I am sure you are eager for the changed date and will wish to be making plans for the unusual opportunity that is to be given the women of this Conference, many of whom could not attend if the Retreat were being held in another state. The letter reads as follows:

"Our Conference is fortunate in having Council hold a Retreat for Spiritual Life Group leaders at Grenada College, Sept. 10-13. Plan to send the chairman of your auxiliary group. If you do not have a Spiritual Life Group, organize one and send the leader. The cost is \$1.25 a day for board and registration fee \$1.00. Order from Literature Headquarters the books to be used—'The Ministry of Silence and Meditation' (25c), and 'The Power of Life' (20c). Study these texts and urge your Spiritual Life Group chairman to attend the Retreat."

\* \* \*

A very interesting and helpful zone meeting of the Woman's Missionary Society was held in the Methodist Church



Blended with just the right amount of chicory to suit southern tastes. Ask your grocer for a pound today.  
**SAVE THE COUPONS**

### Heard A Lot About Cardui and Used It With Good Results

For over fifty years thousands of women have taken Cardui for pain, cramps and nervousness at monthly periods. A great many learned from their mothers to take Cardui, or heard of it from reports of its good use by others. . . . "I take Cardui for pains in my side and headache," writes Mrs. H. R. Hartson, of Nevada, Mo. "At times I felt like something was pressing on the top of my head. This made me very nervous. I had heard a lot about Cardui and decided to use it. I did, with good results. It certainly helped me in every way." . . . Try Cardui in your case. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

in Charleston, Friday afternoon, May 17, with Mrs. McMahon of Holcomb, chairman, presiding.

The program for the quarter as outlined by the Council was splendidly carried out and the time well spent in able discussion of each phase of work with emphasis placed on children's work, young women's circles, Christian social relations, efficiency aim, rural obligations, literature and publicity, and co-operation with the Board of Christian Education in holding daily vacation Bible schools.

Responsibility of stewardship was made very impressive in the devotional by Rev. H. P. Lewis, pastor.

Miss Rogers, district secretary, called attention to the needs of the Wesley House at Biloxi, naming articles wanted at this time.

There was a fine attendance with representatives from Oak Grove, Crevi, Oakland and Holcomb.

### SEASHORE PASTORS' SCHOOL

SEASHORE CAMPGROUND, BILOXI, MISS., JULY 1-6, 1935

Dean—Rev. Otto Porter, McComb, Miss. Educational Director—Rev. I. H. Sells, Jackson, Miss.

Platform Speakers: Bishop Hoyt M. Dobbs, Shreveport, La.; Dr. Edwin Lewis, Drew Seminary, Madison, N. J.

#### Courses, Texts and Instructors

"The Teaching of Jesus," Dr. R. E. Smith. Text: "The Message of Jesus"—Branscomb.

"Program and Administration of Circuits," Rev. Horace M. King. Texts: "A New Day for the Country Church"—Harlan; "The Educational Work of the Small Church"—Schisler, and Pamphlet No. 89-B.

"The Financial Program of the Church," Mr. Boyd M. McKeown. Text: "The Financial Recovery for the Local Church"—Crawford. Required Reference: Booklet No. 95-H ("A Financial Policy for the Church School"—Schisler)

"Leadership of Mission Study Groups," Mrs. B. W. Lipscomb. Texts: "That Other America."—Mackay; "How Shall I Learn to Teach Religion?"—Carrier.

"Interpretation of the Methodist Hymnal" (Non-credit), Prof. Fagan Thompson, Vanderbilt University Nashville, Tenn.

Expenses: Registration fee, \$1 entire period of School, 50 cents per day less than entire period. Room and board, Keller Lodge, under new management, \$1.50 per day. Meals only, \$1 per day. White House Hotel, \$3 per day with two

in room, separate beds, private or adjoining bath. \$4 per day with one in room, private bath.

Apartments for light housekeeping can be secured at reasonable rates by writing to Mrs. J. A. Bishop, Seashore Campground, Biloxi, Miss.

### SEASHORE ASSEMBLY

Will you please announce in the earliest edition of the Advocate possible that Mrs. J. A. Bishop, manager of the cottages at the Seashore Methodist Assembly Grounds, Biloxi, Miss., and Mrs. Jim Stone, newly elected manager of Keller Lodge, will appreciate correspondence from those who plan to attend the Pastors' School. Mrs. Bishop has a number of rooms in private cottages that can be rented at a reasonable price to any desiring them.

I. H. SELLS.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



Mrs. Barbara Spears says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

## Christian Education

### CHURCH SCHOOL LESSON, JUNE 23

By Dr. J. R. Countiss

#### LIBERTY UNDER LAW

Christianity is ever in contrast with selfishness. Sin is generous with self; critical of others. It says: "This does not hurt me; if it does it is nobody's business." Christian duty is negative—it places no stumbling blocks; it is positive—it removes those placed by the greedy, the vicious, the selfish. It knows that "no man drinks to himself." Rejoicing in its own liberty, it seeks that social freedom which holds no snare of custom nor pitfall of usage that might endanger the young or the meek. It sets personality above pleasure and character above custom. It cheerfully practices self-denial in non-essentials that good may come to others. Partaking of the choice meats that had been slain in honor of idols seemed horrible to the tender conscience of the weak Christian and destroyed his confidence in the sincerity of his stronger brother; while it led the less conscientious brother not only to partake of the "consecrated" meat, but to participate in pagan worship. "The Kingdom of God is not meat and drink," but right and wrong use of meat and drink have much to do with the character and usefulness of the citizens of the Kingdom. The chief business of the Christian is not eating but edification. He acknowledges responsibility not only for his conduct but for his influence. It is better to restrain one's appetite than to offend the conscience of another.

Liberty, law, love, but the greatest of these is love. Man is a social product and a social unit. In solitude, he cannot have liberty. A great teacher was wont to say that "liberty is such perfect conformity to law that the law is not felt."

Law is the track for the locomotive, the highway for the auto, a path beaten and cleared by hands that have been torn and feet that have been pierced by ages of struggle through the jungles of ignorance and vice. Law expresses the crystallized experience and wisdom of the race. It is God's tribute to man's intelligence and trustworthiness. Every civil statute should point toward a larger personal life and greater social harmony and peace. Lawlessness spells anarchy and chaos.

Alcohol is so lawless that not even its makers and vendors dare suggest its unlimited sale or use. Knowing its damnable history, they decried the return of the "saloon," and plead for "strict regulation." However, its nature and effects are not changed by its legal status, except as they are made more deadly and universal by the cloak of respectability. The liquor traffic has never kept any law of God or man. The traffic corrupts dealer and drinker. It evades taxes, derides regulation, sells to minors and drunkards, corrupts elections, bribes officers, breaks homes and destroys souls. The only excuse offered for its existence is profit, and depraved citizens and bankrupt states are now greedily grasping for the profits of the bootleggers. But liquor is not profitable. It curses and destroys buyer and seller, and costs the state more for control of its sale and for increased crime and poverty than the highest system of license can ever yield. Most subtle and treacherous of all the king's fools, it begins at his feet with mock humility and hilarious jest and ends in despotic tyranny, throned, crowned, and sceptered, its feet on his neck. Its use may be legal; it can never be safe for the drinker nor expedient for his influence over others. While the world standeth, I will not drink it.

#### RUSTON DISTRICT CONFERENCE

The Ruston District Conference was held in the Methodist church at Ringgold, La., May 29 and 30, 1935. Rev. Louis Hoffpauir had a well planned program and presided like a veteran elder. All the connectional interests of the church were represented and carefully considered by the conference. We had several out-of-the-District visitors, some of them bringing messages to the conference. Rev. Sidney A. Seegers brought a mes-

sage to the conference on the work of the Golden Cross. Rev. W. H. Giles represented the Board of Christian Education. Rev. R. W. Vaughan and Rev. J. G. Snelling spoke concerning the Louisiana Methodist Orphanage and the Memorial Mercy Home respectively. Rev. A. M. Serex brought a message in the interest of the New Orleans Christian Advocate and was himself elected Captain of the Ruston District Advocate Subscription Campaign.

The Ruston District has shown progress under the dynamic leadership of our presiding elder, Rev. Louis Hoffpauir. The reports to the conference showed that one hundred and ninety-two people had united with the church on profession of faith and one hundred and fifty-seven by certificate. \$1576 had been raised on the benevolent claims and \$3940 for the Orphanage. The salary of most of the pastors was just about in full.

T. L. James, E. L. Walker, T. W. Camp, Roy Akin, Tom Connell, A. T. Roby, F. A. Hinton, G. C. Taylor, Mrs. G. W. Dawson, and Miss Grace Jones were elected delegates to the Annual Conference.

The people of Ringgold were very nice to the delegates. Splendid entertainment was furnished. An old-fashioned dinner on the ground for the last day was a real treat, for it carried us back across the years to our childhood experiences at old Bethel church.

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5 Pairs Knee Length Hose Prepaid for \$1.00.  
Guaranteed. Elastic Top. An Anglo Yarn Characterize Hose. L. S. Sales Company, Asheville, N. C.

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**STANBACK** acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. **STANBACK** is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to **STANBACK**, Dept. A, Salisbury, N. C., for a **FREE** full size package.—Adv.

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Campground, Biloxi, Miss



## REPORT, JACKSON DISTRICT LAY ACTIVITIES

We, your committee on lay activities, desire to restate our firm belief in the program and progress of our great Church, and hereby pledge ourselves unreservedly to co-operate in every way with our pastors, presiding elders, and our beloved bishop in carrying forward the greatest program the Church has ever launched.

### New Financial Plan

As we understand the new financial plan, it is a direct challenge to the laymen of our Church to meet promptly and fully the financial responsibility of our great Church in the carrying on of its work, and we urge that every local church institute a sound financial plan for the support of the ministry and the full payment of all the benevolences of the church. We believe as practical men that no business can succeed unless it is founded upon a sound financial basis and operated in a systematic and business-like way, and we believe that the greatest business in the world is the business of the Church in its effort to promote and carry on the Kingdom of God in the world. We, therefore, pledge ourselves unreservedly to the new financial plan.

### Church Property

We urge that the entire lay membership of our local churches take a personal pride in the beautifying and improving of all church property, so that it may be made attractive as well as useful, and to that end that they co-operate with the trustees of the local church, with the pastor, and with the trustees of the district and the presiding elder, for the preservation, upkeep and beautification of the property of our Church.

### Temperance and Social Service

We accept the challenge and the responsibility placed upon us as laymen in the promotion of temperance and social service, and pledge ourselves that as Methodists and Christians we stand squarely behind the creed of our Church in condemning immoral and degrading motion pictures, and promoting a better, more elevating and cleaner picture that will help to build up rather than destroy the morals of the youth of our land, as well as all others.

We deplore the prevalence of divorce and the trend toward a loose sexual relationship between the married and the unmarried. We believe profoundly in the single standard of living, which is the standard that our Lord set up on earth, and declare that we do not believe that Christian civilization can exist unless

the fundamental adjustment and individual chastity demanded among our entire membership be observed.

We believe that the time will soon come when war will be outlawed among civilized nations, and we express our opposition to any aggressive wars for conquests or additional territory, and urge our people to condemn the appeal to false and cheap patriotism, and the exposure of munition manufacturers propaganda, and stand for peace and against any wars except in defense of our own country.

We deplore the fact that there are many forms of gambling in our country, and still more deplore the fact that some form of gambling is carried on even among our own church members. We see so often Methodist laymen playing slot machines for gain, and putting up wagers on chance, and are advised that even our good Methodist women are indulging in a game commonly called bridge, for gain and profit. We believe this is nothing short of gambling, and that it is condemned by the Holy Scriptures and by the tenets of our great Methodist faith, and is detrimental to true manhood and womanhood, and especially harmful to the youths of our land. We take our stand against all forms of gambling.

We believe that mankind is our brother, regardless of his race, color or previous condition of servitude, and that we owe to our less fortunate brothers in our midst the duty of setting an example of a high standard of Christian

living before them to be better and nobler people. We believe that our Lord died for all mankind, and that a friendly relation and an effort to spread the gospel of the Kingdom to all peoples should permeate our lives.

We condemn intemperance in all forms, and pledge ourselves to do everything in our power as laymen and as citizens of our communities to stamp out the traffic in and consumption of alcoholic liquors of all kinds, and to teach and propagate a high standard of temperance in our communities, both by precept and example.

We most heartily endorse and commend to our Church membership our Church periodicals, including the Nashville Advocate and the New Orleans Christian Advocate, and urge that our membership secure and read as well as circulate in their homes and communities good literature of every kind and description that will be elevating and helpful in creating a sentiment of righteous and religious living. Many splendid periodicals are published by our Church press, and should be obtained and read by our membership.

With faith in our Lord and a prayer in our hearts for the guidance of the Holy Spirit in our lives, we join with the ministry of our great Church, and with all other good people everywhere in the onward march of Christianity in the land.

Respectfully submitted,  
J. M. FORMAN, Chairman;  
R. L. EZELLE, Secretary.



## WHITWORTH COLLEGE

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Brookhaven, Miss.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Psalm 145:18—The Lord is nigh unto all that call upon Him, to all that call upon Him in truth.

It is vitally important that we think of God properly. Our conduct and our character is determined by our conception of God. "This is life eternal, that they should know Thee, the only true God, and Jesus Christ, whom Thou has sent."

God is Infinite Spirit, Wisdom, Light, Power, Goodness, Love. He is too wonderful to comprehend. But we can apprehend Him.

What is the distance between God and man? God is omnipresent. David asked, "Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence?" The answer teaches us that God is everywhere. "If I ascend up into heaven thou art there. If I make my bed in hell, behold thou art there. If I

take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike unto Thee." Jeremiah asked, "Am I a God at hand, saith the Lord, and not afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?" Paul at Athens declared, "God is not far from every one of us; for in Him we live and move, and have our being."

These passages are full of comfort and strength. There is no physical distance between us and God.

But often there is a MORAL distance between God and man. It is the distance between sin and holiness. "Behold the Lord's hand is not shortened that it cannot save; neither is His ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." Isaiah 59:1-2. "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18. Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John 3:19.

This moral distance can be removed. "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Repentance has removed the barrier.

Jesus came to bridge the distance between man and God. He came to save us from our sins.

In the light of the Christian revelation, how clear becomes the nearness of God. In Carlyle's words, "God is no absentee God." The whole spiritual discipline of life consists in the application of that great thought of God to all human affairs, personal and collective.

### PRAYER

O God, we thank Thee that Thou hast revealed Thyself as our Father. Thy presence is a beneficent presence.

Help us to constantly remember Thou are our Heavenly Father. May Thy name

be hallowed. We would be humble and reverent.

May we avail ourselves of Thy presence. We would call upon Thee in truth. We thank Thee that Thou art near. Speak Thou to our hearts. Reveal Thy holy will to us. We offer our prayer in our Savior's name.

### NEW MISSIONARY LESSONS

By Dr. W. G. Cram

In the April, May, and June numbers of the *Adult Student* there appeared some special missionary lessons prepared primarily for use in the Church School. These were edited by Dr. C. A. Bowen and are indicative of the deep interest of our Christian Education leaders in the cause of missions.

I read these lessons with a great deal of interest and enthusiasm. They are complete and certainly give a wide and careful survey of the missionary work of our Church, both in America and in our foreign fields.

I understand these lessons are available in pamphlet form at fifteen cents per copy, the pamphlet containing all the lessons. I hope they will have a wide circulation. They should be extremely valuable to pastors, missionary society leaders, stewards, chairmen of missionary committees, and other leaders. They may be secured from our Publishing House.

### WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best  
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Don't Endure Slipping

### FALSE TEETH

Do your false teeth drop or slip when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed a minute longer. **FASTEETH**, a new powder to sprinkle on your plates, holds teeth firm. Gives fine feeling of security and comfort. No gummy, gooey, pasty taste or feeling. Get **FASTEETH** today at any drug store.

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Murine soothes and refreshes irritated eyes. Use it daily.

**MURINE**  
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Are you all in, tired and run down?

**WINTERSMITH'S  
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Will rid you of

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## In Memoriam

### W. D. HOOD, JR.

In the early morning of May 14 the spirit of W. D. Wood, Jr., took its flight for its home above. During the silent night watches God called him home.

As he retired at night he asked to be called in the early morning, but when his father went to call him, he found that his son had already answered the call of his Heavenly Father.

He was born in Allentown, La., in 1906. His parents moved to Forest, Miss., in 1916. He was a graduate of Millsaps College and afterward attended Vanderbilt University. After finishing his work at Vanderbilt he was employed as chemist by the Highway Department of Mississippi.

He united with the Methodist Church in early life. His quiet, gentle disposition drew to him many friends.

Only a few months ago he was married to Miss Ruby Spencer, who, with his parents and sister await the reunion in the Father's House.

After services at the home conducted by the writer, Dr. J. L. Decell, Rev. J. L. Sutton and the pastor of the First Baptist Church, he was buried in Jackson, Miss.

JAS. G. GALLOWAY.

### MRS. OLLIE GOODE NORWOOD

On the afternoon of April 24, 1935, at 5:30, the sweet spirit of our friend and neighbor Mrs. Ollie Goode Norwood, wife of B. H. Norwood took its flight into the land of the blessed. She was a native of the community of Cold Springs, East of Sardis, Miss. She joined the Methodist Church at the age of twelve. She leaves behind a kind and devoted husband, two children, Bennie Leigh and Frances Marie, ages 14 and 12, a mother,

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#### Laxative Medicine

It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human digestive system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.

four sisters, a brother and a goodly number of relatives and friends who miss her sorely.

During these long months of illness, she was patient, a woman who loved her church and family, and her faith in God never wavered.

All was done for her that human hands could do, by the doctor, her husband, a precious mother, a dear sister, other relatives and friends who watched by her bed-side as she suffered in agony. Calling her family and relatives about her, she would plead with them to so live in this world, that they may see her again in that Eternal Home where there is no disappointment, suffering, heartache or broken ties.

This vacancy came in the home when these dear children most needed a mother's love and advice. She bravely fought, that she might live until her children were grown, but indicated that she was prepared, and near the end she expressed her willingness to go. The morning of her death she prayed for God to take her Home and as she left, a sweet smile played over her face.

She was laid away to rest in the Cold Springs cemetery. May God bless, be with, and comfort the bereaved ones left behind, is our prayer.

A NEIGHBOR AND FRIEND.

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to give us some dark threads to weave into our pattern in the calling away of our dear sister, Mrs. A. M. Mayo, wife of our beloved superintendent, A. M. Mayo.

Resolved, that we, the members of the Women's Wesley Bible Class shall endeavor to emulate her example of faithfulness and sincere devotion to our Church and all of its varied activities, and

Resolved furthermore, that we, members of this class, extend to the husband and family our heartfelt sympathy in this hour and commend to them the One who says: "My grace is sufficient for thee."

MRS. GEO. MONROE,  
MRS. L. B. BLAIR,  
MRS. G. MUTERSBAUGH,  
MRS. J. E. NEY.

Lake Charles, La.

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### A BIG DAY AT GLENDORA, MISS., TUESDAY, JUNE 4

Hear me, Mr. Editor, a little piece about the Preachers' Meeting. That man, Beasley is a wonderful entertainer. He can think of more nice things to do and say than there are articles in Sears & Roebuck's catalogue. His courtesy is exceeded only by that of his fine people. Mr. Editor, I wish you could have seen that delicious lunch spread out in the Forest of Arden hard by the church. Paper shell pecan trees are growing there now since Shakespeare died.

We had the best program we have had in years. We talked about "Qualities and Qualification of a Good Minister"—his place in social and political affairs. It seemed to be the opinion of the majority that a preacher should attend to his own business, keep his mouth out of politics and that he should go ahead and make full proof of his ministry. Every preacher present had the privilege of talking a little and it seemed plain that everyone enjoyed his own speech. And the majority of the preachers stayed awake even after dinner.

W. M. Campbell thanked the ladies for the delicious luncheon but he did not talk long for he said that he was too full for utterance. Everybody believed it, too, for someone said that his wife had to make him stop eating.

Now, Mr. Editor, in all seriousness, the occasion was a great spiritual feast as well as a material and social one.


You about as well get that bonus ready, for our elder, Rev. A. T. McIlwain, says our district is going over the top in Advocate subscriptions. We hear many fine comments on the paper and the Editor. I tell you, Mr. Editor, it's a lot of fun to live and do the work of the ministry.

for

## Biliousness

Sour Stomach  
Gas and Headache  
due to

## Constipation



10¢ = 25¢

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Alexandria Dist.—Third Round

Melville, at White's Chapel, June 23, 11 a.m. and 2 p.m.  
Lecompte, preaching, June 23, night.

Bunkie, June 30.

Glennora, July 7, 11 a.m. and 2 p.m.

Alexandria, July 7, night.

Montrose, July 9, night.

Campiti, at St. Maurice, July 14, 11 a.m. and 2 p.m.

Colfax, July 14, night.

Sicily Island, at Vidalia, July 21.

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

As we enter into the home stretch of the Advocate campaign we are unable to report any district having reached its quota. However, the Hattiesburg District, Mississippi Conference, Rev. Victor G. Clifford, Presiding Elder, has passed the half-way mark and should cash in on the \$100 prize before our next issue. In a recent communication Brother Clifford writes in part: "I am pushing the campaign as hard as I can and am expecting this district to be the first over the top. . . . We are going to use the district prize money to defray the expenses of a number of our pastors who will attend the Pastors' School at the Seashore Methodist Assembly, July 1-6." We realize from past experience that the volume of subscriptions will come in at the last moment and are preparing to be swamped during the closing days of the campaign, after which we will publish a complete report of subscriptions received, charge by charge, together with quotas. The following report covers subscriptions received during the week, June 12 through June 18, 1935:

Previously reported	511	Miss Christel Hale, Zwolle, La.	6
Rev. R. A. Allums, Ellisville, Miss.	16	Rev. S. P. Harkey, Port Gibson, Miss.	6
Rev. A. M. Serax, Minden, La.	16	Rev. W. W. Brunner, Carrollton, Miss.	5
Rev. D. B. Raulins, Carrollton Ave., N. O.	13	Rev. S. N. Young, Oak Ridge, Miss.	4
Rev. Algie S. Oliver, Meadville, Miss.	13	Rev. D. R. McDougal, Courtland, Miss.	3
Rev. A. J. Boyles, Carthage, Miss.	13	Rev. J. F. McClelland, Carthage Ct., Miss.	3
Rev. T. B. Cottrell, Quitman, Miss.	12	Mrs. A. L. Dunn, Epworth, New Orleans	3
Rev. Jeff Cunningham, Schlater, Miss.	10	Rev. C. Y. Higginbotham, Walnut Grove, Miss.	3
Rev. C. C. Clark, Waynesboro, Miss.	9	Rev. S. A. Brown, Drew, Miss.	3
Rev. T. O. Prewitt, Broad St., Hattiesburg	8½	Rev. C. W. Lahey, Donaldsonville, La.	2
Rev. I. W. Flowers, Covington, La.	8½	Rev. H. Mellard, Poplar Springs, Meridian	2
Rev. E. E. McKeithen, Petal, Miss.	8	Rev. H. L. Norton, Washington, Miss.	2
Rev. J. B. Conner, Coffeeville, Miss.	8	Mrs. Mattie Walters, Crowville, La.	1½
Rev. J. W. Faulk, Leesville, La.	7	Rev. J. L. Sells, Mt. Olive, Miss.	1
Rev. E. C. Gunn, Lake Charles, La.	7	Rev. G. G. Yeager, Cleveland Charge, Miss.	1
Rev. T. C. Cooper, Collins, Miss.	6½	Rev. T. J. Holladay, Eunice, La.	1
Rev. E. A. King, Centreville, Miss.	6	Mrs. Sam Gwin, Lexington, Miss.	1
Rev. Murray Cox, DeKalb, Miss.	6	Rev. J. C. Wasson, Oakland, Miss.	1
Rev. B. M. Hunt, Capitol St., Jackson	6	Rev. A. T. Law, Felicity, New Orleans	1
Rev. R. E. Rutledge, Bonhomie, Miss.	6	Rev. W. T. Phillips, Webb, Miss.	1
Rev. D. W. Poole, Mangham, La.	6		
Rev. J. M. Corley, Rolling Fork, Miss.	6	Total	753

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter		261	...
Baton Rouge, Rev. K. W. Dodson		325	4
Lake Charles, Rev. B. F. Rogers		244	25
Monroe, Rev. H. L. Johns		249	40½
New Orleans, Rev. W. L. Duren		266	40
Ruston, Rev. L. Hoffpauir		353	27½
Shreveport, Rev. Geo. Sexton		395	28
Conference Total		2092	165
Mississippi Conference			
Brookhaven, Rev. C. W. Crisler		424	16
Hattiesburg, Rev. V. G. Clifford		380	191½
Jackson, Rev. B. L. Sutherland		580	56
Meridian, Rev. J. A. Smith		457	68½
Seashore, Rev. L. J. Power		382	6
Vicksburg, Rev. H. G. Hawkins		315	50
Conference Total		2538	388
North Mississippi Conference			
Aberdeen, Rev. W. P. Buhrman		544	62
Columbus, Rev. V. C. Curtis		455	6
Corinth, Rev. J. D. Wroten		517	11
Greenville, Rev. J. R. Countiss		211	2
Greenwood, Rev. A. T. McIlwain		325	86
Saris-Grenada, Rev. W. L. Stormont		332	33
Conference Total		2384	200
Total three Conferences		7014	753

Winnfield, July 28, 11 a.m. and 2 p.m.  
Rochelle, July 28, night.  
Pleasant Hill, at Robeline, Aug. 4, 11 a.m. and 2:30 p.m.  
Lecompte Conference, Aug. 6, night.  
Alco, at Simpson, Aug. 11, 11 a.m. and 2:30 p.m.  
Pineville, Aug. 11, night.  
Jena, Aug. 18, 11 a.m. and 2 p.m.  
Ferriday, Aug. 18, night.  
Marksville, at Jacoby, Aug. 25, 3 p.m.  
Boyce, Aug. 25, night.  
Preachers please be prepared to answer all new questions for this conference.

BRISCOE CARTER, P. R.

## MISSISSIPPI CONFERENCE

## Brookhaven Dist.—Third Round


Crystal Springs, June 16, 7:30 p.m.; July 31, 7:30 p.m.  
Centenary, McComb, June 23, 11 a.m.; July 22, 7:30 p.m.  
LaBranch and Fernwood, at Fernwood, June 23, 7:30 p.m.; July 15, 7:30 p.m.  
Bogue Chitto, at Mallieu, June 30, 11 a.m., 1:15 p.m.  
Meadville and Bude, at Bude, June 30; Q. C. at 4 p.m., 7:30 p.m.  
Georgetown, at Thompson Chapel, July 7, 11 a.m., 1:15 p.m.  
Scotland, at Galatia, July 7; Q. C. at 4 p.m.; preaching 7:30 p.m.  
Osyka, at Holmesville, July 10, 10 a.m.; Q. C. following.  
Silver Creek, at Pinola, July 14, 11 a.m., 1:15 p.m.  
Gallman, at Mount Pleasant, July 21, 11 a.m., 1:15 p.m.  
Monticello and Pleasant Grove, at Sartinville, July 24, 11 a.m.; Q. C. 1:30 p.m.  
Wesson, at Matthew Chapel, July 25, 10 a.m.; Q. C. following.  
Pearl River Avenue, July 28, 11 a.m.; Q. C. following.  
Magnolia, July 28; Q. C. at 4 p.m.; 7:30 p.m.  
Hazlehurst, August 14; Q. C. at 7:30 p.m.  
Foxworth, at Kokomo, August 18, 11 a.m.; Q. C. following.  
Tylertown, August 18; Q. C. 4 p.m.; 7:30 p.m.

Pastors will please have duplicate lists of General Church School Superintendents with their three assistant division superintendents and their post office addresses ready for election at these conferences. See Discipline, Section 455.

CHAS. W. CRISLER, P. R.

## CAPUDINE

### CONQUERS Headache



When you take Capudine welcome relief and relaxation come in just a few minutes. No long waiting—no upset stomach. Use Capudine Liquid or Capudine Brand Tablets. Both are free from narcotics.

## CAMPAIGN NOTES

"Dear Advocate: Tidings from the East. Quota for Webb and Sumner Charge, Greenwood District as requested by our good P. E., Dr. A. T. McIlwain, is 18. Enclosed find 21 renewals and new subscriptions. It was a great work to sell the paper. My people, burdened with church debt and the building of another church, played the game fair. I rolled up my sleeves, drove 90 miles in one day, and came home happy, because we secured more than our quota. If it can be done here, with church building and church debt upon us, it should go over big throughout the Conference. I will send other subscriptions soon. We sent several just after Conference."—W. T. Phillips, P. C.

"Enclosed herewith find check to cover following subscriptions. . . . Quota for the Sunflower Charge is 12. This list gives us two over the quota. There will be more to follow."—A. J. Henry, P. C.

"The team of our District, Monroe, La., composed of Jack Midyette, D. W. Poole, H. E. Pfost, Martin Hebert and the writer, hereby issue a challenge to every District in the Seventh Episcopal District to beat us to the finish line."—V. D. Morris, Columbia, La.

"Enclosed is a check to cover the following subscriptions. This makes thirty-four subscriptions I have sent in during the past month."—B. M. Hunt, Capitol St. Church, Jackson, Miss.

"Please find herein check to cover the following subscriptions. This makes 17 subscriptions I have sent in on my quota of 12."—Jas. L. Sells, P. C., Mt. Olive, Miss.

"Early in January the Ellisville charge set its goal for the year and the Advocate was in the list strong, and we mean to attain our goal. Please list the following 16 subscriptions. There will be more to follow next week."—R. A. Allums, P. C., Ellisville, Miss.

The above are only a few of many similar encouraging statements taken at random from the Manager's desk. Space forbids the publication of all such statements, but we greatly appreciate the enthusiastic and loyal manner in which our pastors are rallying behind the Advocate during the present campaign which comes to a close on July 1.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 26.

NEW ORLEANS, LA., THURSDAY, JUNE 27, 1935.

Whole No. 4137.

## A UNIVERSITY CATHEDRAL



Above is a picture of the beautiful cathedral which stands upon the campus of Duke University, Durham, N. C. Its dedication was a part of the recent commencement exercises.





# Wallet of the Week



THE OFFICERS AND MEN OF THE NORMANDIE, thirteen hundred in number, were presented with an attractively bound copy of the Gospel of St. John, by the New York Bible Society. This souvenir gift, at the completion of the maiden voyage of the great liner, was printed in English and French in parallel columns, and across the front of the tricolor, blue, white and red of the French flag, were the words: "Welcome, S. S. Normandie. June 3, 1935. New York Bible Society."

\* \* \*

THE EARTHQUAKE IN INDIA, on Friday, May 31, was the worst that has occurred in that section since 1897. Quetta, the capital city of Baluchistan, British India, was almost completely destroyed. Fire and flood added to the terrors of the earthquake, and the loss of life is placed at from thirty to forty thousand. It is said that twenty thousand dead are still buried in the ruins of the stricken city. Martial law has been proclaimed and food supplies are being rushed by relief agencies; but grave fears are felt that an epidemic may complete the destruction in the stricken area.

\* \* \*

RIGHT REVEREND was recently decreed to be the title by which the Moderator of the Presbyterian assembly of England should be addressed. The title will be official, of course; but there will come times, we imagine, when its official implications will be overshadowed by its personal association. Dignity by decree can not conceal an empty head any more than shining harness can hide the telltale ears of the donkey. If a man has something to say and the ability to say it, his honor does not have to be promoted by an official order. But if his head and heart are empty, ecclesiastical trappings will only give him the rank of a clown.

\* \* \*

THE AMERICAN-ORIENTAL BANKING CORPORATION, and the Raven Trust Company, both of Shanghai, China, are closed for liquidation, according to a dispatch to the New York Times. These concerns, incorporated in America and commanded by an American, are said to have carried the accounts of many American missions, educational institutions and business concerns, and to have had depositors of forty nationalities. To the interests directly affected, there will be little comfort in the explanation that the closing was due to "the general acute financial situation." It is simply another tragic chapter in the history of American Banking, and it will be another blow to confidence in such institutions.

THE DAVID DUNLAP OBSERVATORY, recently erected on Richmond Hill near Toronto, is said to have a seventy-four inch telescope, the second largest in the world. It is expected that this new observatory, with its splendid equipment, will prove to be a very valuable asset in the promotion of the science of Astronomy. Certainly it must bring the stars nearer to us, it will push back our horizon, and it will tremendously increase our knowledge of the work and way of God in this great universe which he projected and maintains.

\* \* \*

THE INTERFERIORITY COMPLEX seems to be the newest contribution of the psychologists to our already scrambled state of mind. The many complexes which point accusing fingers at us keep us dodging lest some dire calamity befall us. No one need be alarmed, however, by this latest psychic discovery, for it is really just an aristocratic name for a very plebeian fault. In our common American slang, the victim of this unhappy malady is known by the picturesque name of Butt-in-ski. If the psychologists can find a remedy for the trouble, they may do the world a real service.

\* \* \*

THE FIFTIETH BIRTHDAY of the Statue of Liberty will be celebrated on October 28 of this year. On that date fifty years ago the four hundred and fifty thousand-pound creation of Frederic Auguste Bartholdi was unveiled at ceremonies in which representatives of the French and American nations participated. The statue, which stands on Bedloe's Island in New York harbor, is a bronze figure which cost \$700,000, which was raised by the French people. The foundation and pedestal was erected at a cost of \$300,000 which was borne by the American people.

\* \* \*

THE PROPONENTS OF THE REPEAL of the Eighteenth Amendment to the Constitution are faced with some stubborn arguments in the statistics and attitudes of great insurance companies. The increased number of applicants who admit the use of liquors, particularly among the younger people; and the 149 per cent increase of rejections among drinkers under 30 years, can hardly be traced to "clerical" influence. That is the deliberate judgment of business men who neither know nor care anything for romance, or the virtues of abstemious temperance advocates, beyond the question of financial returns. It is a case where "money talks," and a situation where silence is not "golden."



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing  
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

W. L. DUREN, D.D., Editor

THURSDAY, JUNE 27, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### ANOTHER LYNCHING

The good name of the State of Mississippi has been dishonored by another of those unfortunate tragedies which have been all too frequent in Southern history. According to press reports of last Saturday, a Negro man twenty-five years of age, accused of an attack upon a young white woman, was lynched. We are not in sympathy with any man, white or black, who assaults a woman; neither are we in sympathy with murder whether it be committed by one person, or by an infuriated group who have so far forgotten themselves as to seize with violent hands a most sacred and responsible function of social organization. To us, lynching is one of the most barbarous forms of murder known, an affront to Christianity and the Church, and an attack upon civilization. We had hoped that the South might be spared a repetition of the humiliation which she has suffered for such deeds in the past. We have pride in the good name of the Southland, and we covet for our people a standard of righteousness not to be evil spoken of. But we feel a deep concern at the present moment, because, apart from the horror of such deeds, we believe that the continuation of such acts of violence is certain to result in the passage of a Federal statute for the punishment of the crime of lynching. We are for the sovereignty of the state in the administration of criminal law; but the Federal government cannot permit its subjects to be deprived of life or liberty without due process of law. It will ultimately be driven to the necessity of enacting measures for securing to its citizens the guarantees of the Constitution. When that step is taken the time-honored doctrines of State Sovereignty will pass to the limbo of ideals that the American people have not been enough socially minded to accept, nor sufficiently Christian to maintain. We stand for Democracy; we are against the invasion of the rights of the States by Federal authority, and we are for a just and equitable treatment of all men before the law, no matter what their crimes may be.

### ADVOCATE CAMPAIGN EXTENDED

Many requests have been made for the extension of the Advocate Campaign. The expirations which occur a little later in the summer, the distractions due to school commencements and other things have made it a little difficult to complete the campaign within the time originally fixed. At the request of the Bishop and many presiding elders and pastors, the Campaign is being extended to July 15—a two weeks' extension. We urge every presiding elder and pastor to make full and effective use of these two weeks to bring the campaign to a successful conclusion. Let us know how we may help you.

### SOCIETY AND RELIGION

A degree of self-respect is an instinct of civilized life, and for our own sake we observe the ordinary decencies of life. The point at which devotion breaks down is in carrying forward the ideal for the benefit of others. There are none today so retarded in their spiritual development as to deny the unity of mankind in the redemptive purpose and word of Jesus. Israel's prophets brought indictment against the chosen people, because they were so completely occupied with their own affairs as to permit the gross misuse of their fellow countrymen, the rankest injustices in their social relations, and the fostering of bitter hatred toward their foes. All the while they were maintaining the forms of their religion in the minutest detail; but Jehovah refused to accept the form for the substance. He declared his abhorrence of sacrifices not accompanied with justice and mercy—the very essence of religion. Those messages are just as vital today as they were twenty-five hundred years ago; and the withering words which Jesus directed against the self-centered and hypocritical Pharisees should be as thunderbolts hurled against unworthy living today—as red semaphores divinely placed on the highway of our twentieth century social relations. God has not changed and the faults of Israel's life have not become less hateful because of their modern dress.

## THE YOUNG PEOPLE'S ASSEMBLY

The Young People's Assembly of Louisiana, held at Centenary College, Shreveport, last week, was in every way a remarkable gathering. Two hundred and twenty-five young people representing every section of Louisiana, were in attendance. They devoted the entire week to the study of the Bible and to the consideration of various factors and responsibilities of Christian life. Every care was taken to safeguard the interests of every person and of every home represented and no unseemly incident occurred. It was indeed a great inspiration to be a part of such a splendid group, and we came away with a renewed confidence in the church of tomorrow. We confidently expect these young people to meet the exacting demands of their day with credit to themselves and with honor to the church. Personally, we enjoyed every moment of the time. We slept on a doubledecker dormitory bed, with a damask table cloth for a sheet, and we were never certain as to whether we would have a pillow or not, but everything worked out all right. It's a great life, if you don't weaken!

## METHODISM LEADS

According to the Christian Herald Annual Report of Church Statistics, quoted in the current issue of Zion's Herald, the total increase for 1934 was one of the largest ever recorded. In that year, the churches showed a total gain of 1,222,064, of which number 910,651 were over thirteen years of age. Less than 15 thousand of this gain was in bodies having fifty thousand or more members. The Methodists, whose rate of increase for several previous years had not been so large, have gained the head of the list of Protestant denominations, with a net gain of 210,475; and the Baptists, leaders for several years past, come next with 101,118. The Disciples of Christ are third, and the Protestant Episcopalians and Presbyterians fourth and fifth respectively. More important however, than the great figures indicating results for the year's work, is the evidence that Christianity is not a spent force. Verily the Kingdom of God is on the march, and Methodism leads the van of the Protestant forces. It is easy enough to become discouraged when one sees only a local situation, but the figures covering the entire field are too positive for even a timid soul to doubt. Those who would discredit the Church must know that the religion which has shaped our country's history is still a potent factor in its thinking.

## Contributed Editorial

### CHRISTIAN SOCIAL RELATIONS

By Mrs. R. P. Neblett

Man's obligation to his fellow man is the basis of organized society. The varying degree of a sense of responsibility to each other has determined the development of our society. This varying degree of this sense of responsibility has been the determining factor in the strength or weakness of the family, the importance or unimportance of a tribe, the power of impotence of a nation, and therefore the progress or retrogression of civilization.

In the simplest and most direct way the Bible teaches that all nations are bound together by common blood and are the creation of a common God. Each is an integral part of the great human family which is the all embracing social unit. Thus the history in Genesis begins with the origin of the individual family and ends with a broad sketch of the entire family. Underlying all these stories is the fundamental social doctrine of the fatherhood of God and the brotherhood of man.

Jesus declared that all men are equal in the sight of God. He taught that the lowliest slave in Rome was as important a part of the social unit as the richest courtier. He caught the spirit of God and declared that all men were free. Not only did Jesus realize the implications of the tenth chapter of Genesis and apply it to the relations of the individuals of His day, but He added the corollary which answered the question of Cain for the first time.

He answered for all men the question: "Am I my brother's keeper?" The greatest teachings of Jesus are about the brotherhood of man. And, unlike the Greeks, who look back into history for the Golden Age when man was supposed to have reached perfection, He looked into the future when peace and good will will reign supreme in the life of every man. Every thing that He said centered about the teaching of the fatherhood of God and the brotherhood of man. These were the guiding principles of His plan for the organization and regulation of society.

The question of responsibility is the basis of morality. He placed the relations of men for the first time on a moral basis by defining man's responsibility to God and man's responsibility to man. From His teachings men have set up moral codes and these are all centered in the idea of the fatherhood of God and the brotherhood of man. To be Christian one must realize his responsibility both to God and to man.





# The Forum



## THE TEACHINGS OF CHRIST

By Rev. Theodore Copeland, D.D.

Plutarch mentions it as a memorable proof of the extra-ordinary eloquence of Mark Antony that, when soldiers were sent to kill him, he pleaded for his life in such affecting language that he totally disarmed them of their resolutions and melted them into tears. It was said of Christ by officers sent to arrest him, when they heard one of his ordinary discourses: "Never man spake like this man."

All the great masterpieces were the offspring of great occasions—the orations of Demosthenes when Greece was battling for her liberty; of Cicero, when the free institutions of Rome were threatened; of Chatham, at the time of the American Revolution. When Christ appeared in human form, the world had reached its lowest ebb—politically, intellectually, socially, morally. So Jesus had a great occasion because there was a great need and a lingering hope. The greatest orators, with the greatest opportunity before them, have broken down because they have ranged themselves on the wrong side and failed to rise to the occasion with a great message. The Great Teacher, on the other hand, proclaimed a message of hope, and one which called men with a trumpet call to battle.

The first distinguishing feature in the teachings of Jesus is their simplicity. If we examine the Talmud, or the discourses of the ancient orators, or the religious literature of the antique world, or the muddy phraseology of "Science and Health," by Mrs. Eddy, and then turn to the Sermon on the Mount or the high-priestly prayer recorded in the seventeenth chapter of John, we shall find that there is no greater contrast in all the literature of the world. The simplicity of Christ's words is what constitutes their perfection. His figures and illustrations were drawn from the book of nature which the unlettered could read and the simple could understand. Speaking just after the visit of John's messengers, he exclaimed: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." As a further proof of this fact, we are told that the common people heard him gladly.

Another feature of Christ's teaching is its profound revelation. He opened vast continents of truth which had been hid from the foundation of the world, and astonished the wise with the originality and the superiority of his doctrines. The reality

of the unseen world, the awards of the general judgment, the eternity of the future state of the saved and the lost were but dimly and indistinctly set forth in the Old Testament; Christ brought life and immortality to light through the gospel. He presents to our wondering gaze the splendid panorama of human destiny, teaching that

"Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home."

And looking across the reach of the revolving years, he wings our imagination with celestial pinions till we soar beyond the dark and troubled tragedy of the apocalypse and outstripping the highest of unfallen creatures, make our final abode with Christ upon the throne of universal dominion. Such knowledge is too wonderful for us; it is so high that we cannot attain unto it in our present limitations.

So Christ gave to the world new and original ideas of life—its scope and meaning, its opportunities, its responsibilities, its far-reaching significance. The greatest of all poets tells us beautifully but not truly:

"We are such stuff as dreams are made of,  
And our little life is rounded by a sleep."

The Son of God said: "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also.

The teachings of Christ set forth in grandest outlines and fullest significance the great scheme of recovering mercy, and present to us the mysteries of wisdom and benevolence which the angels desire to look into. The plan of salvation has the divine approbation, and appeals to the universal conscience of mankind, flinging the inspiration of hope to every member of Adam's apostate race. Modern missionaries, in all their wanderings among the lost and sinful tribes of men, have never found a people who did not approve and respond to the gospel message.

Finally, this teaching is the language of authority. The weight and impressiveness of a man's words largely depend upon his air, his atmosphere, the mysterious efflux and exhalation of his personality, the moral aroma of his character. Enter the assembly of the saints when a Whitefield or a Wesley is speaking, and there is upon you a power which it is the highest luxury and the greatest blessing to feel. There is incense here, and the smell of sacri-

fice. And what shall we imagine concerning the atmosphere of that wonderful Being who spoke as never man spoke? The sacred exhalation of his quality, the aroma, the auroral glory of his person, invested him with an unimpeachable authority, lent to his words spirit and life, and gave to his doctrine its astonishing power. He assumed human nature to exhale an atmosphere of God that should fill and finally renew the creation, bathing all the climes and times and ages with its dateless, ineradicable power.

The authority of Jesus Christ has been gaining power and momentum for two thousand years. The calendars of all civilized nations converge upon the manger at Bethlehem. Two and a half centuries pass, and a Roman emperor has torn the eagle from his standard to set there the cross, and the mistress of the world is at the feet of him she crucified. A thousand years have passed, and the power of this Name has subdued the wildness of German forests, leaped the English Channel, and raised the hewn timber of the tree of Calvary against the wild Druid's oak. And today, when all civilization is at its height and the world is quivering with fresh powers and measureless hopes, there is no other teaching which rivals for a moment the teachings of our risen Lord.

#### IN MEMORY OF MRS. W. L. DOSS

"The portals opened; the angels sang; and our sad loss was heaven's gain."

A life of service, of love and sacrifice, your suffering you bore in silence; forgetting the many physical pains; administering to those around you.

Your place will be vacant in our church and community; although your influence will live on and shall always cheer us on to higher planes and, too, giving our lives for service to the Christ you always held before us.

"A breath of sadness, a cloud of gray seems hovering around our hearts today. The angels came and claimed our friend, a faithful servant to the end."

MRS. JOE LAY.

#### NAMES OF MRS. J. W. LAMBUTH AND BISHOP WALTER LAMBUTH ADDED TO MONUMENT

The Lambuth Monument in front of Pearl River Church, in Madison County, about six miles east of Madison, Miss., was recently dismounted from its pedestal and carried to Jackson, Miss., where additions were made to the inscription. The monument was erected in 1900, as a memorial to Rev. James W. Lambuth, who had died in 1892, and whose grave is at Kobe, Japan. Inasmuch as Mrs. James W. Lambuth, and the son, Bishop Walter R. Lambuth, have both died since, their graves in Shanghai,

China, it has for some years been deemed appropriate that their names should be added on the vacant face of the memorial, with dates and births and deaths of each, and brief characterization. Under the auspices of the Mississippi Conference Historical Society this has now been done, and the monument is back in its original sitting, with these additions. Some of the neighbors, not being aware of what was going on, and finding the shaft gone, were at first alarmed, fearing that the monument had been stolen. The weight of the monument is about a ton; and the full expense of transportation, re-inscribing, re-erecting, was a gift to the Society by the A. J. Martin Marble Works of Vicksburg and Jackson. Dr. and Mrs. James W. Lambuth went to the Orient from the Pearl River community.

H. G. HAWKINS.

#### UNDERSTANDING EACH OTHER

By Rev. W. R. Lott

The human heart craves to be understood. The men who crucified the Master did not understand him. He knew they did not know what they were doing. If we understood each other more fully we might be of more help. A weeping mother said of her fallen girl: "I am the only one who knows how much she has suffered." So many people are beating with bleeding hands against walls which hold them prisoners. Every person desires to tell his own story and make you see how it was. Here is one with a long fight with social maladjustments; another has battled with the darkest sin embodied in a loved one. Here is another who has had to bury ideals, lose health and still carry a heavy load. Only Jesus understood the Syrophenician woman. The question is asked how can people understand each other more? The easiest way to answer is that every person has the right to be seen in his best and highest moments. We do not picture Paul as an officer grasping people by the throat, but as a man wholly given to spreading the Gospel; yet both pictures existed. Simon Peter with livid face striking with his sword the servant of the high priest is overshadowed by the masterful sermon he delivered at Pentecost. If every life could be written there would be more heroism known than the world dreams exists. Too often the torch is outstretched by a falling man or woman and it is not taken. The man could not fix the adding machine because he did not understand it. The little woman who spoke so sharply had been awake for three nights with a sick baby. The man who failed to speak to you had a difficult problem on his mind. The preacher who did not preach so well was discouraged by the indifference of his people. We should be willing to learn to see the other side.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

alone, and others were maintained in practically every Conference of the South.

When the suggestion was made which led to the founding of missions to the slaves, Dr. Capers was a presiding elder, and he had long been interested in the plantation Negroes. He prepared two catechisms specially for their use; and his interest in their welfare continued to the end of his life. On one face of the modest shaft which marks his resting place, is the well deserved tribute: "Founder of missions to the slaves of South Carolina." The art of Charles Dickens gave fame and a literary immortality to "Little Dorrit," "Little Nell," and others of God's neglected children. The soul and consecration of William Capers brought fame and a higher order of immortality to "Henry Evans," "Father Castile Selby," "John Bouquet," "Will Campbell," "Harry Myrick," "York Cohen," "Maum Rachael Wells," and a host of black children whose names, though not recorded here, are written in the Lamb's Book of Life.

The next important factor in the history of Methodist progress was education. The oft repeated saying: "Methodism was born in a university," ministers to church vanity and conceit more than to educational information. To be sure, Mr. Wesley was a university man, and the Oxford Holy Club is a legitimate part of Methodist history; but Mr. Wesley had no theory of education, and such did not greatly concern him—an attitude common to his time. He was an exponent of the methods of the Epworth rectory, and the schools which he established scarcely varied from the daily regimen of his parental home. And after all, school to him was just another evangelistic agency. In America the evangelism of the Wesleyan Revival dominated the movement for almost half a century. At the close of the Revolution the Methodist societies numbered approximately fifteen thousand members, but the ministry had not a single college graduate in the list, nor was there a Methodist college in America. There was not a college graduate in the Methodist ministry until 1818 when Wilbur Fisk, a graduate of the University of Vermont, was admitted into the New England Conference. This statement must not be taken as an indictment of the Methodists alone; it is equally a commentary upon the economic, the social and the cultural condition of the time.

Doctor Thomas Coke wrote an educational commitment into the very charter of American Methodism by the projection of Cokesbury College, at the moment when the church was in process of organization. The

problem of the early educational efforts was well stated by Devereaux Jarratt in his rather blunt comment upon the failure of Cokesbury. He said: "I see not how any considerate man could expect any great things from a seminary of learning, while under the supreme direction and control of tinkers and taylorers, weavers, shoemakers, and country mechanics of all kinds—or, in other words, of men illiterate and wholly unacquainted with colleges and their contents." But the very effort to establish an institution of learning and a network of district academies is proof of Methodist interest in education; and it will be to the eternal credit of the pioneer preachers that an educational devotion was echoed upon the furthest frontier of the church. The cultural progress of the American people is well indicated by a pronouncement in the Texas Declaration of Independence, dated March 2, 1836. It says of the Mexican government: "It has failed to establish any public system of education, although possessed of almost boundless resources, and although it is an axiom of political science that, unless a people are educated and enlightened, it is idle to expect the continuance of civil liberty, or the capacity for self-government." At an early day, the sentiment of this historic political document found hospitality among the Methodists.

The failure of Cokesbury College and the system of district schools enterprised by Asbury terminated the first phase of the effort for the promotion of education in the new Church. The real beginning of the second phase of effort was preceded by the founding of a few widely scattered institutions. Probably the most important of these were Wesleyan Academy, New Market, New Hampshire, and Elizabeth Female Academy, Washington, Mississippi, both established in 1818; and Wesleyan Seminary, New York City, founded in 1819. The founding of these schools has been mentioned already, but we give a more extended account of Elizabeth Female Academy. The Academy, the gift of Mrs. Elizabeth Roach to the Mississippi Conference in 1818, was chartered February 17, 1819. Its doors were opened for students on November 12, 1818, with Chilion F. Stiles, a layman, as president. The clergymen who served as presidents of the Institution were John C. Burruss, B. M. Drake, J. P. Thomas, Bradford Frazee and R. D. Smith. The Academy had a career of varying fortune covering a period of twenty-seven years. The late Judge Edward Mayes of Mississippi, prepared for Bishop Galloway a comparative study of various institutions as to the time of their organization and the type of work done. Among other things, he listed in

parallel columns the courses of study for Elizabeth Female Academy in 1827, and Georgia Female College in 1839. At the conclusion of the comparison, he says: "So you will see that the curriculum of the Elizabeth Academy in 1827 at the latest, embraced everything taught at the Georgia Female College twelve years later, and Latin, Belles Letters, Political Science and Mathematics, besides—also Map Drawing, Study of Bible, Mineralogy and probably a deeper study of Chemistry." These facts were taken from the catalogues of the colleges, which were then in the library of Judge Mayes. The opponents of Elizabeth Academy's claim to priority in the field of female education have said that the school was not called a college, and that the charter did not specifically give the right to confer degrees. Judge Mayes answers that, "academy," "college," and "university" were used interchangeably in that day; and that the power to confer degrees was presumed in the charters of educational institutions in Mississippi, even the State institutions of a much later date. The papers of Mississippi carried an account of the commencement of the Academy which began August 21, 1829, in which the names of six graduates and almost a score of honor students are given. The *Mississippi Christian Herald* for January 28, 1837, contains a notice which indicates that the vigor of Dr. Bradford Frazee's administration gave promise of extended and larger usefulness for the Institution; but the removal of the State capital from Washington to Jackson, the recurrence of yellow fever epidemics, and the shifting of the center of population made inevitable and inescapable the suspension of the Academy. But probably no school of that day deserves greater credit for its contribution to the life and character of the people than does Elizabeth Female Academy.

As we enter upon the study of the second phase of the cultural development of the church, we digress for a moment to disclaim any partisan interest in controversies which have arisen over questions of priority in the establishment of either schools or periodicals. To be sure, the historian is expected to locate events with some degree of accuracy; but such obligation does not necessarily include the adjudication of priority claims. The designation of schools as seminaries, colleges and universities; mergers, temporary lapses, and charter changes in both schools and periodicals, all have tended to introduce confusion and to become the occasion for contests which can not be adequately treated in a general history of the church. And, after all, mere priority probably bulks larger in the thinking of local communities and constituencies than in Methodist history as a whole. The chief interest of the historian is the movement, not a mere incident or fraction of it. We shall endeavor to present the facts regarding educational and publishing enterprises in such a manner as to reveal the cultural march of the church, rather than

to gratify the ambition of any who would exalt a location or a particular enterprise. We will then try to indicate the social, civic and religious contributions made by the various institutions, and that will be the scope of our study. The first college to be organized under the impulse of the legislation of 1820 was Augusta College, Kentucky, in 1822. It did a great service for almost a quarter of a century; it was suspended when Transylvania University was organized; was later reopened; and the border troubles following the division of the church in 1844 caused it to be finally abandoned. Madiscn College, Uniontown, Pennsylvania, opened in 1826 and was incorporated in 1827; but its existence was of short duration and it was absorbed into an institution more advantageously located. Cazenovia Seminary, Cazenovia, New York, was opened December 11, 1824, and was incorporated as the Seminary of the Genesee Conference, April 6, 1825. Its name has been changed by charter amendment four times; but the Institution has rendered a continuous and praiseworthy service to the church and to the nation for 110 years. It numbers among its alumni six bishops of the Methodist Episcopal Church; one territorial and three state governors; and many others including Charles Dudley Warner, Philo and Eliphalet Remington, and Philip Armour. One of the oldest Methodist schools is McKendree College located at Lebanon, Illinois. The school was first called Lebanon Seminary; was organized February 20, 1828; and was opened for students on November 24, of the same year. Bishop McKendree donated 480 acres of land to the school, the name was changed to McKendree College and a charter was secured in 1835. It has had a continuous history on the same campus since 1828, and it has been co-educational since 1869.

Probably the most outstanding Methodist institution of this period is Wesleyan University, Middletown, Connecticut. In 1824, Captain Alden Patridge, a West Point graduate, decided to move his American Literary, Scientific and Military Academy from Norwich, Vermont, to Middletown. Three trustees, John Hinsdale, Elijah Hubbard, and John Alsop purchased an eligible site on High Street, and a charter was secured in May, 1825. Some brown-stone buildings were erected and the Academy opened August 22, 1825, with a faculty of 19 and a corps of 200 cadets. Two years later Captain Partridge petitioned the General Assembly of Connecticut for the right to confer degrees, and the privilege of raising the sum of \$40,000.00 by lottery; but after two years of waiting the petition was withdrawn, and the Academy was moved back to Norwich in 1829. Two of the faculty continued a small school at Middletown, but the trustees and people were much disappointed in the defeat of their hopes for building a great institution. At the opportune moment, Dr. Laban Clark, presiding elder of the New

(Continued Next Week)



## Mississippi and Louisiana

Rev. R. V. Fulton, who begins his revival at Choudrant on June 30, requests prayer for the success of the meeting. He will be assisted by Rev. W. H. Royal.

We appreciate the faithful work being done for the Advocate by Rev. Jeff Cunningham of Schlater, Miss.; and we value his thoughtful and brotherly personal word.

It will be of interest to Louisiana Methodists to learn that the first floor of the Advocate building, which has been vacant for a number of years, has been leased.

We received the notices regarding the series of educational rallies, to be held for the Mississippi Conference, from four people. We published the one first received.

Dr. Theodore Copeland, according to the Gainesville, Ga., Eagle, has just closed a tent revival at Chicopee in which seventy members were added to the church.

We regret to learn of the illness of Mrs. Donoldson, wife of Rev. Ivan O. Donoldson of Montrose, La. We hope that she may soon be on the way to complete recovery.

Last week we carried the set-up of the Seashore Pastors' School. At no time has a more inviting program been presented. We call especial attention to Dr. Lewis of Drew University.

A much appreciated letter from Rev. J. C. Wasson indicates a continuance of his splendid work at Oakland, Miss. The Advocate is indebted to him for his loyalty and cordial support.

We regret our absence from the city which caused us to miss the visit of Rev. H. W. Rickey, of Gilbert, last week. We trust that he will call again with the grandson who accompanied him.

Rev. Otto Porter writes that his church

will be creditably represented in the Advocate campaign. Thank you, Brother Porter. We have not forgotten your leadership in the district last year.

We regret the bad news concerning the condition of Dr. A. W. Turner. He is still seriously ill at a hospital in Shreveport and no improvement in his condition has been reported from the first.

Rev. A. S. Oliver of Meadville charge is in a meeting at Bude. He is being assisted by Rev. R. H. Clegg. He reports a good prospect and spirit on account of the thorough cultivation which has been done.

Rev. E. H. Cunningham, Corinth First Church, says: "Recently I received James H. Felts into the church (Jr., of course), and performed a marriage for Sam Jones. How's that?" Sounds rather belated.

Rev. Tinsley B. Thrower is in the midst of his revival services at Central Church, Columbus, Miss. He is doing his own preaching, the people are helping him, and he is expecting a great blessing upon his work.

Friends of Mrs. D. E. Kelly will be interested to know she has changed her address to 519 Rutherford, Shreveport, La. She says that the Advocate has been a welcome visitor to her home for nearly forty years.

Forty children from the Mississippi Orphans' Home gave an interesting program at the Methodist Church in Winona, June 18. During their stay they were entertained in the homes of the Methodist people.

Rev. Jerome Cain and his people of Claiborne Ave. charge, Shreveport, are happy in the prospect of an early completion of their beautiful new church. It is a stucco building and the work is going forward nicely.

Dr. H. T. Carley spent a short time at the young peoples assembly at Centenary College, Tuesday. He and his family were in Shreveport for the day, and he gave his friends the pleasure of an hour in his genial company.

Rev. H. G. Hawkins, presiding elder of the Vicksburg District, has given his Advocate campaign an apostolic turn by grouping his pastors in pairs for an every member canvass. That unique arrangement should get results.

Rev. Victor Clifford, the capable and energetic presiding elder of the Hattiesburg District, writes that it is still his purpose and expectation to secure his full quota in the Advocate campaign. We believe that he will do so.

Elsewhere will be found the report of a good meeting which the pastor Rev. L. M. Sharp, held at Monticello, Miss. He was assisted by Rev. H. M. Johnson of Bogalusa, with Frank E. Dement, Jr., of Meridian, leading the service of song.

The Advocate acknowledges the receipt of a good note from Rev. D. B. Boddie of Lake Providence, La. We met one of his staunch members recently, from whom we learned that he is doing a splendid work and is greatly beloved by his people.

Rev. Sherral Coleman of Fayette, Miss., has for some time been attending the John Brown School at Siloam Springs, Ark., and will graduate there this summer. He has been preaching regularly and with fruits of his work, near Siloam Springs, and would like to find a field of labor in Mississippi.

Miss Adelle Mounger, who recently received her honor degree in the Library science at Carnegie School of Technology at Pittsburgh, Pa., arrived Wednesday for the summer vacation with her parents, Rev. and Mrs. W. H. Mounger. Miss Mounger will be assistant librarian at Millsaps College next session.

The choir of the Methodist Church at Winona, Miss., gave a broadcast program over the Kosciusko station, on June 6, with Mrs. N. V. Hutchinson as accompanist and announcer. The contributors to this beautiful program were Mrs. Jack Minga, Mrs. Bettie Ingram, Mrs. T. W. Holmes, Mrs. F. L. Harris, and Mrs. C. K. Anderson.

The parsonage at Roxie, Miss., occupied by Rev. and Mrs. Frank M. Casey, has recently received a much needed new roof. Brother Casey is serving his second year in the Mississippi Conference, and finds a plenty to require his attention on this circuit, with Roxie at the head and five other preaching points. The people are responding well to the efforts of the pastor,



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The New Orleans District meeting was held in First Church, New Orleans, on Thursday, May 23. Mrs. J. W. Warren, the new secretary for the district, presided.

The address of welcome was given by Mrs. D. M. Campbell, and Mrs. G. F. Poole of Bogalusa responded.

Rev. D. B. Raulins led the morning devotions and Dr. W. L. Duren led in prayer.

The speakers for the morning were Mrs. J. W. Shepherd, returned missionary from Brazil and Mrs. J. B. Pollard.

At the Monday luncheon which was served by the women of First Church a number of introductions were made and Mrs. D. B. Carré spoke on "The Community Chest Drive."

The afternoon session opened with Mrs. John Pharr of Berwick leading the spiritual meditations. Mrs. W. L. Duren spoke on "The Spiritual Life Retreat." Deaconess Verna Webster presented the work of St. Mark's and Deaconess Hendrix the work of McDonnell School.

Mrs. J. W. Malone concluded the afternoon's program using for her subject: "Parent Education and Home Co-operation in Christian Work."

The district was well represented and the attendance was large.

Mrs. Geo. Sexton, Jr., Conference president, is now having a few weeks' visit with "homefolks" in Virginia and will return the latter part of the month by way of Nashville to attend the meeting of the candidate committee of the Woman's Missionary Council.

The following are members of this committee: Mrs. J. W. Downes, chairman; Miss Mabel K. Howell, Miss Sallie

Lou McKinnon, Mrs. Helen B. Bourne, Miss Louise Young, Mrs. George S. Sexton, Jr., Mrs. I. Morris, and Mrs. C. T. Shadel.

Mrs. Shadel, a former missionary to Africa, lived in Monroe for a number of years and is now Conference secretary to the Texas Conference, living in Bay City, Texas.

\* \* \*

The Monroe Missionary Society will celebrate its twenty-fifth anniversary with a garden party at the home of Mrs. Fred Coon on Thursday, June 27, between the hours of five and seven. Mrs. A. R. Holloway is the capable president of this society.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St., Meridian, Miss.

#### Some Things to Do During July—

1. Attend mission study course, taught by Mrs. B. W. Lipscomb, at the Pastors' School, Methodist Assembly Grounds, Biloxi, July 1-6. "That Other America" by Mackay, will be used.

2. Plan "Training Day" for mission study leaders.

3. Prepare and use Peace Exhibits similar to the one used by the North Georgia Conference. (See description in July Bulletin which is being sent to your publicity superintendent).

4. Jackson District send boxes to Biloxi and Meridian Wesley Houses and to Moore Community House at Biloxi.

5. Save and send to the Methodist Orphanage Octagon Soap Coupons, Rumford Baking Powder Coupons. Cartons from Knox Sparkling Gelatine.

6. Children's secretaries remember to report to Mrs. Paul Arrington, Magee, Miss.

\* \* \*

Entertaining at the Methodist parsonage with Mesdames E. D. Simpson and D. L. McWilliams as hostesses, members of the Woman's Missionary Society of Daleville Methodist Church, Meridian District tendered Miss Betty Hughes, pioneer missionary to China, a party on her seventy-second birthday. "Miss Betty" as she is known by those who love her, displayed some of her curios and souvenirs gathered in China during her long years of service there. She told of being present at the organization

of the first woman's society among the Chinese women, 45 years ago. When asked if at times she did not feel lonely in that foreign city with a population of 300,000 her answer was that "We were always so conscious of the presence of the Divine Master and the interest of His work was so uppermost in our hearts that we had little time to be lonely." The program was opened with "Jesus Loves Me," a favorite hymn among the Chinese and which was the first one Miss Hughes sang in China. Miss Hughes is a life member of the Mississippi Conference. On behalf of the society, Mrs. D. E. Harbour presented the honoree a box of linen handkerchiefs and a beautiful birthday cake surmounted with 72 candles. A salad course with an iced drink was served.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The hot months are here but we shall forget all about them if we are busy with these programs outlined for us for the months of July, August, and September. If you are not having regular weekly meetings these months will give you opportunity really to learn what is in your Conference Special, Council Bulletin, and Council Minutes.

\* \* \*

#### Third Quarter's Work—July

1. Business Meeting
  - (a) Present Stewardship.
  - (b) Hear report of Negro woman to Holly Springs.
  - (c) Plan for special cultivation of women not members of the auxiliary.
  - (d) Review Conference Special and Council Minutes.
  - (e) Choose a summer project from G. S. R. recommendations.
2. Check to see if one-half of budget is paid.
3. World Outlook Program.

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## August

1. Business Meeting.
2. Emphasize Spiritual Life Groups. Begin a new study.
3. Bible Study.
4. World Outlook program.

## September

1. Business Meeting.
  - (a) Plan a C. S. R. project.
  - (b) Plan Fall Mission Study Classes.
  - (c) Check Efficiency Aim.
2. Report on Coaching Day.
3. World Outlook program.
4. Octagon Campaign.
5. Executive Meeting: Reports mailed.
6. Send Spiritual Life Groups chairman to Retreat at Grenada, September 10-13.

\* \* \*

Brooksville, Miss., June 14. Notice has just been received here of the awarding of a full scholarship to Mrs. R. P. Neblett, Conference secretary for North Mississippi of the Woman's Missionary Society, Methodist Episcopal Church, South, to attend an institute on Race Relations to be held at Swarthmore College, Philadelphia, Pa., for the month of July.

Mrs. Neblett, who has been active in the work of the Woman's Missionary Society for a number of years, has accepted the appointment which comes through Miss Ethel K. Miller, of the faculty of Hendrix College, Conway, Ark., and Dr. Charles W. Pipkin, dean of the Graduate School of Louisiana State University, Baton Rouge, La., and carries with it provision for all expenses.

She plans to leave for Washington and Philadelphia the latter part of June to be present for the opening of the institute Monday, July 1. She will also do research work in Philadelphia and the east as a member of the Christian Social Relations Commission of the Woman's Council of the Southern Methodist Church, of which she is a member.

## PASTOR RELEASED

Several weeks ago, Rev. Floyd O'Dom having asked to be released from the Nebo charge of the Mississippi Conference, on account of the health of his family, Rev. Julius McRaney was appointed to the charge, and has been serving it with great acceptability. Both these young brethren and their wives have taken much interest in improving the parsonage. To make sure, however, that inner improvements are not to be spoiled by leaking roof, the churches of the circuit will join on July 19, in a rally and picnic, to be held for the purpose of

raising the money necessary for a new roof. Rev. W. M. Sullivan of Natchez, Miss., has accepted an invitation to be master of ceremonies at this rally.

REVIVAL SERVICES AT MON-  
TICELLO, MISS.

Marked by splendid interest and fine attendance the eleven-day series of community revival services held at Methodist Church closed on Sunday night with the largest attendance of the meeting present for the closing service. The pastor of the Methodist Church, the Rev. L. M. Sharp, states that this was the most successful meeting held during his four years' ministry here.

The preaching for the services was done by the pastor and by the Rev. H. M. Johnson of Bogalusa with Mr. Frank E. Dement, Jr., of Meridian, director of the young people's work and song leader. Visible results of the meeting were six accessions to the Methodist Church, five on profession of faith and one by letter. The Sunday morning service was featured by a reconsecration service participated in by scores of members of the three churches of the town.

Miss Christine McGuffee was the efficient pianist with Mrs. J. W. Wilson playing for two services and Miss Minnie Belle Fairman and Miss Irene Garrett assisting for the Sunday morning and night services.


Mr. Dement, who also preached most acceptably for two services, sang special solos for the services and directed the junior and senior choirs, in addition to leading in an able way the work for the young people. He is much in demand as a gospel singer.

The visiting preacher, Mr. Johnson, a former member of the Mississippi Conference has for the past several years been in Louisiana and for the past four years pastor of the Bogalusa Methodist Church. He is a preacher of eloquence and power.—Lawrence County Press.

Ivey Hospital, Songdo, Korea, does not claim to be a large hospital, but it has won a number of men and women who have been influential in helping to establish the Church in Korea. The capable, wide-awake young chaplain is ever busy among the patients, trying to win souls for Christ, and several churches have been established or much strengthened through this hospital evangelistic work. During 1934 Ivey Hospital received 400 in-patients and gave approximately 6,000 treatments in the out-patient department. The Koreans call this the Mam Sung (or South Star) Hospital.

**MOTHERS!** Just a word about a refined, reliable laxative that little children really like to take: It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

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DICE R. ANDERSON, President

## Christian Education

### CHURCH SCHOOL LESSON, JUNE 30.

By Dr. J. R. Conntiss

#### THE MISSIONARY PURPOSE OF THE CHURCH

It is difficult for religious people to get away from a mechanical set-up, an arbitrary arrangement whereby favorites are placed on the right hand or the left of their king who bestows scepters and crowns. They prefer gift to growth, decree to development. Where the Master felt the shadow of the cross the disciples saw the sparkle of a crown. They desired imperial dominion. He gave the power of sanctified personality. They were concerned with the external, he with the internal; they with times and seasons, he with character and conduct—with their endowment for witnessing and for service. Nothing is more futile and foolish than to apply arithmetic to the Bible and forecast the end of the world. Somehow this mathematical exegesis and mechanical "spirituality" always manages to get its authors throned and crowned while empires crash and their fellowmen writhe in agony. They see God restoring the kingdom to Israel,

...to themselves. A strangely selfish and materialistic cult!

Christianity is a missionary—a sent—religion, and a sending religion. Abraham was sent. Jonah was sent. Isaiah was sent. the apostles were sent. Jesus was sent. the Holy Spirit was sent. The Holy Spirit sent Paul and Barnabas. Witnessing measures the power of the church and sending its vitality. Those who know testify and those who have impart. In spiritual matters only the ignorant remain silent and only the bankrupt refuse to share. It is not poverty of purse but leanness of soul that hinders an aggressive advance of the church at home and abroad. Witnessing merely with words soon degenerates into egotistical boasting. Service must corroborate speech; lip and life must agree.

The early church was not content to be a self-contained unit. It was a body to be both enjoyed and enlarged. Recruits were to be persuaded not drafted. Naturally and properly. Paul and Barnabas went first to the synagogues, to their Jewish brethren. Belief of the prophets would have prepared the Jews for faith in the Messiah. The Law should have led them to the Christ. Use of the light they had would have kindled a longing for more. As always, some minds were open to the truth and some were closed. Sergius Paulus "desired to hear the word of God." The word of God which these missionaries carried was the "Word made flesh," a living gospel, not the written word, old or new. Elymas, the sorcerer, withstood the messengers. Wise in his own conceits, crafty, greedy, his mind was closed to truth but keen for tricks. The physical blindness which was visited upon him was but an acted parable of his spiritual condition. No doubt he discovered new values what time he meditated in darkness. The deputy heard and saw with astonishment and "believed." It is still not ours to know times and seasons. That is God's business, and we may well trust him to attend to it. We do know seed-time and the laws of cultivation. That is our business. Let it not be neglected.

#### REVIVAL AT MAYERSVILLE

Dear Dr. Duren: We have just closed a great revival at Grace, Miss., with Rev. Frank E. Dement, of Meridian, Miss., doing the preaching. We opened the revival Sunday, June 9, with the regular service. Then Brother Dement came to

us on Monday and we held services every night through Friday night. As this is a very busy time of the year with the planters of this section of the Delta we did not try to have but one service a day.

Brother Dement is a fine spiritual young preacher, and we feel that much good was done in the community. Our membership was tripled during the week. We had four members to start with and we now have twelve. Seven came by letter and one by baptism. There are others who should put their letter there and we believe that they will before the year is out.

The people were very nice to us and raised a good offering for Brother Dement.

Brother Dement will be with us at Valley Park the week after the third Sunday in July. Pray that this will be a great meeting.

FLOYD O. LEWIS, P. C.

#### FROM LUMBERTON, MISS.

Dear Dr. Duren: From June 2-12 the Methodist church in Lumberton held a successful revival meeting. The pastor was assisted by Rev. R. L. Lane, our pastor at Carriere, who rendered the church a fine service. He grew from infancy to manhood in Lumberton, and was heard with pleasure and profit by the associates of his youth. Eight persons made a public confession of faith in Christ, six have been received into the Methodist church, and two applied for membership in the Baptist church. On the Sunday following the close of the meeting, on Wednesday night, there was an increase in attendance at the Sunday school and the morning and night services—a fine test for the results of a meeting.

Fraternally,

GEO. E. THOMPSON.

Phone, MAin 2832

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## MY OLD TEACHER

By D. B. Raulins, D.D.

It was about 9:30 of the night of September, 1907. The old "hack," bearing students, "old" and "new," drawn by mustang ponies, came to a grating stop in the gravel in front of the main entrance to the main building of Ruskin Cave College, Ruskin, Tenn.

The old students leaped from the hack to greet with gladness and be received with joy by their comrades, other old students. A few faculty members present gave welcome to both old and new students.

I found myself among the "new" students, and at that particular juncture in my life's experience I found little inspiration or comfort in the term. For, for the first time in my life, I was more than four hundred miles from home, "sweet home." All the thrill of my second ride on "the train" now departed from me. A severe attack of nostalgia had already gripped me. All my magnificent dreams of college days which had been so royally entertained became nightmares to "hant" me.

I crawled, not gingerly, down from the hack. The cheery greetings of the old students but augmented my isolation and added to my loneliness.

I advanced a step. There stood in my way a man, not with a drawn sword, but with a lamp in his hand. (And this is a parable. From that moment he has been holding a light for me, and will hold it till tomorrow). A hand slipped toward me in the night, and a voice said, "This is Raulins, is it?"

The holder of the lamp was Dean R. E. Smith, and the voice that spoke was that of the greatest teacher I have ever had. He was then president of Ruskin Cave College.

If absence ever made a heart grow fonder, it was my heart. If distance ever did make a loan of enchantment, it extended its biggest credit to this country boy's soul that night.

After a night that aggravated rather than salved my homesickness I got up and went out of the old Upper Dormitory and stood alone between it and the college building. Then the second meeting with the holder of the light. This time the cordial greeting was followed by this: "Raulins, are you going to get homesick and wish to go right back home?"

Who had told him? Right then I felt willing to forfeit college and mortgage the future for the privilege of walking through the old home gate. Why should he push me beyond extremity?

From resources I never dreamed that I possessed, and at which I still marvel,

I issued this bold reply: "Professor Smith, I am here for nine months' work, regardless of the homesickness. He pressed my hand firmly and said, "All right, Raulins. You will do." He turned and left me. Startled both at my own reply and his rejoinder, I took this pledge, "If it takes a life time I shall spend it in convincing him that what he says of me is true." I felt obligated for his integrity.

For five years I was associated with Dean Smith as a student. During those days he made serious attempts, with doubtful success, to teach me something of Latin, Greek, Sociology, Browning, Homiletics, Theology, and the Bible. So much for formal courses. Beyond these and college walls he taught me many things not listed in college catalogs. And they were worth most to me.

For ten years I was associated with him as a teacher on the same faculty. During the twenty-eight years, for twenty of which I might have seen him within a few minutes, I have known him, I believe I have learned something of him.

In Dean Smith as my teacher during the critical days of my youth I found two things that I have wished a million times every boy and girl might find in his teacher. His scholarship was thorough and dependable. His consecration and devotion to God were above question. And these were held in such even balance as to make of him a personality of rare dimensions.

Dean Smith is supremely a teacher. Under the magic of his spirit and method a course of study comes alive and books break into rhythm. Under his touch the Bible becomes current literature sparkling with the dews of morning. The prophets and other Biblical worthies become citizens of our day. With his guidance Jesus of Nazareth leaves the niche of his own primitive place and time and walks our own city streets and the lanes of our countryside.

Dr. Glenn Frank, president of a great university, and one of the foremost citizens of our day, says in a recent article, "Some Marks of Great Teacher," "The most profoundly inspirational teaching arises from reality presented with artistry."

This describes the teachings of R. E. Smith.

## HOME COMING AT PHOENIX, MISS.

A most pleasant time was spent at Wesley Chapel Methodist Church at Phoenix, Miss., Yazoo County, Sunday, June 16, in observance of the annual Home Coming Day.

(Hundreds of people representing at

one time a thickly populated community of families for the past generations that had worshipped and still do gathered from far and near 'til the old church was overflowing. With the local pastor, Rev. Jones, and Mr. Robert Selby as master of ceremonies, a most interesting program was given by the laymen at the morning hour, interspersed with old familiar songs. At the noon hour a most bounteous dinner was served under the spreading oaks, prepared by the ladies of the community. The afternoon program was given entirely to short talks by representatives of families that have in the generations past as well as now who worship there. Many letters were read from distant states bearing regrets and good wishes from many prevented from attending. Singing of "God Be With You" brought to a close a most enjoyable as well as sacred service, the annual Home Coming Day looked forward to and planned by the Wesley Chapel Church at Phoenix.

A VISITOR.

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By Edwin Lewis

Professor of Systematic Theology and Philosophy of Religion in Drew University

In this book, cutting sharply across most of the accepted thinking of our time, the famous scholar explains what has "happened."

Not for many years have the Church and the professing Christian been confronted by as pointed indictment and as penetrating an appeal as are found in this book. It is dedicated "To All Who Are Concerned That the Christian Faith Shall Not Perish From This Earth."

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The author of this book will lecture daily at the Pastors' School, Biloxi, Miss., July 1st to 6th, and the book will be on sale at the School, or order direct from the Publishing House.

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## The Methodist Home


### MEDITATION

By Rev. B. M. Hunt

Obadiah 1:3. —The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

There is a great lesson in this shortest book of the Old Testament.

The Edomites were descendants of Esau. They were traditional foes of the Israelites. The Edomites assisted the Babylonians in destroying Jerusalem. "As thou hast done, it shall be done unto thee" (verse 15). They were dispossessed by Nabatean Arabs, their former confederates. They received the measure they meted out. They lived by the sword and perished by the sword.



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TABLETS

The Edomites occupied the mountainous district south of the Dead Sea on both sides of Arabah, ranges of Mt. Seir. Edom had been confident in the inaccessibility of the mountainous caves. Obadiah assures them that their position will be no protection against the divine judgment that will overtake them. "How are the things of Esau searched out? How are his hidden things sought up?" (verse 6). The prophet intimates, nothing shall be left. "If thieves came to thee, if robbers by night (how are they cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?" (verse 5). "All the men of thy confederacy have brought thee even to the border; the men that were at peace with thee, have deceived thee; and prevailed against thee; they that eat thy bread have laid a wound against thee: there is none understanding in him. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter." (verse 7-9).

The consequences of sin are absolutely sure. "For never, never wicked man was wise." Pope.

"He who runs may read" the folly of sin wherever he turns.

God brings men down when they think of themselves more highly than they ought to think. Nicodemus made his nest among the political stars of his day—how Jesus dragged him down. Simon the Pharisee nested among the social stars of the aristocratic circle—Jesus searched out his soul. Pilate tried to nestle close to Caesar's star—how Jesus agitated him. The scribes and Pharisees made their nest among the literary stars of heartless legalism—how Jesus impaled them.

God's love pursues us as well as His law. It is when doing wrong, that conscience condemns. "We are not afraid of a pursuing God when we are obedient to His will."

No one escapes from God by nesting among the stars. God finds us. There is only one kingdom; but it is the kingdom of both law and love; of wisdom and blessing. As Obadiah says, "The kingdom is the Lord's." (verse 21).

The bonds that bind us to God are the chains of love. Mind is the maker of the universe; purpose at the heart of it; love

underneath it; Providences in control of it; victory ahead of it.

### PRAYER

O Father, we are grateful that Thou hast not left us in a world of chance or caprice. As long as we live in right relations with Thee, we need fear no evil. We thank Thee also for the amazing love of God that hath found us out. We would live in the light of Thy presence. We would listen to the voice of the Good Shepherd who sought us out. We offer our prayer in Christ's name.

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## In Memoriam

MARTIN LUTHER BURTON

DECEMBER 24, 1863—JANUARY 17, 1935

By Rev. Geo. H. Jones

Martin Luther Burton was born December 24, 1863, near Montrose in Jasper County, Miss. His birthplace is now incorporated in the town of Louin. He was the son of Rev. Reuben Burton and Mrs. Thompson Burton. His father was a local preacher, a medical doctor and a colporteur of our Church. At the close of the Civil War his father bought the home and place in Montrose where Burwell B. Whittington had lived during the Civil War while serving the Paulding District as presiding elder. Thus from earliest recollection Martin Luther Burton lived in Montrose, that early center of culture and influence which had so much to do with the shaping of his life, from which community he went out to join the Mississippi Conference, which he always took delight in calling his home.

His boyhood was spent on the farm at Montrose and in attending the common schools of the community. He was converted and joined the Church in early adolescence at Price's Chapel at Montrose, under the ministry and preaching of R. A. Sibley, Sr., and J. H. Evans, pastors of the old Raleigh Circuit, about 1876 or 1877. Price's Chapel has also given J. T. Abney, W. L. Blackwell, and J. L. Neill to the Mississippi Conference, and the name of C. C. Evans might also be added to this list.

When he was from sixteen to nineteen years old, Martin Luther Burton attended A. & M. College at Starkville, but did not graduate on account of ill health. He was said to be the second student to arrive on the campus at Starkville when the college was first opened. After attending A. & M. College, he taught school for several years at Garlandsville, Double Springs and Baxter in Jasper County, and at Beezer in Smith County. In the old Garlandsville Academy he was student-assistant to Dr. A. B. Coit, a Presbyterian minister, and he studied theology under Dr. Coit. Being convinced that he was called to God to preach the gospel, after much struggle, he gave up the school room for the Church.

He was licensed to preach on September 20, 1884, by the quarterly conference of the Raleigh Circuit held at Trinity Church, with R. S. Gale, supply, preacher in charge, and F. M. Williams (father of our own W. M. Williams), the presiding elder. He preached his first sermon at Garlandsville.

He was admitted on trial into the Mississippi Annual Conference at Meridian, on December 13, 1885, in a class of fourteen, one of the largest classes ever to be received into the Conference. Included in this class was R. S. Gale, his own supply pastor, and several who later became recognized as leaders of the Church, such as Geo. D. Anders, Joshua M. Morse, Wm. Webb Morse, Robert Selby, and Nolan B. Harmon, the sole surviving member of the class.

His first appointment was Bayou Pierre Circuit which he served in 1886, on which charge he reported all collections practically in full, baptized twenty-eight adults and forty-six infants, and reported a net gain in membership of seventy-four, according to the Conference Journal. During this his first year, only one charge in his district and nine in the Conference exceeded his in gain in membership.

During the years 1887 and 1888 he served the Adams Circuit, being overpaid each year in Conference collections and baptizing during the two years fifty-two adults and sixty-three infants, and receiving a net gain of one hundred and sixty-eight members. In 1887 he reported a net gain of one hundred and eighteen members, being third in the Conference in this respect.

At the session of the Conference held in Jackson in December, 1887, he was ordained a deacon by Bishop Keener and was admitted into full connection; and at the session of the Conference held in Canton in December, 1890, he was ordained an elder by Bishop Galloway.

On December 28, 1887, he was married to Miss Lela Jim Elizabeth Redus of Hazlehurst, the officiating ministers being W. B. Bingham of the Presbyterian Church and A. F. Watkins of the Mississippi Conference. To this happy union there were born three sons, Martin Luther, Jr., Reuben Chaffin, and John William, but only the second-born lived to survive infancy.

Brother Burton served the Gailman Circuit in 1889 and Wesley Chapel, Natchez, in 1890 and 1891, and continued to report splendid collections and net gain of membership. His success in the pastorate was recognized early, for he was appointed to serve McComb City Station in 1892, 1893, and 1894, Crystal Springs in 1895 and 1896, and Wesson in 1897, bringing in full collections, baptizing many, and bringing many into the Church. Indeed, this was his habit throughout his pastoral ministry.

When the matter of the Conference establishing a home for orphan children was brought up in 1892, he was made treasurer of the Orphanage Committee. When the Orphans Home became nearer a reality, R. J. Jones, A. F. Watkins, and M. L. Burton were made clerical directors, and M. L. Burton was made treasurer of the directors of the Mississippi Conference to serve with J. A. Bowen, the treasurer for the North Mississippi Conference. So well did Brother Burton succeed in this task that at the Conference session held in 1897, he was appointed the first manager of the Orphans Home which was being built at Water Valley. He succeeded in opening the Home in 1898, receiving thirty-nine children, and, at the Conference session held in December, 1898, his administration was reported as being "eminently successful and entirely satisfactory," and the board of directors reelected him as manager for a period of four years. But feeling his inability for constant travel on behalf of the Orphanage, on account of poor health, he resigned after serving as manager for two years. He continued, however, to serve on the board of directors through 1929; and he always manifested a keen interest in the welfare of the Home. It is said that, more than any other one man, he was responsible for its being moved to Jackson after the building at Water Valley burned in July, 1904.

Before a single year's pastorate at Enterprise and Stonewall, in 1900, was concluded, Brother Burton's business ability again was recognized, and he was made vice-president and business manager of Whitworth College, under the administration of A. F. Watkins. While serving in this position for two years, he taught some classes in Bible in the college.

Going back into the pastorate, his appointments were Summit, June, 1902 through 1903, and Magnolia, 1904 and 1905, after which he was made presiding elder of the Seashore District for the years 1906, 1907, and 1908. At that time the Seashore District contained twenty-nine appointments, including Hattiesburg, and was said to be one of the largest in Southern Methodism. During his first two years on the district all Conference claims were paid in full, and they were paid almost in full the third year, despite his sickness during the year. More than thirty churches were built in the district during these years.

Because of failing health, Brother Burton took the supernumerary relationship for the year 1909, served Seminary from his home in Purvis in 1910, and took the superannuate relationship for 1911.

When First Church, Gulfport, became without a pastor during the year 1911, because of the transfer of Felix R. Hill to the Louisiana Conference, W. B. Jones, the presiding elder, immediately arranged for Brother Burton to serve that church. Thus in mid-year, 1911, he began one of his happiest pastorates which continued through 1914. He erected the present building in 1912 and 1913 and received one hundred fifty-five into the church on profession of faith in 1913 and 1914. The writer and his sister were among the first received by him during this pastorate. (In 1928 when Brother Burton lived at Gulfport, he was perhaps the chief personality in the erection of Second Church, Gulfport, the writer being its pastor.)

During 1915 Brother Burton again held the supernumerary relationship, living at Crystal Springs. In 1916 his appointment was Richton, but in 1917 he was a superannuate again. Since then his appointments have been: Laurel, Kingston, 1918; Port Gibson, 1919, 1920; presiding elder, Jackson District, 1921 through 1924; and presiding elder, Meridian District, 1925, 1926.

During the last six years of his itinerant ministry he served the Jackson and Meridian Districts, traveling by automobile with a faithful Negro chauffeur, almost invariably sitting down to preach but preaching some of the strongest sermons the writer has ever heard, managing wisely and judiciously the affairs of the churches and the districts, and being inspired and helped by his faithful and devoted wife who handled nearly all matters of correspondence at his dictation. The great accomplishments of these years, despite his physical infirmity, served as a noble capstone to crown his remarkable ministry. A committee on Millsaps College professors write that the development of young ministers under his supervision as presiding elder would alone render him remarkable.

Perhaps his physical infirmity prevented his frequent election to the General Conference, but three times he was elected an alternate delegate, and, once, in 1922, he led the Mississippi Conference delegation to the General Conference, having been elected by his brethren on the first ballot. This made him also the leader of the delegation at the special unification session of the General Conference held in Chattanooga in July, 1924. Personally he was an ardent unificationist and stood for unifying of all the forces

of Methodism in the work of the Kingdom of God upon earth.

To mention all the Conference committees and boards on which Brother Burton served during his long ministry would be almost equivalent to the naming of them all. However, he has done outstanding service on the board of education. Several times he was on visiting committees to inspect the Conference institutions of learning; at one time he was a trustee of Whitworth College; since 1913 he has served as a trustee of Millsaps College; and he was the sole representative of the Conference in the disposing of the property of the Mississippi Conference Training School at Montrose (his boyhood home), in 1928.

Beginning in 1902 he was railroad secretary of the Conference for a number of years; at the Conference of 1904 he instituted the present system of auditing the pastors' reports, seeing that the benevolent contributions agree with the amounts reported, he himself being the first auditor; he was the treasurer of the Mississippi Conference Washington City Representative Church Fund; and the chairman of the Quadrennial Conference Commission on Finance (1919-22), the forerunner of the present Commission on Budget.

Because of his crippled physical condition, Brother Burton had opportunity to read much. His knowledge covered a wide range of subjects. Sometimes he was spoken of as an "encyclopedia of information" and as one who could converse interestingly on almost any subject that was brought up. He was sound in his judgments, strong in his convictions, wise in his counsel, diligent in his work, determined in his life-long conquest with disease, great in his will power, faithful to his trust, and consecrated to his Master's cause.

He was a strong preacher. Because of the affliction of his hands, his sermons in later years were not written out and rarely were fully outlined on paper. But they were thought through beforehand and were delivered with a strong voice, out of a richness of experience, a clarity of mind, and a warmth of heart that made many of them truly great. The writer has heard several people testify, both in Brother Burton's presence and in his absence, that sermons which Brother Burton had preached many years before had been of great help to them and that they could never forget either the sermon or him. The writer has seen a letter to him from a young lady, saying that she went to a certain commencement service only because she was a graduate of that particular high school, and that, although she hadn't been to church in years, she was impressed with the message and wanted to inquire of him the way of real life, because he "really preached" on that commencement occasion.

The Conference in session in 1926 superannuated Brother Burton, and such was his relationship until death. He himself said, and many have agreed, that the Conference could superannuate his hands and his feet, but it could not superannuate his head and his heart. He liked to preach, and after superannuation he often visited his brethren that he might have the privilege of their pulpits. He never enjoyed a day more than the Sunday he spent at Trinity Church in Smith County, on September 16, 1934, preaching both in the morning and the afternoon to the people at the church where he had been licensed to preach fifty years before. The Annual Conference at its last session requested him to preach his semi-centennial sermon of membership in the Conference at the next Conference session (1935), and he was looking forward to the occasion, stating that he thought he could relate much history and experience that would be worth while. His last sermon was delivered at Galloway Memorial Church, Jackson, on December 30, 1934, from the very significant text, "Number Thy Days."

After his final superannuation he lived in his own home in Gulfport, but he continued to serve the Church as a trustee of Millsaps College. After the death of A. F. Watkins in 1929, he was elected president of the board of trustees, and he gave the remaining thought and strength of his life to this important task, and to the serving of Millsaps, Whitworth, and Grenada Colleges as business supervisor. The board of trustees of Millsaps College declare the following by resolution: "It fell to his lot to preside over the deliberations of this board and help to guide the affairs of Millsaps College and the other institutions affiliated with it during the dark days of the depression—in perhaps the most critical and trying period of their history, and well did he perform the task. . . . Self-sacrificing in spirit, and courageous in the performance of duty, he kept his face to the future and rendered heroic service in spite of long and serious bodily affliction."

In 1929 the Conference requested that he and J. B. Cain collaborate in the writing of the Conference history and in the bringing of it up to date. He had thought much in preparation for this task, but had done little actual writing, devoting his waning strength to Millsaps College. Our Conference history has suffered a great loss in his passing.

A deep sorrow came into his life in June, 1929,

(Continued on page 16)

## FACULTY OF WHITWORTH COLLEGE, 1935-1936

- David Martin Key, M. A., Ph. D., LL. D.  
—President.
- George Freeman Winfield, M. A., D. D.—  
Associate President and Dean.
- James Oscar Leath, M. A., D. D.—Vice-  
president; Religion.
- Thomas Jefferson Gibson, B. A.—Busi-  
ness Manager and Bursar; Com-  
merce.
- Nettie Walker, B. S., D.—Secretary and  
Registrar.
- Mabel Elizabeth Drennon, M. A.—Dean  
of Women; Mathematics.
- Nora Hotchkiss Leath, M. A.—Psychology  
and Education.
- Pearl Harris, M. A.—English.
- James Milton Leath, M. A.—Field Sec-  
retary; History.
- Charles Russell Campbell, M. S.—Science.
- Margaret Woodward, M. A.—Spanish and  
French.
- Marguerite Irene Carl, B. A.—Assistant  
Registrar; Commerce.
- Margaret Dunkle Hardy, M. A.—Latin.
- Dorothy Warner, B. S.—Home Econom-  
ics.
- Winie Caruth, B. S.—Physical Educa-  
tion.
- Harriet Keller Winfield, M. E., L.—Li-  
brarian.
- Amelia B. Ruston, B. A.—Expression and  
Dramatics.
- Gertrude Mutton, B. M.—Director of Con-  
servatory and Music.
- Catherine Jordan, B. A.—Voice and Pub-  
lic School Music.

## MARTIN LUTHER BURTON

(Continued from page 15)

In the translation of his wife who had meant so much to him and had done so much for him.  
On January 18, 1935, he was married to Mrs. Anne Longmiller, of Gulfport, by A. M. Broadfoot in Meridian. During the two years of their companionship, his second wife traveled with him, corresponded for him, and affectionately helped him in many ways.

Brother Burton's death was rather sudden and unexpected. After a few days' illness he went to his heavenly home from the Gulfport Hospital at 12:30 p. m. on Thursday, January 17, 1935, leaving his sister, Mrs. C. F. Neill, of Montrose, his son, R. C. Burton, of Gulfport, and his wife to mourn his going. T. H. Burton of the Central Texas Conference and J. L. Neill of the Mississippi Conference are his nephews, and Geo. H. Thompson of the Mississippi Conference is his cousin.

Services were held in the First Church, Gulfport, on Friday afternoon, January 18, with P. M. Caraway, pastor, in charge, assisted by Geo. H. Thompson, W. J. Ferguson, L. J. Power, J. M. Lewis, and J. L. Decell. His tired body was placed beside that of his first wife and his two infant sons at Hazlehurst, on Saturday morning, January 19, the rites being conducted by the Masonic Lodge.

Farewell, our brother! We shall meet again. Until then we find comfort and inspiration in the hymn-poem you loved so well:

"Christ's life our code, his cross our creed.  
Our common, glad confession be;  
Our deepest wants, our highest aims,  
Find their fulfillment, Lord, in Thee."

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Next session begins September 11, 1935.

Second semester Summer School begins July 15th

D. M. KEY, President

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

At the request of Bishop Dobbs and a number of presiding elders and pastors throughout the territory, we are extending the Advocate Circulation Campaign two weeks, through July 15. Editorial notice to this effect will be found on page three of this issue of the Advocate. All subscriptions received through July 15 will be credited against quotas and all districts securing quotas in full will receive the \$100.00 prize offer.

The Hattiesburg District, Rev. V. G. Clifford, P. E., continues to lead all others with more than two-thirds of its quota secured. The Greenwood District, Rev. A. T. McIlwain, P. E., is in second place with 184.

Pastors who for one reason or another have not as yet presented the claims of the Campaign origin are urged to take advantage of this two weeks' extension and secure their quotas in full before July 15.

The following report includes subscriptions received during the week, June 15 through June 21, 1935:

Previously reported	753	Rev. T. J. Holladay, Hattiesburg, Miss.	1
Rev. W. H. Giles, Mrs. R. E. Holladay, Hattiesburg, La.	14	Rev. P. M. Casey, Hattiesburg, Miss.	1
Miss Annie Campbell, Hattiesburg, La.	12	Rev. W. M. Sullivan, Natchez, Miss.	1
Rev. W. J. Dawson, Hattiesburg, Miss.	11	Rev. E. A. Kelly, West Hattiesburg, Miss.	1
Rev. E. S. Santer, New Augusta, Miss.	11	Rev. J. C. Jackson, Hattiesburg, Miss.	1
Rev. G. W. Pomroy, Hattiesburg, La.	11	Rev. E. N. Sweeney, Brandon, La.	1
Rev. G. C. Schwartz, Southaven, Conn.	10	Rev. J. W. Thompson, Bay Springs, Miss.	1
Rev. W. W. Moore, Hattiesburg, Miss.	10	Rev. W. B. Gennetick, Winona, Minn.	1
Rev. H. W. Hickey, Gilbert, La.	9	Rev. S. A. Brown, Drew, Miss.	1
Rev. L. M. Reeves, Sumrall, Miss.	8	Rev. J. W. Lundermeyer, Waynesboro, Va.	1
Rev. W. D. Kierschmidt, Algiers, N. C.	7	Miss	1
Rev. T. H. King, Hattiesburg, Miss.	7	Rev. E. A. Allums, Hattiesburg, Miss.	1
Rev. J. H. Mayest, Hattiesburg, Miss.	6	Rev. E. S. Walton, Jackson, La.	1
Mr. V. E. Hobbins, Hattiesburg, Miss.	6	Rev. E. H. Harrell, Hattiesburg, La.	1
Rev. M. W. Porter, Hattiesburg, Miss.	6	Rev. G. W. Robertson, Acosta, Miss.	1
Rev. J. H. Jolly, Grace Church, Jackson	5	Rev. D. E. Yeager, Camden, Miss.	1
Rev. D. E. Boudie, Lake Providence, La.	5	Rev. Roy Wolfe, Hattiesburg, Miss.	1
Rev. C. A. Schultz, Court St., Hattiesburg	5	Rev. W. C. Hunt, Shannon, Miss.	1
Rev. A. S. Oliver, Meadville, Miss.	4	Mrs. Sam Gwin, Lexington, Miss.	1
Rev. C. C. Clark, Waynesboro, Miss.	4	Rev. G. G. Yeager, Cleveland, Ohio	1
Rev. W. R. Lott, Aberdeen, Miss.	4	Miss Pearl Hattiesburg, Hattiesburg, La.	1
Rev. W. A. Perry, Hattiesburg, Miss.	4		
Rev. C. E. Downer, Clinton, Miss.	3		
		Total	1000

### STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Eriscoe Carter		100	100
Baton Rouge, Rev. H. W. Dorton		100	100
Lake Charles, Rev. E. F. Rogers		100	100
Monroe, Rev. H. L. Johns		100	100
New Orleans, Rev. W. L. Duren		100	100
Ruston, Rev. L. Hoffmann		100	100
Shreveport, Rev. Geo. Sexton		100	100
Conference Total		700	700
Mississippi Conference			
Brookhaven, Rev. C. W. Grasier		100	100
Hattiesburg, Rev. V. G. Clifford		100	100
Jackson, Rev. E. L. Sutherland		100	100
Meridian, Rev. J. A. Smith		100	100
Seashore, Rev. L. J. Power		100	100
Vicksburg, Rev. H. G. Hawkins		100	100
Conference Total		600	600
North Mississippi Conference			
Aberdeen, Rev. W. P. Bahrman		100	100
Columbus, Rev. V. C. Curtis		100	100
Corinth, Rev. J. D. Wooten		100	100
Greenville, Rev. J. B. Conriss		100	100
Greenwood, Rev. A. T. McIlwain		100	100
Harris-Grenada, Rev. W. L. Shumant		100	100
Conference Total		600	600
Total three Conferences		1900	1900



# Christian Advocate

NEW ORLEANS

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Whole No. 4138.

## SCARRITT COLLEGE



A view of Scarritt College for Christian Workers, Nashville, Tenn., showing the beautiful campanile of the Belle H. Bennett Memorial Building.





# Wallet of the Week



TEN THOUSAND PEOPLE in twenty-four rural Communes of the Jura Mountains, according to the *New Outlook*, received checks during June, instead of bills for taxes. Eight thousand others were exempted from all taxes. When a person wishes to build a house he is given a free site, free stone and sand, and his home is provided with fire-wood. If such conditions were to come about in our country, we would not just say "The depression is over"—we would know that the millennium had come.

\* \* \*

THE HEBREW UNIVERSITY, located on the top of Mount Scopus, overlooking the plains of the Jordan valley, began ten years ago with only three courses and 141 students. Today it has an enrollment of 400 students from twenty-one countries. Seventeen distinguished German professors and scientists are among the members of the faculty; and the institution is helping to solve the industrial, agricultural and health problems of Palestine and the whole Near East.

\* \* \*

THE CAREFUL SPENDING OF THE SCOTCH has been made the butt of many a joke, most of them having been told by others. But here is one which, according to *The Christian World*, found expression upon the lips of the Scotchman himself. William Sprunt, when he was dying in Edinburgh and was afraid that he might not be buried in Chapel-hall, said: "I'm far through this time, sir, and I am feared I'm not to get ower't; but I wud like to get better enough to get back to Logiealmond afore I dee; for ye see, sir, it's a lot cheaper traivellin' leevin' than deed!"

\* \* \*

SAINT SOPHIA, the most famous Mohammedan mosque in the world, is located in the city of Constantinople. In the days of the apostles, it is said that a Christian church was established on the site of a heathen temple. The church was twice destroyed and rebuilt; Justinian decorated it with columns brought from the Temple of Diana, Baalbek and elsewhere; and Chrysostom, the "golden-mouthed" orator, was once its preacher. When the city was conquered by Mohammed II, in 1453, the magnificent Christian structure was turned into a Mohammedan mosque. Since the overthrow of the Turk in the World War and the breaking of Moslem influence, the historic shrine has been turned into a museum. But, throughout the long period of pagan degradation, a figure of Christ with hands uplifted in blessing has remained.

THE FIRST INDIAN ALPHABET, according to *The Religious Telescope*, was prepared by Sequoia, a crippled Cherokee Indian, who worked over it long and faithfully that his people might have the stories of the Bible in a language they would fully understand. The first complete Bible to be printed in America, the so-called Indian Bible, was published for the use of Rev. John Eliot in his work among the Indians of New England, and it bears the date of 1663. Only fifty of the one thousand copies printed are now in existence.

\* \* \*

THE FEDERAL COUNCIL OF CHURCHES, according to an exchange, has discovered that out of twenty thousand applications for license to marry, in Los Angeles County, California, twelve hundred applicants withdrew the applications before the expiration of the three-day period which the law requires between the application and the solemnizing of the marriage. No reason is given for the recanting of those twelve hundred wooers; but certainly something is to be said in favor of those who break off relations before rather than after.

\* \* \*

COLLEGE GRADUATES of recent years are said to have had more difficulty in securing positions than was true of any time before the beginning of the depression. According to the reports of employment offices which are maintained by certain American universities, prospects are better now than at any time for many years. Corporations which use university trained men have resumed their scouting of the colleges, and there is every indication of the dawning of a better day for the trained men and women sent out by our schools.

\* \* \*

GENERAL LUDENDORFF, of Germany, is quoted as saying on his seventieth birthday: "I am not merely an opponent of Christianity, but literally am heathen and anti-Christian, and I am proud of it. I have long since said good-bye to Christianity." This man who at the present moment is being feted as the national hero of Germany is the same Ludendorff who, two decades ago, helped to make millions of graves in Flanders Field. He is now joined with the politicians of the nation in an effort to dig the moral and spiritual graves of those who survived the disasters of his earlier leadership. We can imagine that the world will not be much inclined to accept the spiritual teaching of a man with such a bloody hand.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JULY 4, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### INDEPENDENCE DAY

Once again we have come to the birthday of the American nation, the day when the stars and stripes will be flung to every breeze—north, south, east and west. Unfortunately it has come to be too much a day of bunk and bunting, and our flag has come to be as much the sword and shield of unscrupulous demagogues as the symbol of patriotic devotion. It is far less a day when we appraise our national inheritance and the sturdy virtues of those Revolutionary patriots, than it is a mere recreational opportunity when the multitudes turn their faces to the open spaces of the country-side or for an outing beside the sea. But, whatever the easy complaisance of the people, it is a time when we need to think through again the backgrounds of our national life. We need a new consciousness of the elements of initiative, courage and faith exhibited by our forefathers, that such may become the realities of our own hearts. Those patriots, who flung out the flag with its starry folds, did not count the cost to themselves and they were not moved by the ease of a selfish way. They understood that they were challenging the mightiest nation of that time, but they deliberately chose the way that led to Morristown and Valley Forge and a thousand personal and public privations. They did not take counsel of their lack of a political tie or of national credit; neither were they moved by the ragged and unequipped colonial soldiery at their command. They had a common grievance and a common cause, and they reckoned rather upon the courage of hero-hearts, and they took counsel of their faith in God. By these invincible elements, they were sustained through seven years of conflict and they brought American liberty to the pedestal which it has occupied for more than one hundred and fifty years. On this one hundred and fifty-ninth anniversary of our Republic, we will do well to relate ourselves anew to the cause of national freedom and to seek to re-enthroned the virtues of the noble heroes whose valor gave birth to the great Democracy of the West.

### DR. A. W. TURNER DEAD

In the death of Dr. A. W. Turner, at Shreveport, La., last Saturday morning the Louisiana Conference loses one of its real heroes and the cause of Temperance a knightly leader. He was received on trial into the Louisiana Conference approximately thirty-nine years ago, and throughout a generation he had been an upstanding and a courageous fighter for truth and righteousness. His life was distinguished for his Temperance leadership. No harder field could have been found than that of a Temperance leader in Louisiana and, yet, he held to the last day of his life the respect and confidence of even the enemies of his cause. In his leadership, whether in the legislative halls of the state or before the people, in public assembly, he faced every issue with absolute frankness and candor and he fought for his cause with the determination of a gladiator. In the years to come his very absence from the Temperance fray will be our constant reminder that he is gone. Only a few weeks ago his companion preceded him to the better land. Shortly after her going, Dr. Turner became seriously ill, but made a surprising recovery. About three weeks ago he suffered a paralytic stroke from which no relief was had. He went down into the shadows of death fighting the battles to which his life had been given. We say Peace to the fallen warrior, and pray for victory to his cause.

### MISSISSIPPI METHODIST ORPHANAGE

The Executive Committee of the Methodist Orphans Home at Jackson, Miss., is launching a campaign to provide food for the Institution out of the surplus of fruits and vegetables that would otherwise go to waste. The campaign slogan is: "When you CAN, CAN all you CAN for the ORPHANAGE." It is an appeal to the Methodists of Mississippi to remember the orphans in the canning season. We think the appeal represents good charity and good common sense; it should help to make easy the support of the children, and it will give a much needed training in the economy and conservation which

too many of us have failed to master. It is the plan of the Orphanage management to gather this food supply on the Orphanage trains to be run during Thanksgiving week in November. Every Church School and other organization of Mississippi Methodism should find in this appeal a chance to give substantial help to this worthy cause. **DO NOT LET THE SEASON, THE CROP AND THE OPPORTUNITY GO TO WASTE!**

### REV. E. L. CARGILL DIES

As we go to press, a notice of the death of Rev. E. L. Cargill comes to our desk. He died on June 24, and was buried at the family burying ground about ten miles north of Campti, La. Drs. Briscoe Carter and N. E. Joyner conducted the funeral. A good man and a faithful servant of the church has gone.

### HATTIESBURG DISTRICT WINS

It gives us great pleasure to announce that Rev. Victor G. Clifford and the Hattiesburg District are the first to score in the Advocate Campaign. They have turned in 387 subscriptions. They did great work throughout the Campaign, and we are happy to send them a check for \$100 with a blue ribbon attached, with our congratulations and a sincere thank you.

### MORE ORNAMENTAL THAN USEFUL

We read recently in an exchange a statement to the effect that Sir Christopher Wren, the famous architect of St. Paul's Cathedral in London, was once criticized for designing a building whose roof was not properly supported. He replied to his critics, not with argument, but by placing four extra columns, apparently to correct the fault complained of. The change reassured even his critics who were hushed. Years afterward, when Wren was dead and the building was being redecorated, it was discovered that the four columns were short and had never borne an ounce of the weight of the roof. Structurally, the building was exactly as it had been originally designed by the great master, and the carping critics had been awed into silence by sham supports. What a commentary upon the superficiality of human opinion! What a philosophy concerning the importance of human relations! The famous architect designed a building according to the science of which he was a consummate master; and he was willing to stake his fame upon the correctness of his calculations; but he was unwilling to enter into an argument with critics whose thought did not belong to his sphere of understanding. He simply replied by the erection of four detached columns—memorials to the superficiality of their judgment. If the sur-

plusage might be removed from our ecclesiastical structure, it might help some of us to understand how little God and the Church are dependent upon ornamental columns which to some may seem to be necessary to the stability of Zion. Those four decorative columns of Sir Christopher Wren form a silent but practical commentary upon the words of St. Paul: "If a man think himself to be something, when he is nothing, he deceiveth himself." And the message of the sturdy building, a preachment to the effect that many a candlestick might be removed from the temple without extinguishing the Light of the World.

## Contributed Editorial

### DOLLAR-MARK EDUCATION

By Dr. Jas. H. Felts

Yes, we have come to such a day. Regardless of how well one has been trained unless his diploma is dollar-marked it represents another poor fish in the educational pool. **AND THE CHURCH IS FALLING FOR IT.** Endowment must reach certain figures before recognition is granted. It is not a matter of brain-culture, mental equipment, or fitness for life's tasks, but a kind of hip-pocket flask affair.

Just why one is even supposed to be better trained by such a process does not appear. Perhaps the observation of a Georgia newspaper is appropriate: "The degree of D.D. is like the curl of a pig's tail, very pretty, but makes no sausage." This dollar mark may be ornamental, may even bring a sense of exclusiveness, but one's education is not improved thereby.

I have known graduates of an unendowed institution to take the honors at an endowed college, yet the institution so signally honored remained unrecognized. I am reminded of the Pharisee's prayer and that of the Publican. The cock-sureness of the one did not cheapen the sincerity of the other.

Education is cheapened by the dollar mark. Just as the fundamental thing in salvation is Jesus Christ, so in education it is work done, work that cannot even be represented in dollars and cents. "By their fruits shall they be known." Beyond question our schools and colleges should require the highest standards of work. Graduates should stand for the best in morals and character. The dollar mark is seldom symbolical of moral or mental equipment or fitness.

Is it not about time for a protest to come from those in a position to be effective? Is it wise to wait until there is a general reaction that might prove hurtful? Can we hope for reformation so long as a few men dictate the standing of our colleges on a money basis?

There is no better fertilizer than brains.





# The Forum



## INHERENT IMMORTALITY

By Rev. J. D. Fomby

"He that sows to his flesh, reaps corruption. He that sows to the Spirit—and only he—'shall of the Spirit reap life everlasting.' The tares of the field, the chaff of the wheat, the unfruitful branches of the vine (symbols of unworthy lives) are all burned up, and that is the last of them. If language means anything, surely it does not mean the everlasting continuance of those unworthy lives in pain, nor does it mean the final recovery of all those unworthy lives to righteousness and happiness. It means extinction. Sin's wage is death, final and complete it may be."

It is almost unbelievable that these words came from the pen of Dean Charles Reynolds Brown, dean-emeritus of the Yale Divinity School. One does not expect sheer dogmatism from him about anything, and least of all about a matter pertaining to the destiny of the human soul. It is unthinkable that stark rationalism could enter vitally into a life that has given so many fruitful years to the things of the spirit. Even the Dean's own words indicate that he isn't quite willing to be submerged in the conviction that the death (extinction) of the sinner is final and complete. He says it may be.

It is impossible to trace all of the paths by which man arrives at his conclusions about the paramount issues of life, and every attempt to impale his highest thoughts about those issues within the limits of a logical system of reasoning has been futile, sometimes disastrous. Perhaps no problem of the human mind and spirit has been subjected to a sort of irrational rationalism more than the problem of the final destiny of the wicked. It seems to be taken for granted, by religious people at any rate, that any certainty concerning the destiny of the righteous is spiritually discerned and that the highest reasons for faith in immortality cannot be expressed by a syllogism. If the fate of the righteous is thus spiritually approached and understood, the purposes of God being thought out and wrought out in an intellectual-spiritual communion with God, it is difficult to see how any other method could be employed to determine the fate of the unrighteous. It is a purely personal matter in either case. Unless one is obsessed with the idea (as doubtless Dean Brown is) that immortality is an evolutionary achievement and that morality is an art for art's sake without any concern for the character of the artist, inherent im-

mortality is the foundation of all religious faith and conduct. Any other conception of the nature of eternal life is too impersonal and too unconvincing to produce anything but shallow philosophical and arid ethical notions about the meaning of life, temporal or eternal. The belief (if it is possible to hold such a belief) that life on any level isn't fraught with eternal consequences has never had much weight with sincere and thoughtful men.

To follow the implications of the three poser solutions, extinction, eternal punishment and universal salvation, rationalistically, one is led inevitably into agnosticism. He is confronted with unsolvable riddles. He posits extinction, but can't quite think of himself as non-existent. Others maybe, but not himself. He posits eternal punishment. It is either unjust or inane to keep rebellious and wicked people alive permanently. The idea of eternal damnation is incompatible with a benevolent Deity. He fares no better with universal salvation. In the last analysis, that destroys personal responsibility and the moral structure is left to the devices of the Divine Carpenter solely, which is little more than a defense mechanism against the other two ideas. It goes without saying that weary or indolent minds can accept either of the three thoughtlessly, even after more vigorous days of rejection.

Now let us examine the whole situation realistically. One simply cannot think of himself as dead. (Dean Brown believes in his own immortality). There is no valid proof of personal extinction. To postulate extinction as a belief is a perversity of mind and spirit. There is no external authority in support of individual permanence that may be deemed to have the finality of factual proof. It is absurd to try to prove universal salvation by prior methods. To believe in universal salvation one has to accept the necessary conditions of the universality of individual faith, humanly exercised. Rightly understood, this is a sublime conception. God willeth not the death of any. But fatalistic salvation is as absurd as fatalistic damnation. Cluttered with the lurid descriptions of mediaeval imagination, the dogmas of eternal punishment have been made abhorrent to the modern mind, and many have tried to prove that the whole matter is an illusion. But reverting to the necessity of a personal solution, one doesn't feel easy so long as he feels himself at odds with God and he isn't quite satisfied to think that his misery will ever cease so long as he lives in rebellion against God.

As we stand before the great mysteries of life and death, punishment and reward, sin and salvation, there are most certainly many questions for which we have found no answers, and none are to be found in the ashes of rationalism. Even Alfred Loisy, the arch-rationalist, in a letter to Baron von Hugel writes this profound conviction, "Theological rationalism has cured me of all taste for rationalism in things of the interior life. Absolute confidence in any theoretical system whatsoever seems to me to imply something of illusion and fanaticism." But as far as we have capacity to receive the answers, we have only to bare our whole personality to the impact of the Spirit of God and we will believe that for us immortality is inherent in the very nature of our being. And not only inherent in our make-up, but dynamic in our Christian experience.

### FROM GREENWOOD DISTRICT

Dear Dr. Duren: I note in the Advocate that the time for securing the quotas of subscriptions has been extended to July 15. May I express the hope that the pastors of North Mississippi, and especially the Greenwood District, will do their very best AT ONCE.

I am happy to state that the zone composed of Webb and Sumner, Tutwiler, Drew, Ruleville and Doddsville and Sunflower has secured seven more than its quota. This has been done notwithstanding church debts are being paid, one new church is being built and most of these charges had already placed an amount in their budgets for subscriptions to be sent to families unable to pay for them.

I see from the report Greenwood district is leading in the number sent in from North Mississippi Conference. I am not content that we should lead, but I am very anxious that our district secure the entire number. I feel sure we are able to do it and I believe we will.

It may be possible that there are enough stewards not taking the Advocate who might be prevailed upon to subscribe for it. Possibly a poll of the stewards might be a revelation. May we all back up our profession of district pride and hurry in the subscriptions. Brethren, don't hold out subscriptions you may have; rush them; it may help some others today.

S. A. BROWN.

### USING CHILDREN TO ADVERTISE BEER

By Rev. M. H. McCormack, Jr.

There has just come under my observation one of the latest of the subtle, serpentine tricks of the beer barons to enter the sacred confines of the Christian homes to exploit them in furthering their nefarious traffic.

Overseas caps bearing glaring beer advertisements

### CAMPAIGN ECHOES

"I have had reports this week from all my pastors and the check up shows that we will be "over the top" as soon as they can collect for subscriptions pledged. We ought to reach our quota before the next Advocate is off the press."—V. G. Clifford, P. E., Hattiesburg District.

\* \* \*

"We have over 300 subscriptions reported to date in the Meridian District and expect to secure our quota in full before the close of the Campaign, July 15."—Jos. A. Smith, P. E.

\* \* \*

Dear Dr. Duren: Enclosed you will find check for following renewals. . . . This makes my quota for the Eucutta Charge, Hattiesburg District. I say Hurrah! for the Hattiesburg District and our beloved presiding elder, who does things in a big way and on time. I notice his district has secured more than all seven districts in Louisiana; also more than all the districts in North Mississippi. We have a real live, wide awake Elder. Dr. Duren, my experience is that where the pastors go after these subscriptions they get them."—M. W. Porter, P. C., Eucutta Charge.

\* \* \*

"Dear Advocate: Herein I am inclosing a list of sixty subscribers to the Advocate with a check for \$90.00 to cover same. There will follow another list tomorrow afternoon which I hope will get in in time to be counted. As you know, our quota was fifty-seven. We have gone over the mark and will go over more. Brownlee got behind this and put it over because "old man" is the editor and as you know I love him. Here's hoping that the campaign will go over in a big way, then I am sure we will have a great paper as we already have a good editor."—T. M. Brownlee, Central Church, Meridian, Miss.

\* \* \*

"Dear Advocate: I am sending you a list of 29 subscribers and money order for \$43.50 to cover same. I was asked to meet with the Board of Stewards one night . . . and I took advantage of the opportunity and asked that all twenty-eight of the members subscribe for our Church paper. All did but two, and I am in hopes all of them will be readers of your good paper soon. I enjoy your paper very much. I visit the hospitals and other places and read a lot from your good paper to sick people."—Mrs. (Rev.) C. M. Martin, East End Church, Meridian, Miss.

have been distributed in large quantities among our small children. These caps are, of course, given free, and carry such slogans as "Drink Blank Beer—The Best Beer in Town!" Naturally, the children delight in wearing these caps because they are new and pretty. Thus they become innocent, unsuspecting instruments in the hands of these purveyors of poison and misery to increase the sales of their infamous wares.

This is proof positive that there is no trick so vile or no chicanery so low that these worshipers of greed would not stoop (or rather reach up) to it, if it would aid them in forcing their rotten stuff into the Christian homes of our country. It is also striking evidence of needed vigilance on the part of Christian parents and pastors to thwart any such attempts to inveigle our children into helping this crowd to fasten the tentacles of John Barleycorn onto America.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

Haven District, came to Middletown on his official rounds; and a proposition was made to transfer the plant to the New York, the New England, and the New Hampshire and Vermont Conferences. The details of the transfer were finally agreed upon, and a preparatory school was opened October 6, 1830. A charter was secured May 21, 1831, and Wesleyan University opened on September 21, following. Among the four thousand graduates of the university have been men distinguished in all walks of life. Eleven bishops of the Methodist Episcopal Church and John C. Keener and Eugene R. Hendrix, bishops of the Methodist Episcopal Church, South, are among the number. Dr. Wilbur Fisk, the first president of Wesleyan University, sent a last message to the New York Conference: "I give it as my dying request that they nurse Wesleyan University, they must exert themselves to sustain it and carry it forward." In 1832 the New York Conference petitioned the General Conference to take over the University, subject to the approval of the other patronizing Conferences, but it was not done.

Two important ventures in early Methodist educational history were Dickinson College and Allegheny College. Dickinson College, located at Carlisle, Pennsylvania, was founded in 1783, and was opened for students the following year. It appears to have been intended for an undenominational college; but at an early stage in its history, the Presbyterian Church acquired control of it and retained the management for nearly fifty years. But internal difficulties and dissensions in its management led to its transfer to the Methodists. Negotiations for the transfer of the College are recorded in the minutes of the Baltimore Conference for the years 1825 and 1826; and it was transferred in 1833 and came under the auspices of the Baltimore and Philadelphia Conferences. Among the alumni of the College were President Buchanan, Chief Justice Taney of the United States Supreme Court, Justices Gibson and Grier, and six bishops of the Methodist Episcopal Church.

Allegheny College, Meadville, Pennsylvania, was founded in 1815 as Allegheny Seminary; was opened July 4, 1816; and was chartered March 24, 1817. Like Dickinson College, it was originally under Presbyterian management; but it came under the patronage of the Pittsburgh Conference of the Methodist Church in 1833, when the name was changed to Allegheny College. The Institution has a great library of old and rare books, and through its alumni it is known around the world. Numbered among its graduates are Presi-

dent McKinley; six bishops of the Methodist Episcopal Church, including J. M. Thoburn and William F. Oldham; more than a score of distinguished missionaries; and many others—writers, college presidents, and business executives. Indiana Asbury University, now DePauw, began as a preparatory school in 1836; it was raised to collegiate rank in 1838; and the name was changed to DePauw University in 1884, in honor of Washington C. DePauw who was its greatest benefactor. Among its distinguished alumni, was Major Reuben Webster Millsaps, the founder of Millsaps College, Jackson, Mississippi. These are the older and more important schools of the North.

One of the earliest colleges in the South, established under the legislation of 1820, was LaGrange College in Alabama. At its session in 1826, the Tennessee Conference appointed a commission to select a site for a school. The next year the Conference met at Tusculum, Alabama, and the commission recommended LaGrange, a town about fifteen miles distant from the seat of the Conference. The school opened in 1830 with Dr. Robert Paine as president. The Institution was to be literary and scientific, nonsectarian and, by an act of the Legislature of Alabama, no spirituous liquors could be sold within three miles of the campus. After a quarter of a century of splendid service, the school was moved to Florence, Alabama, and the name was changed to Florence Wesleyan University. The plant was finally turned over to the state and it is now the State Teachers' College. The imposing buildings at LaGrange were burned by Federal troops during the War Between the States.

By date of incorporation, the oldest existing school founded by the Methodists in the South is Randolph-Macon College. The school was located at Boydton, Virginia, and the charter bears date of February 3, 1830. It was the parent of the system of colleges bearing the same name. The College was opened in January, 1832, and notwithstanding the desperate struggle occasioned by war and financial embarrassments, it has rendered a great service to the people of Virginia and the surrounding states. Randolph-Macon Academy at Bedford, Virginia, was established in 1890, and that at Front Royal in 1892. Randolph-Macon Woman's College, at Lynchburg, was founded in 1893, and a school for girls, established at Danville in 1897, was continued until 1930.

Two Georgia institutions belong to this period. In 1836 the Georgia Conference resolved to organize Emory College, and it took over the Manual Labor School which had been incorporated December 18, 1834.

Emory College, Oxford, Georgia, was chartered February 6, 1837; but class work did not begin until September, 1838. The College was transferred to Atlanta, and became a part of Emory University, under the charter of January 25, 1915; and the old plant at Oxford is maintained as a Junior College of the University. The other Georgia school belonging to this period is now known as Wesleyan College and is located near Macon, Georgia. The Georgia Female Collège, an independent enterprise, was incorporated December 23, 1836, but was not opened until January 7, 1839. Under an act of the Legislature approved December 19, 1843, the property was accepted by the Georgia Conference and the name changed to Wesleyan Female College. This College claims the distinction of having conferred the first degree ever conferred upon a woman by a chartered institution. The degree was conferred upon Miss Cathrine E. Brewer, July 16, 1840. In this school, the Soong sisters were educated: Mrs. Sun Yat Sen, wife of the first president of the Chinese Republic; Mrs. Chang Kai Chek, wife of the president and famous General of China; and Mrs. H. H. Kung, wife of the Finance Minister of China. Wesleyan College has, therefore, a large place in the history of the new China as well as in the educational history of the Southland.

Another prominent Virginia school was located at Emory and was incorporated as Emory and Henry College, March 25, 1839. The cornerstone was laid on September 30, 1836, and the school opened for work, April 2, 1838. As respects endowment and material equipment, it has not become as great as some others; but it has had a continuous history and, according to its roster of graduates, it has done a splendid service in a wide field for both religion and education. The next Methodist College, by date of incorporation, was in Texas. In his last letter to the Missionary Society, Dr. Ruter said: "We have taken steps to found a college." On December 29, 1840, at the organization session of the Texas Conference, an address was sent to the President and Congress of the Texas Republic which said: "The objects of this organization are religion, morality and literature. Believing that the peace, prosperity and perpetuity of this infant republic will be secured in proportion to the prevalence of sound learning, sound morality and sound religion, it will be the aim of the Conference to promote these with energy and perseverance." Accordingly, Rutgersville Co-educational College, located at Rutgersville, was opened February 1, 1840. In 1850 Rutgersville College was beginning to decline and by action of the Texas Legislature in 1856, its control by the Texas Conference was dissolved. The College was then consolidated with a military academy at Galveston, and the property passed from the church.

Duke University, Durham, North Carolina, is the successor of educational enterprises which reach back

to 1835, when some citizens of Randolph County met and organized Union Institute. The school was incorporated as Union Institute Academy, January 12, 1841, and under a new charter secured ten years later the name was changed to Normal College. In 1856 a proposition was made to the North Carolina Conference of the Methodist Episcopal Church, South, to transfer the control of the college to it. The offer was accepted and the name was changed to Trinity College in 1859. The location was changed to Durham, North Carolina, January 21, 1891, and in September, 1892, the session opened in the new location. In the latter part of 1924, Mr. James Duke executed the indenture which created the Duke endowment. The provisions of the indenture were accepted, December 30, 1924, and by charter amendment the name was changed to Duke University. As a college, it was for many years one of the best institutions of the Southern Church; and with its recently acquired endowment, the University will doubtless hold a first place among the educational centers of the nation.

Another college with a rather varied history is Centenary College of Louisiana, located at Shreveport. It represents the amalgamation of the College of Louisiana, located at Jackson, with Centenary College, a Methodist institution founded by the Mississippi Conference, and located at Brandon Springs, sixteen miles east of Jackson, Mississippi. The College of Louisiana, a state institution, was founded in 1825, and Centenary College in 1841. The latter school was badly located and poorly supported; and in 1845 the two schools were combined and became a Methodist College at Jackson, Louisiana, in 1846. The Institution was moved to Shreveport in 1908.

Many other schools and colleges were established, but these are sufficient to show the enterprise of the Methodist Church in the second phase of its educational history. Many unwise moves were made and many institutions failed. Their failure was probably attributable in some measure to the legislative urge of the church and the haste in providing remedy for a situation which had become serious and embarrassing. As one meditates upon the educational wreckage of Methodism, there comes to mind that magnificent but melancholy show-place of Europe, the Campo Santo in the city of Genoa. That renowned city of the dead is imposing for the gorgeous display of marble tombs and carved statues, and also for the great number of those reminders of human mortality. Such is true of the "educational mausoleum" of American Methodism. Beginning with Cokesbury College, moss-grown ruins mark the sites which tell the story of the educational daring and adventure of the church. Probably no state in the Union is without such reminders and some of them have more than a score of those memories. Statisticians and calculating critics may scoff at the eco-

(Continued Next Week)



## Mississippi and Louisiana

Rev. Victor Clifford has made a vigorous campaign for the Advocate in his district, and we believe that there is no doubt about his reaching the goal for his field.

Rev. J. L. Smith, of Newton, Miss., has sent twenty-six subscribers on a quota of sixteen. We call that success in a great way. Thank you and blessings on your work.

Rev. Frank Collins began a meeting at Oakdale, La., on June 30. He is being assisted by Evangelist John A. May of Alabama. We have not had a report on the progress of the meeting.

Rev. C. T. Floyd, pastor at Amory, Miss., is being assisted in a meeting in his church by evangelist Gipsy Simon Smith of Canada. The evangelist is a cousin of Gipsy Smith of England.

Rev. L. A. Cherington, Rev. A. P. Smith and Rev. Otis N. Spinks, of the Louisiana Conference, report that they are enjoying a fine Pastors' School at S. M. U.. Dr. Lynn Herold Hough lectured twice each day.

The mid-year meeting of the trustees of Seashore Methodist Assembly met at the campground tabernacle, on the afternoon of July 3, and upon the call of the chairman, Dr. J. L. Decell of Jackson, Miss.

Rev. A. S. Oliver, of Meadville, Miss., reports that his meeting at Bude last week was very successful, and that Rev. R. H. Clegg did some effective preaching. Seven members were added on profession of faith.

Rev. C. C. Clark, pastor at Waynesboro, Miss., and one of the most loyal friends the Advocate has, made addition to his list of subscribers, with the promise of a much better list to follow in a few days.

Rev. G. W. McLain, of Safford, Arizona,

writes that he expects to spend his summer vacation in "Old Alabama and Mississippi." The land that is home to him. We wish for him the good time that he anticipates and more.

Rev. James H. Felts, Grenada, Miss., the inimitable Felts, rises to report "progress" in his Advocate campaign. We are not undertaking to reproduce his "French," but he says he expects to be in on the home-stretch.

Rev. R. T. Ware reports a fine Daily Vacation Bible School, with an enrollment of 142, at Park Avenue, Shreveport. He reports that he has been in some great revivals recently, and that there was a manifest hunger for the Word.

Rev. W. H. Giles says that Mrs. R. E. Holliday, chairman of the Christian literature committee, is due the credit for a list of twenty-four subscribers from Bastrop, La. The charge is also entitled to at least one other credit, which was handed to the editor.

Bishop Hoyt M. Dobbs carried through a strenuous campaign in behalf of education in Mississippi last week. We have not had a report from the series of meetings held, but we feel sure that it was a time of great things in the educational affairs of the Conference.

Brother R. E. Holliday, Sr., father of Rev. T. J. Holliday of the Louisiana Conference, died at Many, La., last Saturday and was buried at Many the following day. He had suffered a stroke previous to his going, but we do not have further details of his death.

The main building of old Centenary College at Jackson, La., has been sold to a Baton Rouge firm, and is being demolished, according to a note from Rev. R. S. Walton. The east wing was torn down last year, and only the west wing and a residence remains intact.

Mr. Dudley D. Culley, a native of Madi-

son County, Miss., and a Millsaps graduate of the class of 1924, has been chosen full-time alumni secretary of the Institution. He will be associated with Rev. B. M. Hunt, the president, in the effort to bring about a closer relation between the alumni and the College.

Henry B. Varner and Warren C. Black are representing Mississippi in the student body of Candler School of Theology. Both are graduates of Millsaps College. Brother Varner is on trial in the North Mississippi Conference, and Brother Black sustains the same relation to the Mississippi Conference.

Mr. James H. Johnson, a Methodist layman of Clarksdale, Miss., and an outstanding insurance man of the state, has been appointed Insurance Commissioner to succeed the late Hon. George D. Riley. The appointment was made by Governor Connor, and the term will expire in January 1, next year, when the newly elected officers will take the oath.

Two instances of effective work done by the laity, in securing subscriptions in the Advocate Campaign, are Mrs. O. M. Johnson, of Gueydan, La., church, and B. M. Stevens, chairman of the Board of Stewards of Richton, Miss. We hope to be able to publish an honor roll when the campaign is over.

Rev. James C. Ellis, a superannuate member of the Mississippi Conference, died at his home in New Augusta, Miss., according to a notice in the *Perry County Herald*. He was seventy-five years of age and his death followed a paralytic stroke which he suffered a few days before. He is survived by his widow, five sons and four daughters.

We regret to learn that Rev. L. M. Lipscomb, of Como, Miss., has been compelled to give up his work on account of ill health. The North Mississippi Conference has no truer man than Lee Lipscomb. Brother Stormont, the presiding elder, says that Rev. K. I. Tucker has been placed in charge for the remainder of the Conference year.

Sixty-four young ladies of the Character Builders Class, of Capitol Street Church, Jackson, Miss., held a week-end outing at Seashore Assembly Grounds June 22, 23. On Saturday evening the class gave a pageant in the auditorium, "Answering His Call," and on Sunday morning a sunrise service was held on the beach. Accommodations were secured at Keller Lodge. Officers of the Class are: Miss Mary Keith Moffatt, President; Miss Maye Brown, Leader of Worship; and Miss Claudia Curtis, Teacher. This example might be followed by others who seek the fellowship of a delightful outing at moderate cost.

(Continued on Page 16)



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St., Meridian, Miss.

Zone three of the Jackson District, met at Glendale Methodist Church, Jackson, Miss., on June 20, 1935, with the zone leader, Mrs. M. E. Herring, of Madison, presiding. Living the Christ-like life was the key note of the talks given by Mrs. M. E. Weston, of Jackson, and Miss Helen Steuart, of Madison. A message in song was brought by the pastor, Rev. J. A. Wells and son, Rev. Monell Wells. Mrs. F. Norman Taylor, the district secretary, stated the objectives for the next quarter and urged all who could do so to attend the training school at Biloxi. Lunch was served by the ladies of the church. Mrs. W. F. Westmorland was elected secretary of this zone.

\* \* \*

The fourth Monday meeting in June, of Central auxiliaries, Meridian, was featured by the report of Bessie Trotter, the Negro girl sent by this auxiliary to the training school for Negro women held at Jackson College, Jackson, Miss., June 13-21.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is the month set aside by Council for bringing down to the local auxiliaries and so to every Methodist woman a "vision of the nobility and the glory of the enterprise" in which Council has been engaged for the past twenty-five years. The following snapshots are from that first Council meeting.

It was voted to undertake the raising of a \$75,000.00 Jubilee Fund for a girls' boarding school in Rio de Janeiro, Brazil.

The first white woman was set apart and appointed to work among the Negroes in Augusta, Georgia. The South Georgia Conference undertook her support.

Plans were made for the establishment of St. Mark's Hall, New Orleans, in co-operation with the general work, Board of Missions.

A memorial was sent to the Board of Education, asking for the inauguration of courses of missions in all the colleges.

The women who launched the united work into the powerful organization of

the Woman's Missionary Council were great women. Some of their utterances at the first meeting we give below:

Miss Bennett: Great and radical changes always manifest themselves in somewhat of a revolutionary form. In the dissolution of the women's boards and the readjustment of all the missionary forces of the Church, there could be no exception to this rule of change. Never before in the history of the Church have women been admitted to any of its administrative or legislative councils. Has any other church in our land so honored or dignified womanhood? The General Board needed the women and the women needed the larger outlook and the greater responsibility.

Emily Siler: Grow we must, even though we outgrow all we love.

Mrs. Cable: Would that we could place before all the women of the Church a vision of the nobility and the glory of the enterprise in which we are engaged.

Mrs. McDonald: This year has brought to the women of the Church grave responsibilities and renewed opportunities. It calls for harmonious adjustment of departments so that friction may not retard our efforts.

Mary Helm: I have done only what the grace, the wisdom and the love of God helped me to do. I want no one to think of me as on one side or the other of missionary work, for I love the whole.

Mrs. Luke Johnson: With less than one-fourth of the women of the Church enlisted in this warfare, it behooves us to arouse ourselves and use every means at hand for a forward march to a conquest of the world.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

Mrs. John B. Parker submits in rhyme an account of a meeting of the Rayne Memorial Auxiliary when the members each agreed to earn a dollar for a Houma scholarship. It is submitted with apologies to Edgar Allen Poe:

Once upon a Tuesday dreary  
While we pondered, sad and weary,  
Over many a weighty problem of missionary lore.

As we pondered, almost napping  
Suddenly, the gavel rapping,  
Rose the chairman, eyes a-snapping,

Rose upon that polished floor.  
Not the least obeisance made she,  
Not a moment stopped or stayed she—  
"Ladies, listen, I implore.  
If we'd keep our missions going,  
If we'd feed the hungry poor,  
Everyone must give a dollar  
Just a dollar, or some more."  
Then the silken, sad, uncertain  
Rustling of that cretonne curtain  
Filled my soul like demon's curses;  
Well I knew within my purse is  
Just a dime—not one cent more.  
Not a syllable I uttered,  
But beneath my breath I muttered—  
"How then can I give a dollar  
When I've ten cents, and no more?"  
But my jitters little meaning little relevancy bore.  
"Everyone can make a dollar,  
Just a dollar, maybe more."

Then the chairman, nothing daunted,  
Told her tale just as she wanted.  
As with honeyed words, beguiling  
My sad fancy into smiling,  
Told the tale of Houma Mission,  
Houma on the Bayou's shore.  
Told of Houma, where the breezes  
Sway the moss upon the treeses,  
Mosses swinging, sweet birds singing  
Shadows flying, soft winds sighing.  
Houma with its charms galore.

Here the Cajans found a refuge  
Banished from their homes of yore,  
Sent by some unhappy master  
Where unmerciful disaster  
Traveled fast and traveled faster  
Till they reached this kindly shore.  
For a century they've lived here  
For a hundred years or more.  
Living simply, simply living  
As their parents did before.

By hard work they earned a living  
From the good earth's fertile store.  
Naught of books or culture learning  
All their souls within them turning  
Unto superstition's lore.  
Tales of ghosts and "hants" believing  
Not a rap of hope relieving  
Terrors gripped them more and more.

Till Miss Hooper's earnest teaching  
In their homes, their heart strings reaching  
Thrilled them, filled them  
With desire for more.

Then Miss Ella's stubborn pleading,  
Pleading at the Council's door  
For the school house they were needing  
One day glad fruition bore.  
So fulfilled her heart's ambition  
For these folks to build a mission  
Hope and learning to restore.  
Now her eyes have all the seeming.



Of an angel that's been dreaming.  
Dreaming dreams no mortal ever dreamed  
before.

Visions—in her fancy turning  
Their sad yearning into learning  
Reading—Writing—'Rithmetic,  
And the love their Savior bore.

Now the lovely little Cajean,  
From the Bayou's sandy shore,  
May learn how to be a scholar  
Or domestic arts to "foller"  
If you'll only give a dollar.  
Give a dollar? Let's give more.

— HATTIE ROWLAND PARKER..

### BATON ROUGE DISTRICT CONFERENCE

The Baton Rouge District Conference met May 28, 29, 1935, at Denham Springs, La., with the presiding elder, the Rev. K. W. Dodson, present and presiding throughout the sessions. It was one of the best attended conferences it has been the writer's privilege to witness. After the chair had appointed the usual committees, the members of the conference were each given a list of the entire membership of the conference with instructions as to how the lay delegates would be elected. While this procedure, by vote of the body, took a long time to get the delegates elected, it gave every member of the conference a chance. It was not until the second day that the list was completed. The delegation are as follows: W. S. Holmes, J. R. Abels, T. H. Henderson, Mrs. J. A. Alford, J. W. Harper, I. C. Nicolls, Mrs. B. W. June, Mrs. J. S. Darby, Miss Mary Searles, W. H. Underwood, I. N. McClendon and Mrs. A. S. Lutz. The alternates are as follows: G. A. Ford, Mrs. W. W. Perry, Mrs. J. P. Bonnetcarre, W. S. Stafford, A. D. Carpenter, and Mrs. F. N. Sweeney. T. H. Henderson, Zachary, was elected district lay leader with H. May, Hammond,

and W. O. Burris, Baton Rouge, associates.

The preaching was done by Dr. J. Richard Spann, Dr. R. W. Vaughn, and Dr. A. S. Lutz. Needless to say it was of a high order. A feature of the first services was the Sacrament of the Lord's Supper carried out in solemn fashion.

The Rev. S. A. Seegers, pastor of Rayne and Conference director of the Golden Cross, gave assurance that hospital facilities in every district for the needy would be made possible through the Golden Cross. The plan has the approval of the Bishop and other authorities.

Dr. R. W. Vaughn, superintendent of the Louisiana Methodist Orphanage, made an impressive address, stating that the Easter offering this year was \$1,400, as compared to \$1,300, last year. Dr. J. G. Snelling reported his work and made a strong plea for the Memorial Mercy Home. The Rev. A. K. McLellan gave announcements concerning the Pastors' School in Shreveport, and the various young people's assemblies. Mr. Lee Himes and Mr. W. S. Holmes urged the early payment of our indebtedness on the Bluff Creek improvements, by which the district parsonage is mortgaged. The district stewards were called to meet to make some definite plans for raising this money.

Dr. J. G. Snelling and Dr. J. R. Spann represented the New Orleans Christian Advocate. The Committee on Temperance and Peace made a very strong report, which provoked some earnest speeches. Mr. French, Y. M. C. A. secretary at L. S. U., read the report, and was granted the privilege of elaborating on it. We understand a copy will be sent to the Advocate.

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Next session begins September 11, 1935.

Second semester Summer School begins July 15th

D. M. KEY, President

siding elder, now completing his four years on the district, were adopted by a rising vote. In this connection, let it be said that every one appreciated the fine hospitality of the good people of Denham Springs, Live Oak, Walker, Red Oak, and the charge generally for their splendid entertainment. Over a hundred homes were available for those who cared to stay over night. Pastor J. P. Bonnetcarre was an untiring host.

Reports of pastors showed a general advance along all lines. There have been 342 accessions to the Church since Annual Conference. The benevolences show quite an increase, and the charges generally made great advances in accepting, and pledging to raise, over the amount actually paid last year.

Dr. Cleanth Brooks, Rev. A. J. Coburn, and Rev. F. N. Sweeney, retired ministers of our Annual Conference, were present, took part in, and were a blessing to our deliberations. Miss Mary Searles, our fine young people's worker, was present, and together with Rev. C. E. McLean, spoke in behalf of youth, and the Bluff Creek camps.

J. CUDE ROUSSEAU, Sec'y.

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## Christian Education

### CHURCH SCHOOL LESSON, JULY 7.

By Dr. J. R. Countiss

#### MOSES (LEADER AND LAWGIVER)

The lesson assigned covers the beginning of the Bible, the birth of a nation, the establishment of the church, the sealing of the covenant, as well as the glimpse into the life and work of the greatest man who lived before the Christian era. A people long accustomed to the mist of the valley and the chains of slavery had come to the mountain of vision, and the liberty of the children of God. In its revelation and effects, Sinai ranks next to Calvary, and, like Calvary, it centers in a great personality.

Moses was the child of Providence, a son of Abraham by birth, a son of Pharaoh by adoption, possessed of the heritage of Israel, the education and culture of Egypt, and schooled in the mysticism of the desert priest, Jethro. Loosely, we may say that he had forty years of education, forty years of meditation and forty years of action. God speaks always through prepared men. Ignorance

is neither inspired nor inspiring. Revelation follows research. Seekers find, and they find that for which they search. Greece found beauty; Rome found power; Israel found God. The Bible is born of experience. Men walked with God before they had a written word. Moses had met God before the revelations of Sinai. Others had stood on that mountain and seen nothing, heard nothing, received nothing. Moses saw and heard and received because his mind was prepared and his heart was open. He carried to the mountain all the world's past and brought back all its future. There can be no shadow of doubt of the genuineness of his experience, or of the authenticity of the message he received. Who says thou shalt not kill, or steal, or lie, or covet, or commit adultery, is speaking a true and abiding word of the God who alone is worthy of man's loyal devotion and loving worship.

When the people received the message of God through Moses, they quickly promised obedience—and almost as quickly forgot! Youth was instructed and utilized. Sacrifices were offered, not that God delighted in the odor of burning flesh, but that men might learn something of the fearful cost and suffering entailed by sin, a cost and suffering not fully set forth till sin had done its worst and sent the suffering Son of God to Calvary. These sacrifices were the kindergarten building-blocks by which men were taught to give of their best to God till they should enter the school of Christ and learn from "Him who loved us and gave himself for us" to "worship in spirit and in truth." The God who asks is the God who gives. The God whom we seek is the God who seeks us. No more sacred seal is known to man than the "seal of blood." It binds both parties to the covenant. Through the riches of his grace, we are no more bound to God than he is bound to us. Blood on the altar, blood on the people, symbolic of the perpetual union between God and man manifested at Bethlehem and sealed on Calvary. The First Covenant was sealed by man with the blood of beasts; the New Covenant was sealed by Jesus with his own blood. His was a sacrifice to end sacrifices; a death to end death—and it does.

God working with man; man working with God; man sacrificing to God; God sacrificing for man; Moses, leader and lawgiver, showing the way. No wonder he is revered by Jew, Mohammedan,

Christian, for back of them all is Moses, and back of Moses is God. Again the trite saying is true: "History is but the lengthened shadow of a man"—the out-working of the purpose of God by the race.

### LOUISIANA YOUNG PEOPLE'S ASSEMBLY

Centenary College, Shreveport, La., was the setting for the seventeenth young people's assembly of the Louisiana Annual Conference, held June 17-22, with Rev. J. Henry Bowden, Arcadia, serving as dean.

The morning watch services, held each morning before breakfast, were periods of personal meditation and prayer. D. L. Dykes, Pleasant Hill, led the silent thought, while Miss Edith Bailey, Shreveport, sketched a beautiful nature scene, to which she added each morning one feature symbolic of the abundant life of those who had accepted the assembly theme, "Follow Me." One hundred and eighty young people from various sections of the state received certificates for the enrichment and organization courses taught by Dr. W. L. Duren, New Orleans; Rev. C. E. McLean, Franklinton; Rev. B. F. Rogers, Lake Charles; Rev. G. W. Dameron, Crowley; Mr. E. O. Harbin, Nashville, Tenn.; Dr. W. H. Wallace, Jr., New Orleans; Mrs. G. W. Pomeroy, DeRidder; Mrs. G. W. Dameron, Crowley; Miss Mary Searles, Baton Rouge; Miss Mary Eleanor Lutz, Hammond; Rev. R. R. Branton, New Orleans; Rev. D. W. Poole, Mangham; Miss Grace Gatewood, Shreveport; Rev. V. D. Morris, Columbia; Rev. Joe Brown Love, Baton Rouge; and Dr. W. W. Holmes, New Orleans.

"Rethinking Religion" was the basic thought of the inspiring addresses given



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by Dr. J. Richard Spann, Baton Rouge, for the afternoon vesper services held in the amphitheatre. The young people were drawn closer to God through the wonderful thoughts so beautifully expressed by Dr. Spann and the beauty of the twilight hour. Miss Elizabeth McCain, Hammond, arranged and directed the vesper services.

The night services were most interesting. An evening of music led by Mr. E. O. Harbin, Nashville, was enjoyed by the young people Monday night. Mrs. G. W. Pomeroy had charge of the program Tuesday night, featuring the unions. Miss Grace Gatewood arranged a special program for Wednesday night, presenting missions. An added attraction for Wednesday night was the showing of the Highroad and 1934 Assembly pictures by "Brother Bill" Wallace. The young people are most grateful to Mrs. Clarence Shaffer, Shreveport, and the committee for the banquet which was presented on Thursday evening. The program reviewed the progress of young people's work in the Louisiana Conference since its beginning in 1918, under the leadership of Rev. James B. Grambling, up to the present time. Friday evening a pageant, "The Seeker," was given, reassuring the young people of the Assembly that the only real way was to accept the assembly theme, "Follow Me."

The installation of officers during the morning watch hour Saturday morning was a fitting climax to the assembly. Young people's conference officers for the year 1935-36 are: President, D. L. Dykes, Pleasant Hill; vice-president, Maurice Hart, Monroe; secretary, Pearl Hattie, Shreveport; treasurer, Edelen White, New Orleans; publicity superintendent, Billy Gannaway, Monroe.

The young people were fortunate in having Mr. E. O. Harbin, Nashville, Tenn.,

as their Central Office representative. Mr. Harbin is author of Phonology, Paralogy, and is known as one of the ablest recreational leaders in the United States today.

## REVIVAL AND VACATION CHURCH SCHOOL

On June 12, 1935, the pastor of the Summit Methodist Church, Rev. C. W. Wesley, began a revival and vacation church school, with Rev. J. L. Carter of Crystal Springs doing the preaching, and Mrs. L. W. Alford, of McComb, as director of the school, together with a strong force of local workers. We began each morning at 8 o'clock and closed with a 45-minute sermon by Brother Carter, at 10:30 a. m. Preaching by Brother Carter each evening at 8 o'clock.

## CORINTH DISTRICT, ATTENTION

Miss Rosalie James, of Myrtle, Miss., has been appointed by Rev. J. D. Wroten, Presiding Elder, to raise the quota for the Advocate in Corinth District. This worthy young lady is working to secure the \$100 prize in order that she may go to Grenada College. We trust that she may have the cordial and enthusiastic support of every pastor and church in Corinth District.

We closed the revival and school Wednesday night, June 19. We had no accessions to the church, but we had a revival among the membership and one that reached the entire community. Brother Carter brought some good, practical, thought provoking messages which shall not soon be forgotten.

The vacation church school was different from any school held in the Mississippi Annual Conference in that it reached every age group in the church. We had five groups: beginners, primary, juniors, young people, and adults. There were two studies taken in the adult class, one study on "Devotions, led by Mrs. G. Q. Jones, and one study, "Women Under the Southern Cross," taught by Mrs. C. W. Wesley. We awarded 66 certificates of credit on Wednesday night, June 19, as follows:

- 9 to the Beginners.
- 7 to the Primary Class.
- 18 to the Juniors.
- 9 to the Young People.
- 10 to Adults Class on study, "Women Under the Southern Cross."

13 to Adults Class on the study of "Devotions."

66 Total credits for the school.

Mrs. Alford was at her best and led the school in a wonderful way. She had the preparation, inspiration and leadership that was needed for the occasion. I have never seen such consecration, sincere effort, pep and devotion put into a great undertaking as Mrs. Alford put into this school. We owe a debt of gratitude to her for her faithful, loving service rendered during these days.

C. W. WESLEY, Pastor.



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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Mat. 4:19—Follow Me.

Jesus seemed to have used the expression a number of times. Matthew is here recording the call of Andrew and Simon, fishermen, who were casting a net into the sea. They "left their nets and followed him." (verse 20).

He used these words on other occasions. For instance in Mark 2:14, we read, "And as He passed by, he saw Levi, the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him."

The early Christians understood that discipleship involved following Jesus. Paul wrote to the Corinthians, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). John later wrote, "He that saith he abideth in Him ought himself also to walk, even as He walked." (1 John 2:6).

So these words are significant because the Lord spoke them.

The two words sound harmless. But when Jesus speaks them, they mean a great deal. We are to strive to be holy as He was holy. We are to be obedient to the Father's will as He was. We are to forgive as He forgave. We are to pray "Thy will be done." We are to reverence

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every man as a brother. We are to treat every woman as a sister. Love is to be the law of our life.

The world needs this challenge of Jesus. Through the movies, through the popular periodicals, the public is taught the license of the unbridled will. Naturally the carnal man desires to throw aside every restraint and gratify the selfish desires.

But love at the cross changes life. When God identified Himself with the moral struggle of humanity; when God became flesh and dwelt among and made atonement for our sin, He set forth the recreative power of mercy and forgiveness, and gave us the dynamic for self-control. The love of Christ constrains us. Jesus paid the price of redemption and the rehabilitation of human hearts that is necessary in order to achieve a co-operative fellowship with God.

Jesus calls out the best in us. He releases all of our energy. He enables us to accomplish what we could never accomplish before. Following Jesus is the supreme adventure of life.

The Christian wants to be where Jesus is. If Christ stands out on the frontiers of life, the Christian will follow Him.

Obedience is the test of discipleship. How plain this becomes in the light of the teachings of Jesus. "Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me and heareth my sayings, I will show you to whom He is like: He is like a man which built a house, and digged deep and laid the foundations on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was built upon a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:40-49).

"The eyes of a fool are in the ends of the earth." (Prov. 17:24). He is bound for everywhere and reaches nowhere. But the Christian fixes his eyes upon Jesus, the Lord of life. "As many as received Him, to them gave He the power to become the sons of God." (John 1:12).

### PRAYER

Our Father, we thank Thee that Jesus has pioneered the way for us. We thank Thee we have found the Master. May we follow Him as He leads us out of complacent formality into an eternal spiritual adventuring. May we be holy

for He was holy. We want to "be conformed to the image of God's dear Son." May we live in perfect obedience to the Father's will. May we follow Jesus in service. We are deeply grateful for all the revelation of God that comes through Him. May we live where the light of heaven streams upon us. We ask in Jesus' name.

### FAITH OF OUR FATHERS

By Bruce S. Wright

Few, indeed, are the religious occasions when the singing of "Faith of Our Fathers" is inappropriate. Likewise few are the congregations that do not love to sing this great hymn. Its appeal is universal—a Catholic wrote it and Protestants sing it.

It is a hymn of historic significance rather than modern experience. How much do we know about "dungeon, fire and sword?" There are difficulties in our day which we have to meet, and our self-pitying minds may interpret them as persecutions, but they are as far removed as East and West from the cruel tortures the martyrs unflinchingly faced.

Is religion in our day in America too easy? Is its atmosphere that of the nursery rather than the dungeon? In our effort to maintain seventy-degree comfort in our religious life, do we studiously avoid all words or attitudes that might lead to criticism or opposition? Is our church membership a matter of policy or principle? It is all right to go to church because "it is the thing to do." It is better to go because it is the thing our upreaching souls cannot let go undone.

I am not among those who yearn for the "good old days" of our fathers. When analyzed, they were not so good after all. We have progressed marvelously since then, and we simply cannot go back. But our fathers did have a dauntlessness of spirit and a vigor of mind that our day of mental uncertainty and moral flabbiness sadly lacks. Our triumph must be faith of our own, wrought out in our own experience, "living still, in spite of" indifference, discouragement, and trial.—The Christian Advocate (Cincinnati).

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## In Memoriam

### REV. JOHN S. HENLY

(Extract of a sermon delivered on the occasion of the funeral of the pastor of the church at Jonesboro, the Rev. J. S. Henly, who fell dead as he was passing from the Sunday school room to his pulpit, Sunday morning, March 10, 1935).

Text:—"Know ye not that a prince and a great man is fallen this day in Israel and we are weak because of it?"

#### I. A PRINCE HAS FALLEN

These words of King David express, as perhaps no others could, the feelings and convictions of our hearts today. Truly a prince and a great man is fallen. Rev. John Steele Henly was a true prince in that anything little, or unworthy a Christian, and a minister, was unthinkable of him or by him. Somewhere along life's pathway before most of us knew him, he met and wrestled all night with the angel of his better self and won, and from that moment until his coronation, like Jacob of old, he lived gloriously and died triumphantly praising God and blessing humanity.

John Henly was princely in his loyalty and devotion to his Church and his God. "Just name it 'Church,' and it suits me" was an expression frequently upon his lips. Beyond his highest joy he prized her heavenly ways; her sweet communion, solemn vows; her hymns of love and praise.

He seemed to know all and love all the hymns and tunes. I shall never forget hearing him sing at a "retreat," "When I can read my title clear." He sang it through and when he finished his face was wet with happy tears and radiant with the spirit of God.

He was familiar with the history of his Church and at home with her great leaders, past and present. He loved her great doctrines, preached them and embodied them. He was loyal to the program of the Church and believed in her policies. I never knew him to side-track or soft-pedal any part of the program of

the Church, and he always sold it to his people. He was a true Methodist also in his spirit of appreciation and co-operation with other denominations. No worthy enterprise ever lacked a champion when he was around.

#### II. A GREAT MAN HAS FALLEN

Yes, a great man is fallen. John Henly was princely because he was first of all a man. You cannot grow princes out of any other timber. He had to be respected as a man. He never forgot it himself and he never allowed anyone else to forget it. I dare to say that there is not a person living that doesn't respect and honor him as a man. He was a man among men. He knew everyone in his community and everyone knew him and respected him. Children and young people adored him. He was at home with every group in or out of the church.

#### III. HE FELL

Know ye not that a prince and a great man is fallen. Yes, he fell. He did not lie down and die in his soft bed, while loved ones ministered lovingly to every comfort. No downy pillow was under his head. He fell, out there on the hard floor, in the aisle of his church. He fell as he ascended to the pulpit which was his throne, and ascended to the Throne of his Father in Heaven. He fell on the firing line, in the front trenches, with garment girt about and with the sword in his hand. "Died Abner like a dog?" No, like Abner, he fell at his post of duty on the field of battle.

It was eminently fitting that he should go that way. It was as he would have wished it. For some reason he had a perfect horror of superannuation. He was so alive to his finger tips and so interested in everything and everybody. He raised thousands of dollars for the superannuate fund but he never received any of it, nor did he wish to receive it.

"Servant of God, well done  
Rest from Thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's joy.

His sword was in his hand  
Still warm with recent fight,  
Ready that moment at command  
Through rock and steel to smite.

Soldier of Christ, well done!  
Praise be Thy new employ,  
And while eternal ages run  
Rest in thy Savior's joy."

#### IV. AND WE ARE WEAK BECAUSE OF IT

Yes, truly a great man is fallen this day in Israel and we are weak because of it. Yes, two of Jonesboro's greatest sons, Rev. J. S. Henly and Judge William Hammond, respectively pastor and superintendent of the Sunday school, lie side by side in new made graves in the church yard. They were both lovely in their lives and in their deaths they were not divided. And we are weak because of it. How shall we carry on without them? And yet, and yet, are we really weaker? Are we not just weak in faith? It would be strange indeed if these two faithful seed-sowers of the kingdom leave behind them no harvest of workers to enter into and carry on their labors. We shall be greatly surprised if some young Elishas do not take up the mantel that is fallen from them and carry on the noble work so nobly begun.

Surely some young men and women under the spell of their influence will grasp the torch that is fallen from their lifeless hands and hold it aloft that another generation may walk in the light of it and stumble not.

ROBT. M. BROWN.



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—Adv.

## MISSISSIPPI AND LOUISIANA

(Continued from Page 9)

The thirty-ninth annual reunion of the Carruth-Turner families will be held at Dixie Springs, three miles north of Summit, Miss., on Friday, July 12. These are two of the largest and oldest families of that section, and the traditions of the connection are jealously treasured.

Rev. J. A. Whitsett, of Fifth Avenue Church, Montgomery, Ala., who lost his wife a short time ago, is at Touro Infirmary in this city with a son who underwent a very serious operation early in the week. The young man stood the operation well and made as good progress as could be expected up to Friday morning, when the editor of the Advocate stopped to see him. Rev. D. C. Whitsett, of Chisholm charge, Montgomery District, is also at the bedside of his brother.

## HOW THE HATTIESBURG DISTRICT SECURED ITS QUOTA AND WON THE \$100.00 CASH PRIZE

Rev. Victor G. Clifford, P. E.

	Quota	Subs.
Bay Springs—J. W. Thompson.....	16½	2
Bonhomie—R. E. Rutledge .....	4½	7
Bucaturra—W. W. Moore .....	9	11
Collins—T. C. Cooper .....	21	13½
Ellisville—R. A. Allums .....	25	25
Eucutta—M. W. Porter .....	11	11
Broad St. Hattiesburg—T. O. Prewitt ..	20	20½
Court St. Hattiesburg—C. A. Schultz ..	26½	28
Main St. Hattiesburg—J. T. Leggett ..	27	39
Heidelberg—T. H. King .....	18	7
First Church, Laurel—J. F. Campbell ..	32	40½
Kingston, Laurel—A. B. Barry .....	18	19
West Laurel—E. A. Kelly .....	10	11
Magee—H. C. Castle .....	10	10
Matherville—W. H. McRaney .....	11½	...
Montrose—G. H. Jones .....	13½	10
Mt. Olive—J. L. Sells .....	11	19½
New Augusta—R. S. Saucier .....	9½	11
Petal—E. E. McKeithen .....	9½	11
Richton—E. L. Ledbetter .....	10	23
Shubuta—C. H. Gunn .....	15½	7
Sumrall—L. M. Reeves .....	6½	10
Taylorville—D. W. Ulmer .....	17	...
Waynesboro—C. C. Clark .....	11	31
Waynesboro Ct.—J. W. Loudenslager ..	9½	13
Williamsburg—A. J. Legett .....	7	7
<b>Totals.....</b>	<b>380</b>	<b>387</b>

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Baton Rouge Dist.—Third Round

Jackson, at Jackson, July 7, 11 a.m.  
 Istrouma, July 7, 7:30 p.m.  
 St. Francisville, at Concord, July 14, 11 a.m.  
 Angie, at Angie, July 21, 11 a.m.  
 Franklinton, July 21, 7:30 p.m.  
 Denham Springs, at Mangham, July 27, 11 a.m.  
 Lottie, at Port Barra, July 28, 11 a.m.  
 Baker, at Bethel, Aug. 3, 11 a.m.  
 Plaquemine, Aug. 4, 11 a.m.  
 Springfield, at James Chapel, Aug. 11, 11 a.m.  
 Ponchatoula, Aug. 11, 7:30 p.m.  
 Pine Grove, at Killians Chapel, Aug. 25, 11 a.m.  
 Amite, Aug. 25, 7:30 p.m.

K. W. Dodson, P. E.

## New Orleans Dist.—Third Round

Louisiana-Gentilly, at Gentilly, July 7, a.m.  
 Rayne Memorial, July 11, a.m.

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

## HATTIESBURG DISTRICT "OVER THE TOP"

We are happy to report that the Hattiesburg District, Mississippi Conference, Rev. Victor G. Clifford, Presiding Elder, went "over the top" in the Advocate Circulation campaign on Monday, July 1. We immediately dispatched the following telegram to Brother Clifford, who is in attendance on the Pastors' School now in progress at the Seashore Methodist Assembly, Biloxi, Miss.: "The Hattiesburg District reached its quota today Stop Congratulations and sincere thanks to Presiding Elder and Pastors Stop Prize check mailed Stop"

"W. L. DUREN  
 "C. M. CHALMERS."

## MERIDIAN AND GREENWOOD DISTRICTS MOVE UP

During the past week the Meridian District, Rev. Jos. A. Smith, P. E. added 191 subscriptions to the previously reported list of 76½ giving them a present total of 271½ through Tuesday, July 2. The Greenwood District, Rev. A. T. McIlwain also piled up additional lists bringing their total to 150.

## TIME EXTENDED

There is yet ample time in which the other Districts can secure their quotas and win the \$100.00 cash prize. Every pastor is urged to "do his part" in making this campaign one hundred per cent successful. The campaign has been extended through July 15.

The following report includes subscriptions received during the week June 26 through July 2:

Previously reported .....	964½	Rev. E. A. King, Centreville, Miss. ....	5
Rev. T. M. Brownlee, Central, Meridian ..	60	Rev. M. W. Porter, Eucutta, Miss. ....	5
Mr. V. E. Hobgood, Main St., Hattiesburg ..	30	Rev. A. J. Boyles, Carthage, Miss. ....	5
Mrs. C. M. Martin, East End, Meridian ....	29	Rev. H. N. Brown, Ponchatoula, La. ....	5
Rev. J. L. Smith, Newton, Miss. ....	26	Rev. R. A. Allums, Ellisville, Miss. ....	5
Rev. J. H. Felts, Grenada, Miss. ....	24	Rev. T. J. O'Neill, Vicksburg, Miss. ....	4
Mr. B. M. Stevens, Richton, Miss. ....	23	Rev. R. E. Wasson, Pittsboro, Miss. ....	4
Rev. J. F. Campbell, First Church, Laurel ..	22½	Rev. E. E. McKeithen, Petal, Miss. ....	3
Rev. L. L. Roberts, Philadelphia, Miss. ....	21	Rev. L. T. Nelson, Summit, Miss. ....	3
Rev. C. C. Clark, Waynesboro, Miss. ....	18	Rev. J. B. King, Fannin, Miss. ....	3
Rev. R. L. Walton, Chunky, Miss. ....	17	Rev. H. J. Moore, Decatur, Miss. ....	3
Rev. W. M. Sullivan, Natchez, Miss. ....	16	Mrs. H. Wilson, Plain Dealing, La. ....	3
Rev. S. B. Potts, Duck Hill, Miss. ....	14	Rev. E. D. Simpson, Daleville, Miss. ....	3
Rev. Murray Cox, DeKalb, Miss. ....	13	Rev. C. H. Gunn, Shubuta, Miss. ....	2
Rev. W. C. M. Baggett, Pachuta, Miss. ....	13	Rev. J. F. Wilson, Logansport, La. ....	2
Rev. W. M. Campbell, Ruleville, Miss. ....	12	Mrs. N. E. Cunningham, Vicksburg, Miss. ....	2
Rev. H. A. Wood, Fayette, Miss. ....	11	Miss Gladys Evans, Artesia, Miss. ....	2
Rev. G. W. Robertson, Acona Charge, Miss. ..	11	Mr. J. P. Drake, Bay St. Louis, Miss. ....	2
Rev. G. H. Corry, Hornbeck, La. ....	11	Rev. Jas. L. Sells, Mt. Olive, Miss. ....	2
Rev. W. F. Roberts, Franklin, La. ....	10	Mr. W. H. L. Carruth, Sumrall, Miss. ....	2
Rev. A. Y. Brown, Calhoun City, Miss. ....	10	Rev. S. C. Moody, Scooba, Miss. ....	2
Mrs. O. M. Johnson, Gueydan, La. ....	10	Rev. T. J. Holladay, Eunice, La. ....	1
Rev. F. C. Collins, Oakdale, La. ....	10	Rev. J. T. McCafferty, Lexington, Miss. ..	1
Rev. H. H. Wallace, Shaw, Miss. ....	9	Rev. J. F. McClellan, Carthage Ct., Miss. ..	1
Rev. J. J. Garner, Main St., Water Valley ..	9	Miss Florence Joyner, Pelican Charge, La. ..	1
Rev. F. L. Applewhite, Wesson, Miss. ....	8	Rev. C. E. Downer, Clinton, Miss. ....	1
Rev. A. M. Broadfoot, Fifth St., Meridian ..	8	Rev. W. W. Moore, Bucaturra, Miss. ....	1
Rev. T. M. Bradley, Belzoni, Miss. ....	8	Miss Katherine Yeldell, Shreveport, La. ....	1
Rev. A. W. Bailey, Sherman, Miss. ....	7½	Mr. A. L. Thrash, Main St., Hattiesburg ..	1
Rev. T. C. Cooper, Collins, Miss. ....	7	Rev. R. E. Rutledge, Bonhomie Chg., Miss. ..	1
Rev. D. B. Raulins, Carrollton Ave., N. O. ..	6	Rev. J. H. Jolly, Grace Church, Jackson ..	1
Rev. T. O. Prewitt, Broad St, Hattiesburg ..	6	<b>Total.....</b>	<b>1528½</b>
Rev. J. W. Faulk, Leesville, La. ....	6		

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter .....		261	1
Baton Rouge, Rev. K. W. Dodson .....		325	13
Lake Charles, Rev. B. F. Rogers .....		244	77
Monroe, Rev. H. L. Johns .....		249	85
New Orleans, Rev. W. L. Duren .....		266	75
Ruston, Rev. L. Hoffpaul .....		353	27½
Shreveport, Rev. Geo. Sexton .....		395	36
<b>Conference Total .....</b>		<b>2092</b>	<b>314½</b>
Mississippi Conference		Quota	Subscriptions
Brookhaven, Rev. C. W. Crisler .....		424	31
Hattiesburg, Rev. V. G. Clifford .....		380	387
Jackson, Rev. B. L. Sutherland .....		580	77
Meridian, Rev. J. A. Smith .....		457	271½
Seashore, Rev. L. J. Power .....		582	9
Vicksburg, Rev. H. G. Hawkins .....		315	94
<b>Conference Total .....</b>		<b>2538</b>	<b>869½</b>
North Mississippi Conference		Quota	Subscriptions
Aberdeen, Rev. W. P. Buhrman .....		644	80
Columbus, Rev. V. C. Curtis .....		455	8
Corinth, Rev. J. D. Wroten .....		517	28½
Greenville, Rev. J. R. Countiss .....		211	11
Greenwood, Rev. A. T. McIlwain .....		325	150
Saris-Grenada, Rev. W. L. Storment .....		332	57
<b>Conference Total .....</b>		<b>2384</b>	<b>344½</b>
<b>Total three Conferences .....</b>		<b>7014</b>	<b>1528½</b>

First Church, July 21, a.m.  
 Covington, at Waldheim, July 28, a.m.  
 Parker Memorial, July 28, p.m.  
 Slidell, Aug. 4, a.m.  
 Morgan City, at Patterson, Aug. 11, a.m.  
 Franklin, Aug. 11, 11 a.m.  
 Houma, at Golden Meadows, Aug. 18, a.m.  
 W. L. DUREN, P. E.

## MISSISSIPPI CONFERENCE

## Seashore Dist.—Third Round

Logtown, at Pearlinton, July 7, 11 a.m.  
 Bay St. Louis, July 7, 7:30 p.m.  
 Biloxi, Main Street, July 14, 7:30 p.m.  
 Columbia, July 14, 11 a.m.  
 Oloh, at Baxterville, July 14, 4 p.m.  
 Picayune, July 21, 9:45 a.m.

Carriere, at Byrd's Chapel, July 21, 3 and 7:30 p.m.  
 Moss Point, July 28, 11 a.m.  
 Escatawpa, at Big Point, July 28, 3 p.m.  
 Purvis, at Union Grove, Aug. 4, 11 a.m. and 1:30 p.m.  
 Brooklyn and Bond, at Maxie, Aug. 4, 3:30 and 7:30 p.m.  
 Kreole, at Pecan, Aug. 7, 7:30 p.m.  
 Americus, at Cross Roads, Aug. 11, 11 a.m.  
 Lucedale, at Shipman, Aug. 11, 3:30 p.m.  
 Leakesville, at Pine Grove, Aug. 18, 11 a.m.  
 Coalville, Aug. 21, 11 a.m.  
 Vancleave, Aug. 25, 11 a.m.  
 Quarterly conferences not held in connection with preaching services will be arranged with pastors. Pastors will please be ready to nominate all church school officers this round.  
 L. J. POWER, P. E.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 28.

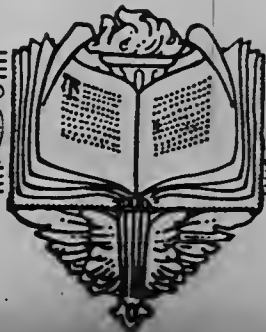
NEW ORLEANS, LA., THURSDAY, JULY 11, 1935.

Whole No. 4139.

## EMORY UNIVERSITY



A scene taken from the east side of the quadrangle of the Emory University Campus, and showing the beautiful Library Building, with the Theology Building at the extreme left.





# Wallet of the Week



THE LYNCHING STATISTICS, compiled by Tuskegee Normal and Industrial Institute, show a decrease of 2 for the first six months of 1935 as compared with the figures for 1934. It is gratifying to note that only four persons were lynched during the first half of the current year, but it is humiliating to know that all four of the lynchings were in Mississippi and Louisiana. All those lynched were Negroes—one was for wounding a man in an altercation, one for rape, and two for murder.

\* \* \*

KOREA, THE HERMIT KINGDOM, is said to have more than four hundred thousand Christians, and these are gathered into four thousand regular congregations. Such figures are not very impressive to Americans where there is an overwhelming Christian population; but, for a little country where paganism has ruled for centuries and Christianity has been in operation for the short space of fifty years, it is a worthy and even a remarkable record. The Korean idea of Christianity is expressed in the phrase, "Do the doctrine."

\* \* \*

OXFORD UNIVERSITY, says *The New Outlook*, has lowered its last barrier against women, when it decreed that "all degrees in the University shall be open to men and women equally." The statute, which completes the equalization of women, removes the prohibition and allows the conferring of the degrees of bachelor of theology and doctor of divinity on women as well as men. *The New Outlook* says: "Cambridge still refuses to give women students any degrees at all. But Cambridge will lift its head out of the sand one of these mornings."

\* \* \*

DOCTOR PAUL SCHILDER, according to an exchange, told the American Psychiatric Association that sane persons must find their happiness through seven accomplishments, one of which "is the attainment of a private philosophy of death and the future life." The other items were: satisfaction with one's looks; overcoming worry over illness; ability to command a situation, either directly or indirectly; manliness; power to charm the opposite sex; and contentment with what one can expect to earn from the future. Some of the things listed may seem rather frivolous and unimportant; but the "attainment of a private philosophy of death and the future life" certainly summarizes the teachings of the church respecting personal experience and the belief in immortality.

TRINITY CHURCH, BOSTON, which was made famous by the ministry of Phillips Brooks, is said to be in danger on account of its foundation. That part of the city of Boston was reclaimed from the tidal basin of the Charles river. Four thousand five hundred piles were driven for the foundation, and these remained perfectly sound until the new drainage system removed the water from the ground. It appears that the piles are rotting and the foundation may soon give way, or that a tremendous sum of money may be necessary to make it secure.

\* \* \*

AN INTERESTING EPISODE occurred recently in the Russian Courts, in connection with "Comrade" Mirzeoff. The "Comrade" was an employee of the Commissariat of Agriculture at Pyatigorsk. When he married a girl one evening and divorced her the next morning he was tried under the Russian bigamy statute. It appears that he had been married and divorced so many times that he could not recall the names of some of his wives. It seems that Russia might learn that the religious tie can not be destroyed without loosening every moral and social bond as well.

\* \* \*

MATTHEW WELLINGTON, the African who for sixty years has been known and honored as the friend of David Livingstone, is dead. He was the last living link with the missionary hero of the Dark Continent, was ninety-two years of age, and his death occurred at Mombasa in Africa. He was with Livingstone in his last days, was a witness of his death, and he and his comrades bore the body upon their shoulders on the long journey to the coast—the first stage of the journey to England and the burial among the heroes who sleep in Westminster Abbey. With the passing of Wellington, the story of Livingstone belongs wholly to history.

\* \* \*

THE WOMEN SCHOOL TEACHERS OF CINCINNATI are reported to be engaged in a contest with the School Board of that city over the question of salaries. Their demand is for equal pay for women for equal service rendered. It is difficult to argue against the justice of such a demand; but suppose their brothers should become so unchivalrous as to counter by a demand for an equitable distribution of places upon the basis of sex and qualification. At a distance of a thousand miles, it looks as if the women might have at least one long end of the bargain. At any rate, if the board happens to be composed of men, they may be hard to convince that there are not two sides to the argument.



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W. L. DUREN, D.D., Editor

THURSDAY, JULY 11, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### ARE THE CHURCHES WORTHY OF THEIR YOUTH?

An editorial in the Christian Century for June 26, has the above caption. We have been a subscriber for that periodical for many years, and, while we have not been in agreement with it on all matters, we have often found stimulation in its aggressive attitudes. But, much as we believe in Peace, we can not think that the editorial to which we refer is wise, or that it will make substantial contribution to the student leadership which it champions. We accept cordially and sincerely the ethical implications of the Gospel; but we can not feel that movements growing out of the problems and interpretations of any period are so fundamental in their character as to be made a test of the worthiness of the Church. We think, too, that a megaphone insistence upon ethical concepts tends to discredit the mystical element, which we still believe is an important factor in Christian belief and experience. We accept Peace as a collateral interest and responsibility of the Christian Church, but we do not believe that a program for its promotion should be made the acid test of the fidelity of the Church to its divine commission. From our study of ethical movements in the Church, we do not feel at all sure that an over-emphasis of their place and importance has not been responsible for subsequent periods of reaction. God is surely interested in all the problems of a great world, and the Church can not afford to become one-sided in its interpretation of Him. Every tomorrow in the world's life will find the scenery of the ethical stage rearranged, and properly so; for ethical emphasis must deal with the practical problem of each new day. The Christian Century is doing a great service to the cause of Peace; but we do not accept the implication that subordination to a student program and student leadership on that subject should be made the test of a church's loyalty to its Lord. Neither do we think it fair or helpful to raise question as to the honesty and loyalty of the church back home. Student idealism will always have its place in the life of the

Church; but it will ever need the guiding hand of experience and the tempering of the broader views of those who know the currents of the world's thought and have felt the throbbings of its life. For our part, we believe that the churches, though not perfect, are worthy of their youth.

### THE PASTORS' SCHOOL

The Pastors' School, which was held at the Seashore Assembly, Biloxi, last week, was one of the best we have ever had the privilege of attending. It was better attended than the schools of recent years have been; the class work was done for its cultural and leadership values, not for passing a Conference Course; and the platform addresses were of an unusually high order. Dr. Edwin Lewis, head of the department of Systematic Theology of Drew University, gave some of the most effective and helpful addresses that we have ever heard from such a platform. He is a teacher rather than an orator, and one has to become used to his manner of delivery in order to follow him, but his messages were well worth the effort that one must put forth in order to get them. He is conservative in his views, courageous in his attitudes, he states his propositions clearly and forcefully and he speaks with an earnestness that makes his deliverance almost irresistible. The classes taught by Dean Smith, of Centenary College, and Mrs. Lipscomb, of North Mississippi, were well attended. Bishop Hoyt M. Dobbs made the closing address on Friday evening.

### \$10,000.00 BEQUEST TO S. M. U.

A \$10,000 bequest to Southern Methodist University by the late Viola Mead Kidd has been completed with the receipt of \$5,000 President Charles C. Selecman announced. The first \$5,000 was received last year. The bequest will be known as the Wilbur M. Kidd and Wife Scholarship Fund. The income from the money will be awarded annually to worthy students in the university.

## VICE, GAMBLING, CRIME

Some time ago a man in public life made a statement to the effect that gambling is necessary for certain types of people, and that it is futile to try to suppress it. A University of Chicago professor comes forward with a proposition to legalize all forms of gambling as a means of suppressing crime, and he went so far as to assert that the legalizing of handbooks would be "the greatest step since the repeal of national prohibition in the war against crime." It seems now that the advice of the Professor is about to be crystallized into law in his state. This condition and attitude is by no means confined to America. In the issue of *The Methodist Recorder* (London), for June 13, a correspondent says that a new form of gambling "is sweeping the midlands as a plague." It appears that bookmaking canvassers call upon the poorer people and sell them \$5 cash coupon-books, which the householder pays for at the rate of 25 cents per week until he has paid the sum of \$5.25. These coupons are exchanged at stores for goods and the goods pawned for cash, which in turn is then invested with the street bookmaker. It does not require an argument to make one see the iniquity of such a scheme. We do not share the belief that crime can be suppressed by making the stepping-stones to it respectable. Neither do we think that any form of vice or crime can be cured by police power, while the great mass of the people sit by in indifference and fancied respectability. Crime can not be suppressed by superficial processes. Its repression will be a direct responsibility of the officers of the law as long as there are statutes against it, but there is an equally important obligation of the citizen also. We need to re-study our responsibility for social life—with reference to crime as well as to property; and that will call for the inauguration of an educational program in which the church must lead. Denunciation of crime is both unconvincing and ineffective. Evangelism stripped of social obligation, if not utter folly, is certainly far short of the moral and social responsibilities of the Church. The suppression of vice, gambling and crime will require a combined attack of the civic and moral forces of the entire community, from which no officer of the law, no church and no citizen can be excepted.

## CAMPAIGN NEARS END

When this issue of the Advocate reaches you, only four days of the campaign will remain. In that four days, much can be done to complete the task. Up to the present time, only one District has secured its quota—the Hattiesburg. Some others are within reach of success, and a determined effort on the

part of every pastor can easily mean \$100 for the District. We urge every presiding elder and pastor to make these last days count for much, both for themselves and for the Advocate. Look at the record of your District and your charge, and do all you can to make it a little better. Some charges have not even registered in the Campaign, and we do not want to publish a report that may leave out any charge. Let's join hands to have every charge in all the Conferences represented in the final report.

## Contributed Editorial

### WHY WARS MUST CEASE

By Rev. Benj. F. Rogers

The heading of this brief article is the title of a book published this year by the Macmillan Company. The lack of space does not permit a review of its contents. It is written by ten prominent women of America at the request of the National Committee on the Cause and Cure of War. The titles of the various chapters indicate its scope which are as follows: "Because if we do not destroy war now, war will destroy us;" "Because the war idea is obsolete;" "Because wars waste human life;" "Because wars cost too much;" "Because wars produce economic chaos;" "Because in war you never know what you are fighting for;" "Because wars unleash demoralizing instincts;" "Because war breeds war;" "Because wars interfere with the normal growth of civilization, and the conclusion." Since our ministers are required to preach a sermon on "World Peace and the Evils of War and those Attendant upon Military Training," I make the suggestion that they not only read this book, but that they commend it to our people. Only by arousing public sentiment in favor of peace can we hope to make any progress toward the goal. The President has recently signed the bill making the largest peace time naval appropriation in the history of our country. The bill was passed with only a few feeble voices being heard in protest. America seems to be fast becoming a militaristic nation largely because of the activity of the militarists and the inaction of the vast majority of our people. We are allowing a noisy minority to fashion the policy of our country which is a dangerous thing for a democracy. The President talks in favor of world peace and then acts in accordance with the desires of the militarists. We must impress upon our national legislators that the people of this country, a majority of them, do not favor such vast expenditures for war purposes. If prosperity is to be regained then peace must be maintained.





# The Forum



## LYNCHING

By Rev. A. H. Williams

No one believes in lynching as a substitute for court proceedings. Confusion and grievous distress could only result as a consequence of weakened courts, and of mob regulations. Naturally the question arises, Why do lynchings occur?

1. "Bad people are the hurt of America," said Mr. Sam Jones, and explains many kinds of evil doing, but cannot always account for what is known as "mob violence."

2. It may be said on general principles, that the great enemy of humankind strikes hardest at the most civilized sections of the world. Satan hates enlightened people, and goes hard for influential leaders. Damage to the chief and most prominent must make more easy the conquest for injury to other locations, and kinds of people.

3. No people on the earth flame more quickly against crime than do the Americans. They, as a body, are a crime-hating people, enraged by the tragedy of flagrant transgression, the temptation is tremendous to visit instantly the extreme penalty.

4. Quick protection for individuals and for proper interests is legal, and counted wise in the United States. Every full-fledged American stands in line instantly to make safe the country against an invading foe, and should do so, and even if a man of some kind should trespass upon the "chicken roost," and take therefrom a nice "fryer," the trespasser may be shot with impunity, if discovered in the act, and no harm can come to the owner. If another man basely degenerate, black or white, tramples upon unprotected innocence, creating a tragedy ten thousand times worse than death, it is counted a lynching offense, if he is slain a brief time after the occurrence, and troops will be mustered to protect the criminal until the courts shall act, and such process is legal, and as stated, no one believes in lynching. The voice of the destroyed, however, and the voice of justice and of safety, cry out with tremendous emphasis, for vengeance and for speedy execution of the undeclared outlaw. Stupid indifference at such a time would startle the arch promoter of evil and indicate a prophecy of decaying civilization.

5. Proper education and Christian agencies as all people know, must grade among the essential factors for preventing crime and for solving the prob-

lems of individual safety, and of national well-being. Also, with all in every great civilization, it is recognized that "the strong arm of the law" must class as an essential in the suppressing of crime, and in the restraint of evil agencies. America is mentioned as several times the richest of any world country, and, under Divine favor, more than once the most powerful, and very many millions are expended annually for benevolent purposes, and education is offered at well nigh every door step to the entire school population, both white and colored, and all the people alike are "under the law."

"America is Heaven," said a newly arrived student from Turkey, and so far as Christians, the Divine Master would say, "The salt of the earth, and the light of the world." The Christian home and the Christian church have lingered through the ages as recognized conditions without which no country can be great. With equal certainty it is understood that "the things which be Caesar's" are also ordained of God. The might of government therefore must abide in triumph as a condition of safety and of national prosperity.

Attalla, Ala.

## TOBIAS GIBSON'S BODY REMOVED TO VICKSBURG

By Rev. J. T. O'Neil

Friday, June 28, 1935, the dust of Rev. Tobias Gibson, and the shaft that marked his grave in a lonely, neglected spot near Big Bayou, four miles south of Vicksburg, were removed to Crawford Street Churchyard in Vicksburg, Mississippi.

Rev. Tobias Gibson was emphatically the father of Mississippi Methodism. At the session of the South Carolina Conference of which he was a member, held January 1, 1799, he was appointed by Bishop Francis Asbury to the Natchez Mission which included all of the present states of Mississippi, Louisiana and Alabama and a large part of Texas. He reached the mission the latter part of March, 1799, and, in a short time after reaching his new field, he organized the first Methodist church in Mississippi, in the town of Washington, six miles from Natchez, with eight charter members. He lived only five years after coming to the Mississippi Territory, dying April 5, 1804. His body was buried in what was then the Gibson family burying ground, near the home of the

widow of his brother, Nathaniel Gibson, where he died.

Soon the title to the property left the Gibson family, and for a time the grave was lost, but in 1857, through the aid of an aged Negro slave, some of his kinspeople located the grave, and placed a marble shaft at the head of it.

Soon the cemetery ceased to be used by white people, and was converted into a pasture where the cows roamed ad libitum, and occasionally a colored person was buried there. Many of the relatives and friends of this sainted and ascended hero of the cross expressed a desire to have his remains removed to where they could be better cared for. The quarterly conference of Crawford Street Church requested that the remains be moved to Crawford Street Church yard. In response to this request, Revs. H. G. Hawkins, N. B. Harmon, M. M. Black, and T. J. O'Neil, together with Mr. A. J. Martin, and Mr. Bernard Fisher who offered their services gratis, removed the dust, and the shaft that marked the grave on that lonely hill in the pasture far away, to the Crawford Street Churchyard, where it is hoped they will remain as long as Methodism has a history.

#### TO THE PASTORS OF ABERDEEN DISTRICT

How would it do for each pastor, as soon as he reads this, to get out and secure at least one new subscriber to the New Orleans Christian Advocate? As I look over the records by districts I wonder if our Aberdeen District would not enjoy having the place really at the top at least one time in this campaign. I suggest to the pastors that they urge their people to help them make this a real contest. For instance, 33 new subscribers, one from each charge, sent in within the first week after this suggestion appears in print, would put over the idea that we are alive to the situation and propose to make the campaign interesting.

Let us do a little team-work right away! How about it?

W. P. BUHRMAN, P. E.

#### ARCHEOLOGY vs. DESTRUCTIVE CRITICISM

By H. N. Pharr

While a certain type of what is termed "Higher Criticism" has unquestionably weakened the faith of many in Old Testament history and consequently in its inspiration, yet it may have "proven a blessing in disguise" in certain ways. It certainly aroused many Bible scholars to "leave no stone unturned" in its defense.

One outstanding result has been the development of a corps of highly trained and skilled scientific workers in the field of archeology, whose discoveries have thrown a flood of light upon numerous hitherto

disputed facts.

The whole superstructure of the "Critical Theory" seems to have had for its foundation several main assumptions, which might be abbreviated as follows: (1) Ignorance on the part of Moses, his predecessors and contemporaries of any part of writing. (2) The descendants of Shem (Semites) and not of Ham (Gen. X) were the original settlers of Mesopotamia and Canaan. (3) The development of all religions on the evolutionary principle. (4) The rule of the Hyksos Kings in Egypt was less than two centuries. (5) The impossibility of ever reconciling Egyptian records with the historical references in Genesis and Exodus.

Many conflicting theories were built upon these and other allied assumptions, which archeology seems to have proven rather conclusively, to have had no real foundation. Sir Chas. Marston, in his fascinating "New Bible Evidence," gives interesting details of the recent discoveries in Palestine and adjacent lands, and is our authority for some of the facts stated, in trying to deal with so comprehensive a subject, in an article of this length. Our comments will be made in the same order that the assumptions by the critics have been presented.

#### I

The Critical Theory had its origin late in the 18th century, in an attempt to explain the use of three different Hebrew names, to designate the Deity, in the opening chapters of Genesis.

It was argued that: (a) The Pentateuch was a Composite of three separate descriptions and man's earliest history from the Hebrew viewpoint. (b) That they were written at different times in the eighth and ninth centuries B. C., and in different parts of Palestine, where and when different names for the Deity were known. (c) That the basis of the stories was folk-lore traditions, handed down orally from generation to generation. (d) That the final compilation was made between 650 and 600 B. C. by Jewish Priests, who embellished them with largely imaginary happenings in Egypt, in the wilderness and in Canaan.

The most effective answer to the assumption that writing was not practiced in some form very early in human history are the mass of cuneiform inscriptions unearthed in Mesopotamia, Palestine, etc., and the hieroglyphics in Egypt, which have been deciphered. Dr. Langton, of Oxford University, is generally recognized as one of the highest authorities on ancient literature, in the light of recent discoveries. He refers to frequent mention by Babylonian and Assyrian scribes, of antediluvian happenings, and quotes one king, who praises himself as "one who loved to read the writings of the age before the Flood."

(Continued Next Week)



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

conomic waste, but after all a residuum remained which set forward that great interest of the church, and the end was achieved through the very failures that were made.

Strange as it may seem, the Methodists made almost no use of printed publicity for nearly half a century. They had in the example of Mr. Wesley an eloquent plea for the recognition of its value, but they contented themselves with personal and direct appeals. They doubtless felt that such a method was best suited to the conditions in the great American wilderness. Robert Williams, who sought to introduce printing at the beginning of the Methodist movement in America, was suppressed. John Dickins, justly entitled to be considered the father of the Methodist press, gave ten years of toil to the enterprise; but the poverty of the publishing business is shown by the list of publications offered at the book room in Philadelphia in 1813. According to Crowther's *Portraiture of Methodism*, the entire list comprised twenty-four items, only three of which were American productions. They were: *Life of Benjamin Abbott*; *Life of William Watters*; and *A Scriptural Catechism*. Dickins began the publication of the *American Arminian Magazine* in 1789, but found it necessary to discontinue it at the end of two years. In 1797 he began, by order of the General Conference, the publication of the *Methodist Magazine*, and it was discontinued at the end of 1798 because of the death of Dickins. The General Conference of 1812 instructed the Book Agents to resume publication of the *Methodist Magazine* not later than January 1813; and the next General Conference repeated the command; but the publication was not resumed until 1818. The four volumes published by John Dickins are valuable sources of Methodist history; and the score of years during which the church was without a medium of publicity are years in which there is a dearth of information regarding Methodist progress.

The Methodists never came to a full appreciation of the press until the church was beset with problems and torn with controversies. The struggle over administrative and social issues, which were sharply debated in the early part of the nineteenth century, brought thinking Methodists to the consciousness of the need of means for a wider appeal, if the position of the church were to be maintained. Minorities, finding their liberty of discussion restricted, turned to the press for disseminating their theories and beliefs; and majority factions were driven to the use of the same medium for counter-acting agitation against the church. We have noticed

already the rise of the *Methodist Repository* and its successor, *Mutual Rights*, organs of the "Reformers." In 1829 *The Itinerant* was issued in Baltimore with Melville Cox as editor, and its mission was to defend the church against the agitations of the Reformers. The paper was not a financial success and was soon discontinued. The first great Methodist paper to be established was *Zion's Herald*. The first issue appeared January 9, 1823, and it was published in Boston until September 5, 1828, when it was purchased by the Book Concern and consolidated with the *Christian Advocate*, to which the name *Zion's Herald* was added. In 1833 twenty laymen, organized as the Boston Wesleyan Association, effected an arrangement by which the publication in Boston was resumed and under the original name. The paper has been issued by that organization ever since; its files are complete; and it is today, as it has been through the years, a worthy representative of the Methodist Church and a staunch defender of righteousness.

*The Wesleyan Journal*, projected by Stephen Olin, appeared in Charleston, South Carolina, October 1, 1825. It was the second Methodist paper established in the United States. Owing to the illness of Dr. Olin, William Capers became the first editor. On March 17, 1827, it was merged with the *Christian Advocate* in New York, and its name was perpetuated in the title of that Journal until 1866. The parent member of the group of Christian Advocates sent forth its initial number from New York, on September 9, 1826. In addition to the mergers already noted, it absorbed the *Holston Conference Messenger* in 1827; *The Religious Messenger*, Philadelphia, and *The Augusta Kentucky Herald* in 1828; and in later years, *The Methodist*, *The Northern Christian Advocate*, *The Methodist Times*, *The Washington Christian Advocate*, and *The Pittsburg Christian Advocate*. At least three separate and complete files of the *Christian Advocate* are in existence. *The Western Christian Advocate* was established in 1834, and the *Christian Apologist*, German, in 1839, both domiciled in Cincinnati. In 1832 the *Christian Sentinel* was established in Richmond, Virginia, and in 1836 it was changed to *The Richmond Christian Advocate*, a paper authorized by the General Conference of that year. Under that name it has been published ever since; it is the oldest paper in the Southern Church; but its files unfortunately are not complete. In 1834 the *Western Methodist* was established in Nashville, in 1836 the name was changed to the *Southwestern Christian Advocate*, in 1816 to the *Nashville Christian Advocate*, in 1851 to the *Louisville and Nashville Christian*

Advocate, and in 1858 to the Christian Advocate. This is the General Organ of the Southern Church. In 1836 a Christian Advocate was established in Charleston, South Carolina, by action of the General Conference. On January 23, 1836, The Mississippi Christian Herald, edited by John Newland Maffitt, was launched at Natchez. It was published under the patronage of the Mississippi Conference, but after about two years it was discontinued.

Numerous other periodicals were established and most of them disappeared; but these are the more important ones and they show the impulse in response to which the Methodist press was developed. It came into being during the period of the greatest controversies through which the church has passed; and no agency which Methodism has employed has been more useful and potent in the establishment and defence of its aims and ideals, than has the system of publications thus developed. The importance of the Methodist press has varied somewhat with the issues before the church, but it has always been a creditable representative of the ecclesiastical and Christian ideals of the Methodist people.

## CHAPTER VII

### SLAVERY

The discussion of slavery, as a factor in Methodist history, has been deferred to this point in order that the facts might be presented consecutively; and for the no less valid reason that at this period the subject reached the peak of its tragic importance in the progress of the Church. No question which has agitated the minds of the American people is more difficult of treatment, or has exercised a more far-reaching influence upon our social and religious progress. Its political, economic, social and religious bearings make it one of the most complicated of our public affairs. The disruption of the Church and the tragedy of civil strife in which the controversy ended so warped the judgment of all sides as to make almost impossible a judicious approach to the question. At the South, anti-slavery agitations were a kind of sheet lightning in which objects of attack were located and haled to judgment, whether righteously or not. On the other side, the war enhanced the virtue and the ecclesiastical fortune of those who were able to lay large claim to credit for a victorious cause. On both sides, there was probably an overvaluation of all these facts. Slavery was a major factor in the War Between the States; but, as an issue in the Church, it is separate and distinct from the war.

The time has come, we think, when slavery may be studied with courageous frankness and when all the facts should be brought into the light. When that shall be done all parties and all factions will have enough of which to be ashamed and none will have just reason for

pride and boasting. Negro slavery was an institution for which no section can claim for its connection with it a counsel of perfection. It was a part of that mysterious social development of the human race handed down from the remotest civilizations; a thing tolerated and practiced by all religions; and a part of the economic and social policy of all governments. Its presence in America, therefore, was an inheritance from civilizations beyond the seas. Bancroft, the historian, says that it was not limited to the exploitation of the Negro race; but that Scots taken on the field of Dunbar and Royalists captured at the battle of Worcester were sold into servitude. He says, too, that the reason for New York's not being a slave state, like Carolina, was due to climate and not to the superior humanity of its founders.

Lecky describes the emancipation of the slaves of the West Indies as one of the "perfectly virtuous acts recorded in the history of nations." Those great words sound well enough so long as one does not know that back of that "perfectly virtuous" moment lies a long era of sordid political iniquity which robs the act of its moral grandeur. At the time of the adoption of the Federal Constitution, slavery was an important factor in shaping political thought and action. By the very terms of the Constitution it was made a buffer between contending interests and factions; and when representation in Congress was based upon a "Federal population" computing three-fifths of the slaves, the Negro was doomed to be the victim in our national struggles and a pawn in our political bargaining. In the Convention which framed the Constitution, Colonel Mason, of Virginia, referred to the slave trade as an "infernal traffic originated in the avarice of British merchants." He said also that the British government constantly checked the attempts of Virginia to put a stop to it. A compromise was effected by which slave importation was continued for twenty years after the adoption of the Constitution. That compromise multiplied the difficulties of emancipation a thousand fold, and it is an example of bargaining in social interests and relations which will probably never be wholly eliminated from our political life.

From the beginning, many people in all sections of the country were sincerely opposed to slavery. But the economic importance of the institution in the South gave that section a vital and a peculiar interest in its continuance, and its position was fortified by Constitutional guarantees which it felt must be maintained inviolate. As a consequence, there was developed a vigorous and an unequivocal literature in defence of the economic, social and moral legitimacy of slavery. After a time, the position of the North came to be the opposite of that held in the South, as were its laws and literature; but the history of New England shipping reveals a direct responsibility for slavery, rooted in

(Continued Next Week)



## Mississippi and Louisiana

Rev. Travis Filgo, Junior Preacher at Tupelo, Miss., filled the pulpit of Brother Lott at Aberdeen, on June 30.

The parsonage at Booneville, Miss., has been made comfortable and attractive this year. Rev. P. F. Luter is the pastor.

Rev. H. F. Brooks, of Tupelo, Miss., assisted Rev. E. M. Shaw in a meeting at Guntown. There were twelve additions to the church.

Our good friend since college days, Rev. H. A. Wood sends us greetings and a word of encouragement which we greatly appreciate. Brother Wood is pastor at Fayette, Miss.

Rev. J. W. Faulk says that his meeting at Leesville, La., started out with great promise. He was being assisted by his son, Rev. Rowland Faulk, with Rev. Carl Lueg doing the singing.

Rev. J. T. Weems, pastor at Tylertown, Miss., has met in full the asking for his work—twenty-two subscriptions. We count that a worthy achievement. Thank you, both pastor and people.

Rev. W. C. M. Baggett, of Pachuta, Miss., reports a fine meeting in which he was assisted by Rev. A. J. Boyles, of Carthage, doing the preaching. He says that the spirit at Pachuta is fine.

Rev. T. C. Cooper, Collins, Miss., says that he has just closed a successful meeting at Seminary in which he was assisted by Rev. J. B. Holyfield. He reports good preaching and a gracious time.

Rev. H. H. Wallace, Shaw, Miss., writes "I could say a lot of nice things about our work, but am afraid it might not all be true, so I shall only say I am hard at work." We know that such is true.

Mrs. W. O. Whitaker, of Benton, Miss., adds to a business note a word of appreciation which we acknowledge with sincere thanks. No one knows better

than an editor the blessedness of an encouraging word.

Rev. J. J. Garner, of Main Street Church, Water Valley, Miss., is doing a magnificent work in that charge. For many years, he has been our friend, and he has done a worthy work in the North Mississippi Conference.

Our good friend, Fred L. Applewhite, of the Mississippi Conference, sends us greetings and says that "all is quiet on the Wesson front." He is doing a splendid part toward making things easy on the Advocate front.

Brother C. C. Clark, of Waynesboro, Miss., writes us that Rev. W. W. Moore of Bucatunna, Miss., is ill. We hope that he is already well on the way to complete recovery. We presume that his illness was not of a serious nature.

The church at Rienzi, Miss., where Rev. E. M. Sharp is pastor, has been completely remodeled. It is now well-appointed and attractive. New pews and a number of new rooms for the church school were included in the changes. Best of all, it is all paid for.

We have a note from our good friend, T. Jefferson Holladay, who has been through the deep waters in the death of his father. His father, a layman, died on June 22, and in his going the Church and every interest of the kingdom has lost a devoted friend.

Rev. James Knight, of Indian Bayou, La., is having a good year on his charge. He has received thirty-eight new members, thirty-three of them on profession of faith. He was assisted in his revival by Rev. A. D. George, of Vinton. Brother Knight expects to pay all assessments for the year in full.

Rev. Ivan Lee Holt, recently returned from the Orient, will deliver the Fondren Lectures at Southern Methodist Univer-

sity during the first week in December. The subject will be: "The Search for a New Strategy in Protestantism." Dr. Holt is pastor of St. John's Church, St. Louis.

Rev. W. C. McCay, pastor at Baldwyn, Miss., is rejoicing with his people over the revival just closed. Rev. W. R. Lott did the preaching, and the singing was led by Rev. E. M. Sharp. Twenty joined the church, the last note on the church indebtedness was paid, and a fine spirit prevails.

We regret to report that the condition of Brother Whitsett, son of Rev. J. A. Whitsett, of the Alabama Conference, has taken a serious turn in the last few days. As we go to press his condition is reported to be extremely grave, and his father and brother have been called to his bedside again.

Rev. E. H. Cunningham, Corinth, Miss., has received 102 new members this year. In sending in his list of subscribers to the Advocate, twenty-four, he pays tribute to the faithful work of the "permanent" Advocate committee: Mrs. R. C. Liddon, Mrs. Roy Rankin, Mrs. J. F. Webb and Miss Bessie Ray.

The preachers of the Hattiesburg District are very happy over the success of their Advocate campaign. And many are the words of appreciation for the capable and effective leadership given by the presiding elder, Rev. V. G. Clifford. The editor joins in their rejoicing, and the Hattiesburg District will have a large place in our hearts for many a day.

Evangelist Harry S. Allen is now engaged in a tent meeting at Lake Arthur, La. From there he goes to assist Rev. S. A. Seegers at Rayne, La., in a similar campaign. Brother Allen writes that he has an open date in August and would like to secure an engagement in Mississippi or Louisiana for a tent revival. Any pastor desiring his assistance should write him at Rayne, La., at once.

We have a very beautiful note from Rev. B. F. Jones, Brookhaven, Miss., enclosing a receipt given to his father by Rev. B. M. Drake, for the Advocate and Journal for 1934; and another given to his aunt, Miss M. O. Leighton, for the New Orleans Advocate in 1878. Brother Jones, now retired, says: "I have been under its (The Advocate) potent influence all my life, and still look with pleasing anticipation for its stated visit to my home. I prize it beyond measure. Especially so, since I have been placed on the 'retired list.' We appreciate the privilege of seeing these receipts, and trust that Brother Jones' esteem for the Advocate may never grow less.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

It was the privilege of a number of Louisiana missionary women to take advantage of the Pastors' School of the Mississippi Conference, which was held recently at the Methodist Camp Grounds at Biloxi.

Mrs. Bessie W. Lipscomb was at her best in the teaching of the courses, "How to Teach Religion," and "The Other America."

The lectures by Dr. Edgar Lewis, of Drew University, were most instructive and inspiring.

Louisiana women felt that it was a real privilege to meet and to know and to have this contact with the women of the Mississippi Conference.

The Louisiana women attending this School were: Mrs. B. L. Kinchen, of Watson; Mrs. Poole, of Mangum; Mrs. Virgil Morris, of Columbia; Mrs. E. C. Gunn, of Lake Charles; Mrs. W. L. Duren; Mrs. W. W. Holmes, Mrs. Walter Grant, Mrs. George Brown, and Mrs. J. B. Pollard, of New Orleans.

#### Famous Painting Unveiled at Board Meeting

The unveiling of a handsome painting, "Hus Before the Council of Constance," which had been sent as a gift of love and gratitude from Methodists in Czechoslovakia to their brethren in America, proved one of the high points of interest on the first day's program of the meeting of the Board of Missions, May 7-8. The gift was presented in the name of Czech Methodism by Bishop Arthur J. Moore, in charge of Methodist interests in Europe, and accepted by Bishop John M. Moore, President of the Board.

According to the request of the donors, the picture hangs in the Assembly Room of the Board of Missions and is the focus of attention as soon as one enters the room.

The gift, which was made possible by contributions from Methodists all over Czechoslovakia, commemorates the 15th anniversary of the founding of the

Methodist Mission in Czechoslovakia, the 200th anniversary of John Wesley's first contact with the Moravians, and the 520th anniversary of the martyrdom of John Hus.

The Nashville picture is Zizala's fine copy of the most famous painting of Vaclav Brozik, great Czech artist, who died in 1901. The original hangs in the Assembly Room of the City Council of Prague. Depicting John Hus in robes of simple black, standing serene and unafraid before all the magnificence of the ecclesiastical court, the painting has caught the spirit of one of the loftiest moments in Czech history.

Accompanying the picture from Czechoslovakia, was a simple statement, expressing the hope that the painting might hang in the assembly room of the Board of Missions, where it might become a pictorial sermon, testifying to the love and gratitude of Czech Methodists for the Mother Church in America and speaking of the sacred ties which bind Methodism to the land of John Hus and their brethren in Czechoslovakia.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Auxiliaries in the Mississippi Conference are observing "Anniversary Day." During last week two have reported.

The auxiliary at Lauderdale, Meridian District, entertained at the church with Mesdames Mary L. Rush and M. L. McKunion as hostesses. Following the Council program, dainty refreshments were served.

The hostesses for the anniversary day party of the Lucedale auxiliary, Seashore District, were Mesdames McEachern, Bristow, Ward, Hinson, Goff and Vise. Following the program seven members of the auxiliary brought in a huge white anniversary cake with twenty-five lighted tapers on it. The following, who presented the cake and who have been members of the society for twenty-five years, are: Mesdames W. H. Lewis, M. S. Ratliff, L. G. Sellers, J. L. Hammond, J. B. Hinson, S. E. McEachern and Nettie Rae. Refreshment were served.

(Note: A leaflet of helps can be secured by writing Literature Head-

quarters, 706 Church Street, Nashville, Tenn. It is free).

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss

The Woman's Missionary Society of the Methodist Church of Batesville, Miss., is well organized and functioning nicely under the leadership of Mrs. M. E. Jarrett, who has been president for the past two years. On the first Monday of each month we meet at the church with our Business Literary program which is well planned and well presented. Each third Monday we meet for our Social Study program in different homes; study some required book, have a fellowship period and partake of dainty refreshments. We are now studying "Suzuka Looks at Japan," and we have just finished a course on Japan in our Children's Work, a fact which makes the book more interesting for some of us. We have a Children's Division which meets at 7 o'clock each Sunday evening. We also have a Cradle Roll Superintendent. We are very proud of our "Spiritual Life Group" work. For the past quarter we have met in the homes of the members who could not attend Sunday school nor missionary society regularly, and we have studied with them the Lord's Prayer as given in the Sunday School Magazine. The ladies seemed to enjoy the study and gladly took part on the program. Mrs. Hartsfield, our pastor's wife, is chairman of this committee. Next quarter we shall meet at the church and study one of the required books. We have done some outstanding work to make money for our society, such as a musical by Mrs. Martin and Miss Ruth McNeill, from Ole, Miss.; birthday dollars, the selling of California Products and Flavoring. We are most interested in Octagon Coupons. We entertained the last zone meeting, which was characterized by the attendance and the unusual program. Mrs. G. H. Hay, of Davis Chapel, is our new zone chairman, and is rendering good service.

The above resume comes from Mrs. Will Marshall, of Batesville. It represents the work of that auxiliary for the past quarter. The following report is sent in by the Starkville Publicity Superintendent and represents the main features of their work during the past quarter. This checking up on the work by quarters establishes clear thinking and lets no goals get by an auxiliary.

A delegate was sent in April to Greenville to attend the North Mississippi Con-





ference. The Annual Missionary Conference for Columbus District was held in Starkville. The Circles have completed the Home Mission Study Book, "Orientals in American Life," and are now studying the Bible Study book, "The Prophet of Israel."

The C. S. R. group has done splendid work in the cotton mill village, also with the colored people. This group sponsored a poster contest in the eighth grade, the subject being "The Effects of Alcohol."

The leaflets with the Outlook programs have been presented each month and the news from the Conference Bulletin has been given at each business meeting.

Our pastor and his wife, Rev. and Mrs. Melville Johnson, with four members from the Woman's Missionary Society, attended the Leadership Training School held at Grenada College this month.

We have helped send three colored women to the Leadership Training School at Holly Springs.

Plans are being made to start our Daily Vacation Bible School early in July. We have adopted an orphan for the year.

## JOINT QUARTERLY CONFERENCES

Dr. A. T. McIlwain, presiding elder of the Greenwood District, in accordance with the consent by vote in each of the second quarterly conferences called the quarterly conference of Webb and Sumner, Tutwiler, Drew, Ruleville and Doddsville and Sunflower to meet in their third quarterly conference session in a group at Ruleville, Miss., Tuesday, June 25.

Every church was well represented, every pastor present and several visitors besides the officials. There were seventy-five registered. Brother McIlwain preached a splendid sermon at eleven o'clock after which lunch was served at the community home. The visiting groups brought basket lunches and the Ruleville ladies added chicken pie, ice tea, cake and cream. The hour spent in eating and fellowship was delightful.

After lunch a laymen's service was held in the church, presided over by Mr. E. A. Turner, Greenville District lay leader. Judge Percy Bell delivered a most interesting address. Judge Bell is held in very high esteem in this section and his address was much appreciated.

The reports which were given in the business session after the address were very encouraging. There was not a pessimistic note in any of them. The program of the church is being carried out with commendable zeal. The Sunday school reports and reports of young peo-

ple's work indicate a very satisfactory condition. I doubt that any group of five charges will make a better report on finances than were made in this group of conferences. Every one of these pastors reported the quota of subscriptions to New Orleans Christian Advocate secured and some over subscribed.

Such laymen as Turner from Tutwiler, Johnson from Doddsville, Sledge from Sunflower, Cato from Webb and Dr. Booth from Drew and their faithful collaborators on the official boards of this group know how to surmount difficulties

and succeed. Every W. M. S. of these charges was represented and brought most encouraging messages from their auxiliaries. One of the benefits of these group conferences is that the presiding elder can now visit these charges on a wholly spiritual mission and be more helpful in his social contacts. All of my doubts as to the wisdom of holding several quarterly conferences in a group session the third quarter are dissipated.

S. A. BROWN.

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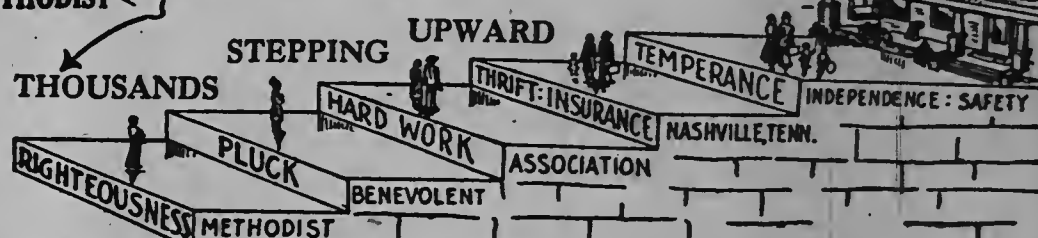
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## Christian Education

### CHURCH SCHOOL LESSON, JULY 14

By Dr. J. R. Countiss

#### NAOMI (A WOMAN OF FAITH AND COURAGE)

The book of Ruth has been called the most beautiful idyl in history. Beginning with a famine-stricken family, it follows them through exile, romance, bereavement, poverty—three widows under one roof. Then, Naomi the mother-in-law determines to return to her homeland, Judah. Evidently nothing in Moab could be as attractive to her as the worship of Jehovah and association with his people. Years spent among pagans and a triple bereavement had not quenched her faith in God nor cooled her desire to dwell once more with her own. The fact that her Moabitish daughter-in-law desired to follow her is a great tribute to her lofty character and unselfish devotion. Knowing the difficult journey and the unpromising environment of a narrowly Jewish community, she besought them to return to Moab. With three hearts crushed by a common sorrow and welded by a common love, it was not easy to listen to the voice of calm reasoning. Orpah listened, wept, kissed Naomi goodbye, and discreetly returned. Ruth was made of sterner stuff. Dearest than all the ties of kindred and friends were Naomi and Naomi's God. For these she dared the dangerous journey and the possible intolerance of a strange people.

Her solemn vows of loyalty to Naomi have come down to us as one of the most beautiful declarations of devotion in history. Like Israel, she "went forth to go," and she went. There was no turning her back.

Bethlehem was stirred by the arrival of the pilgrims. The inquiries of old friends elicited from Naomi a tale of woe and complaint that hardly does her justice. Back at the old home, she was overcome by depression. Nothing seemed so changed as herself. Greetings over and inquiries done, the gossiping neighbors left the two lonely and helpless widows to shift for themselves or starve.

It was then that Ruth "went out to work." All good is of God, and surely the God who had guided her from the plains of Moab led her to fields of Boaz to glean, and another lofty character is introduced. This noble and generous kinsman of Naomi was not slow to note the comely person and commendable diligence of the Moabite gleaner. Learning from his foreman who she was, he directed her to continue in his fields and instructed the men to leave plenty of scattered grain for her to gather. The report of the day's incidents to Naomi disclosed to her experienced mind a budding romance which perhaps neither of the principals as yet suspected, and she was not slow nor diffident in bringing it to a climax. The heart of the princely landlord having been won by Ruth, he hastens to comply with Jewish custom and redeem the land of Naomi and Elimelek and to marry Ruth, the next of kin having declined to make the purchase. Their first-born son was laid in Naomi's bosom and the neighbors, no longer aloof, congratulated her on the return of love, prosperity and happiness, and the book closes with the much buffeted and bereaved grandmother coming into an estate her loyalty and devotion richly deserved.

Thus in a time when sectarian bigotry and national prejudice ran at fever heat among the Jews was a Gentile bloodstream introduced into great King David's line, and into the line of him who was called David's son. And so in the providence of God was one more lesson given the human family in that greatest art in the world—the art of living together. One views the racial, national, and religious differences and bickerings of our day, and cries: O Lord, how long? Have we traveled as far as we sometimes think?

### PROGRAM CHRISTIAN CULTURE CAMP, BATON ROUGE DISTRICT, BLUFF CREEK, LA., AUGUST 6-10, 1935

Theme: "Christian Youth—Builders."

Camp director—Mary Searles, Baton Rouge, La.

Business manager and dean of men—Rev. C. E. McLean, Franklinton.

Recreational director and assistant—Collins Lipscomb, Hammond; Buddy Menton, Franklinton.

Morning watch—Miss Mary Eva Stewart, Amite.

Dean of women—Mrs. Roy Stewart, Amite.

Pianist—Mrs. J. A. Alford, Istrouma.

#### Faculty

"Principles and Materials of Worship"—Mrs. R. H. Hausey, Baker.

"Evangelism and Church Relationships"—Rev. H. B. Hines, Amite.

"Missions and World Friendship"—Rev. B. F. Roberts, Springfield.

"Alcohol and Ourselves"—Rev. A. A. McKnight, Angie.

Age limits 16 through 23. Please register through the district director, as early as possible, sending 50 cents pre-registration fee with each name. Carrie will be there to do the dietitian work and all is in preparation for a great time together.

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## STATUS OF WOMEN IN THE METHODIST EPISCOPAL, CHURCH, SOUTH

In 1926 the Woman's Missionary Council set up a standing committee on status of women in the church with the purpose of studying this subject in all of its relationships, viz: Women in the home, education, industry, politics, government, economics and the Church and with a further conviction that woman's status in none of the aforementioned situations was altogether Christian.

To this end the members of this committee from quadrennium to quadrennium have continued their research and studying, looking toward better conditions for women in every land and in every phase of their life. But the work of the committee has given added emphasis to the status of women in the church and especially in our own Southern Methodism, feeling that intelligence, personality, loyalty, devotion, consecration and service know no sex.

We are not interested primarily for a place or in recognition for ourselves but for an ever increasing opportunity and an enlarged place in which to serve and use the talents of Christian personality which are God given. We are not concerned about a place for women just because we are women but because we believe that Christian women have a responsibility and a contribution to make to the Kingdom of God and that responsibility can be best met and its contribution fully made when our status in the Church of Jesus Christ is fully Christian.

The study of the status of women should claim the attention of every thinking woman regardless of her particular interest in the work of women in any field of endeavor, but we believe it to be especially interesting to Christian women. In every study book which treats of other lands, there is without fail a chapter on the status of woman and we have come too far along the trail of civilization to fail to be concerned about woman's progress and place in the onward march of the world. But the paramount interest of Church women should be a Christian status for all women.

The personnel of the Woman's Missionary Council, of the conferences and auxiliary societies and the women leaders in all of our local churches, is composed

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Regular session begins September 11th

D. M. KEY, President

of women eligible to such places of leadership and responsibility. They, themselves, by their acceptance of office and leadership have endorsed the opinion of this committee that women may serve and contribute largely to the Kingdom of God. Their very positions evidence their commitment to this work.

And yet it is very evident that there is an erroneous conception of the work and aims of the status committee. Some have interpreted the whole work and aim of this group in terms of clergy rights for women. This is decidedly in error as this is only a phase and if wholly deleted, the committee would still be necessary and its work large and interesting. We believe that Christian women are called by God to serve Him and for that reason he endowed them with talents, abilities and capacities and for the stewardship of these they shall render an account and with these they may achieve and creditably assume places of leadership in the Church and may go on to an ever enlarging scope of usefulness. This is the chief interest and aim of the Council standing committee on status of women.

MRS. E. A. KITCHELL.

St. Louis, Mo.

## BROTHER AND SISTER A. A. McKNIGHT LOSE INFANT SON

This is to announce that little H. A. McKnight, infant son of Brother and Sister A. A. McKnight of Angie, who was born Friday, June 14, passed away at the home of its maternal grandfather near Franklinton on the night of June 24. The funeral rites were held the following day with interment at the Fisher Church cemetery. Brothers McLean, Johnson

and Sweeney shared in administering the funeral services of the Church.

A fleeting Ray of Light, which passing by  
Lends color to a rose

And paints on Memory's walls

A glory which no pain or grief shall  
cause to Die.

C. E. McLEAN.



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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

II Kings 6:16—He answered, Fear not, for they that be with us are more than they that be with them.

The sixth chapter of second Kings reveals the friendly relation that existed between Elisha and the king of Israel, probably Joram. The prophet was a frequent visitor to the capital and a trusted counsellor. It is a safeguard for any nation when God's prophets are heard. A tragic fate awaits any land when the prophet is not heeded.

Elisha was more to Israel than an army. Elisha had warned Joram many times of the danger of raids by the king of Syria. When the king of Syria heard of Elisha's gift of prophetic insight and of his intervention, the king sent an army to Dothan to capture the prophet. By night the army compassed the city. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, 'Alas, my master, how shall we do?' And he answered, 'Fear not, for they that be with us are more than they that be with them.'" Note the strictly contrasted pictures of the lad and his master. The servant represents the despair of sense, the prophet represents the confidence of faith. The servant's passionate exclamation was most natural. Fear darkens to bewildered helplessness. Those who see only the enemies and visible dangers that beset life are par-

alyzed. But in the midst of the servant's alarm, the calmness of the prophet stands out.

Elisha prayed, "Lord, open his eyes that he may see." "And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." Elisha did not pray for the heavenly guards to come. They were already there. Elisha did pray the servant would see them. God is always near, yet we look so constantly at the things seen that we have no sight for the unseen. Worldliness, sin, unbelief, sense and its trifles, blind the eyes of the mind. The truest vision is the vision of faith.

The story of this intrepid soul facing the unequal struggle of the man of God against the world belongs to the ages. On the surface it was an unequal struggle. A lone defenseless man was arrayed against overwhelming forces. But the Bible reveals an added dimension. The Book reveals the spiritual factors.

The man of God always faces an apparently unequal struggle. An unseeing world is arrayed against him. But the world's progress has always been made when man dared to stand alone with God. The Christian need not stand in desperation and despair. The Christian brave enough to stand with God serves the purposes of God. The forces that are with Christians are greater than those against them. The forces of truth and justice and mercy must eventually sweep the field. God stands with the forces of right.

The lights of Broadway may flash, but in the end, it is the eternal stars to which we must turn for our comfort and guidance.

Fearlessness cannot be generated by talk. Courage is born of convictions nurtured in the intense reality of God.

### PRAYER

Our Father, we pray Thee that Thou wilt so reveal Thyself that Thou wilt be as clear as the light of day to our souls. May our eyes be open to the eternal realities. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." Therefore we pray that we may live so close to Jesus Christ that we may ever be sure of the eternal, invisible things. "They that are with us are more than they that are against us." "It is the Father's good pleasure to give

us the kingdom." In this assurance, may we keep the faith and continue the journey and fight the good fight of faith. We ask in Jesus' name.

### STATE FARM

Dear Advocate: Permit me to make due acknowledgement to those who have been contributing literature to our boys at Parchman. I want to thank every one who has sent in anything for this splendid help! Our boys up here like to read the same things we read at home, and if you have Popular Magazines which you have read we shall appreciate them as well as the Sunday school literature. We have a partial list of those who responded recently to our call for help, and we give it as we have been able to preserve it.

The names are as follows: Mrs. Truesdale, Ofahoma, Miss.; Mrs. Octavia Hall, Meridian, Miss.; Mrs. J. F. Hollinger, Meadville, Miss.; Mrs. J. S. Callaway, Ellisville, Miss.; Mrs. G. L. Hawkins, Hattiesburg, Miss. For these and many more we sincerely give thanks to Almighty God for their kindness, we again, remind you that we are speaking for those who cannot speak for themselves. To every one of you let me remind you of our Master's words: "I was in prison and ye came unto me." You can really come in the spirit of the Master, to these boys, with your helpfulness! May God bless you, and remember us at a Throne of Grace. We want to make somebody's burden just a bit lighter, for we have broken hearts up here, and others are breaking!

Yours, in the love and service of Jesus Christ.

J. M. MOORE,

### TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

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No longer does any wearer of false teeth need to be uncomfortable. FASTEETH, a new greatly improved powder, sprinkled on upper or lower plates, holds them firm and comfortable. No gummy, gooey, pasty taste or feeling. Decolorizes. Get FASTEETH today at any good drug store.



## In Memoriam

### IN MEMORY OF MOTHER

God, in His own kind and gracious way, saw fit to give to us a wonderful mother and, thereby hedged us about and surrounded us with a great witness who always testified to us concerning our Lord. God permitted her to be with us for many years and in those years we were tremendously blessed by her wonderful presence and counsel. Always a great Christian; always a lover of her church, the Methodist; always ready to do whatever she could to make everyone happy, Mother, we know, was a benediction to all whom she contacted. She has been away a year now and we wondered how we could bear such separation, but we remember His Word says, "As thy days are, so shall thy strength be"—thus has it been.

Mother was one of the great mothers of the age, of any age, for she was a blessed mother. Yes, her children rise up and call her blessed. She is really not gone, not really, for we see her in everything that is lovely, everything that is beautiful and everything that is winsome and pure. Said she, when she was being translated to be with Him: "I'm ready to go." There was a reason for this, and we find it couched in the words of Oxenham:

And death itself, to her, was but  
The wider opening to the door  
That had been opening, more and more,  
Through all her life, and ne'er was shut.

And never shall be shut. She left  
The door ajar for you and me;  
And looking after her, we see  
The glory shining through the cleft.

(Signed)

The Children of Mrs. R. L. LANE.

### Resolutions of Condolence On the Death of a Member of the Har- mony Chapel Sunday School

Whereas, it has seemed good to the Almighty Disposer of events to remove from our midst our late worthy and much

beloved member, Mildred Foster, and Whereas, the intimate relations long held by the deceased with the members of this Sunday school render it proper that we should place upon record an appreciation of her services and of her merits as a member. Therefore be it

Resolved, that we deplore the loss of Mildred Foster with deep feelings of regret softened only by the confident hope that her spirit is with those who, having fought the good fight here are enjoying perfect happiness in a better world,

Resolved, that we tender to her afflicted father, mother, brothers, sisters, and other relatives our sincere condolence, and our earnest sympathy in their affliction at the loss of one who was a devoted member and a sweet and lovely character. And be it further

Resolved, that a copy of the foregoing resolutions be spread on the record of our Sunday school; that a copy be sent to the New Orleans Christian Advocate and a copy be sent to the bereaved members of the family.

MARGUERETE BARNETT,  
CLAUDIE FOWLER,  
DENNIS OWEN.

### A TRIBUTE TO E. L. CARGILL

By T. F. Glaze

"The Evacuation of an Earthly Temple  
—the Epochal Entry Into Heaven"

This old saint from heaven descended to  
an earthly tabernacle below,  
A search for the Holy of Holies, his mis-  
sion on earth we know.

The Master bore our burdens as none  
but an angel could do;

"Nay, nay," said dear old Daddy, "I'll  
suffer and agonize with you.

I'll shoulder my cross as did Jesus; I'll  
drink of Golgatha's wine,

I'll enter the approach to the Eternal  
and invest in glory divine.

I'll prove the faith of the righteous; I'll  
tap the veins to the heart of the soul,  
Flooding God's moral vineyard with its  
fluid more perfect, far purer than gold."

This body was given to shelter the soul  
and is racked with the deepest of pain.  
This tabernacle soon will be vacant, its  
tent in Heaven again.

Eugene, Brother Cargill or Daddy, as he  
is lovingly known,

Has proven close relation to Jesus, equal  
endurance in suffering is shown.

Lift high Heaven's portals, dear Jesus,

his marathon in pain has been run;  
He emerges now victorious—another bat-  
tle for his Master is won.

Though his soul was imprisoned in this  
Tabernacle and escape impossible  
seemed,

The angels are breaking the shackles,  
fast rescuing it for the Master, re-  
leasing it spotless and clean.

I see the old tabernacle wither, void of  
the soul it entombed,

The scars of the saber are upon it, as  
this servant of God succumbs.

'Tis only a veil to obscure his vision; it  
soon will be rent in twain,

Heaven's chariot will call for our loved  
one, where with Jesus God's children  
remain.

I see him enter the portals of Heaven, so  
beautiful and fair.

'Tis my own dear mother and Jesus that  
are waiting to welcome him there.

Hark! 'tis the voice of an angel rejoic-  
ing, beseeching, "My Brother, why  
tarryest thou? Make haste to be  
with me in glory."

Thou "Messenger of God," when you  
journey to that home eternal and fair,  
Tell my dear mother you knew me and  
loved me. You'll see her; she's there,  
awaiting us there.

### LUCEDALE METHODIST CHURCH

A most successful revival was held at  
the Lucedale Methodist Church, begin-  
ning on May 1, and lasting twelve days.  
The Rev. L. J. Power, presiding elder of  
Seashore District, conducted the services.  
Much interest was shown and there were  
twenty accessions to the church—thir-  
teen of these by faith.

The congregation of this church has re-  
cently repaired the roof of the parsonage  
and completed other needed repairs to  
porches and inside of the house.

The daily vacation Bible school has  
just ended after a most interesting eight-  
day session, held under the capable  
leadership of Miss Josephine Lewis, the  
daughter of our pastor. We had an en-  
rollment of ninety-four and an average  
attendance of sixty-five. Brother Lewis  
taught the class of Christian stewardship  
each day. The Woman's missionary aux-  
iliary served refreshment to the pupils  
and eleven teachers each day.

MRS. CHESTER T. LYONS,  
Publicity Chairman, Lucedale,  
Methodist Church.

Lucedale, Miss.

It is a mark of distinction to be a reader  
of this paper. Don't fail to let our  
advertisers know it. When an-  
swering their ads, men-  
tion this paper.

## Headache Relief!

Crazed nerves, headache, neuralgia, aching  
joints, muscles and periodic pains due to in-  
organic causes yield quicker to STANBACK,  
the wonderful "Balanced Prescription" that  
leaves no unpleasant after-effect. Try STAN-  
BACK FREE. Mail this ad to STANBACK,  
Dept. A, Salisbury, N. C., for a FREE full  
size package.—Adv.

## ATTENTION, HATTIESBURG DISTRICT

The date of the District Picnic has been changed to Thursday, July 18. The picnic will be held at the Ellisville church and the program will begin at 11 o'clock. All the pastors and their families are expected and urged to attend. Each family will bring a basket lunch and come prepared to play and have a good time.

VICTOR G. CLIFFORD, P. E.

## A CHURCH-WIDE CONFERENCE

Rev. William F. Quillian, D.D.,  
Nashville, Tenn.

My dear Dr. Quillian:

You must accept my hearty congratulations upon the program announced for preachers and laymen at the Church-wide conference to be held at Lake Junaluska. Seldom, if ever, have we been offered such an opportunity under conditions so inviting.

I shall gladly co-operate with you in making it possible to draw the attention of the whole Church to those golden hours.

We live in days heavy with opportunity and responsibility, and such seasons will refresh us for the return to our labors.

Thanking you again, and wishing for you the highest and the best, I am

Faithfully yours,

(Signed) Hoyt M. Dobbs.

## PROGRAM CHRISTIAN ADVENTURE CAMP, BLUFF CREEK, LA., BATON ROUGE DISTRICT, LOUISIANA CONFERENCE, JULY 30-AUGUST 3, 1935

Theme: "Follow Me."

Ages: 12 through 15.

Due to a slight typographical error in Advocate of June 6, dates for this camp were printed as July 20-August 3. We're sorry folks, but just don't see how we could feed any intermediate for two full weeks on \$4.50—which is what board will cost! So please note correction of dates!

Here's the staff:

Camp director—Rev. Ira W. Flowers, covington, La.

Business manager—Mary Searles, assisted on the side by Rev. C. E. Mclean—sh—sh—sh, not so loud.

Morning meditation—Miss Elizabeth McCain, Hammond.

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

With but six days remaining from the date this report was compiled, July 9, until the close of the campaign, July 15, only one of the 19 districts in the territory served by the Advocate has secured its quota of subscriptions. That district is the Hattiesburg, Mississippi Conference, Rev. Victor G. Clifford, Presiding Elder. However, we have encouraging reports from the Presiding Elders of the Meridian, the Brookhaven, the Seashore, the Vicksburg, the Aberdeen, the Greenwood, the Corinth, and the Lake Charles Districts to the effect that their respective pastors are hard at work securing their quotas and that they will be heard from before the campaign closes July 15. And while we have not heard from the other districts we know that they, too, are on the job and we are confidently expecting and preparing for a last minute avalanche of subscriptions during the remaining days of the campaign.

With every pastor doing his proportionate part in presenting the claims of the Advocate during this campaign we can put the Conference organ on a sound financial basis and be in position to better serve Methodism and the Kingdom. May we count on every pastor to do his part?

The following report includes subscriptions received during the week, July 3 through July 9, 1935:

Previously reported .....	1528 1/4	Rev. T. M. Bradley, Belzoni, Miss. ....	4
Rev. E. H. Cunningham, 1st Church, Corinth	24	Rev. G. H. Meaders, Derma, Miss. ....	4
Rev. J. T. Weems, Tylertown, Miss. ....	22	Rev. J. A. McCormack, Mer Rouge, La. ...	4
Rev. W. R. Lott, Aberdeen, Miss. ....	20	Rev. J. P. Bonnacarrere, Denham Springs, La. ....	4
Rev. T. M. Brownlee, Central, Meridian, Miss. ....	16	Rev. W. H. McRaney, Matherville, Miss. ...	4
Mr. F. C. Wren, Winnfield, La. ....	11	Rev. L. F. Alford, Silver City, Miss. ....	2 1/2
Rev. A. R. Beasley, Minter City, Miss. ....	9	Mrs. C. M. Martin, East End, Meridian, Miss. ....	2
Rev. T. E. Nicholson, Philadelphia Ct., Miss. ....	8	Rev. A. J. Henry, Sunflower, Miss. ....	2
Rev. W. W. Holmes, Rayne Memorial, New Orleans ....	8	Mrs. N. E. Cunningham, Vicksburg, Miss. ....	2
Rev. W. J. Walters, Raleigh, Miss. ....	7	Rev. S. B. Potts, Duck Hill, Miss. ....	1
Rev. W. H. Moulner, Winona, Miss. ....	6	Rev. L. E. Alford, Canton, Miss. ....	1
Rev. D. B. Raulins, Carrollton Ave., New Orleans ....	5	Rev. S. B. Watkins, Eden, Miss. ....	1
Mr. W. H. Waggoner, Columbia, La. ....	5	Rev. C. D. Atkinson, Opelousas, La. ....	1
Mrs. C. M. Purvis, Rayville, La. ....	5	Rev. T. J. Holladay, Eunice, La. ....	1
Mr. F. W. McEwen, Louise, Miss. ....	4 1/2	Bettie J. Bailey, Becker, Miss. ....	1
Mrs. B. P. Warren, First Church, New Orleans ....	4 1/2	Rev. A. T. Law, Felicity, New Orleans, La. ....	1
Rev. W. D. Kleinschmidt, Algiers, New Orleans ....	4 1/2	Virgil Posey, Capitol St., Jackson, Miss. ....	1
Rev. J. A. McKnight, Indian Bayou, La. ....	4	Rev. W. M. Campbell, Ruleville, Miss. ....	1
Rev. H. N. Brown, Ponchatoula, La. ....	4	Rev. C. E. Downer, Clinton, Miss. ....	1
Rev. A. W. Townsend, McDonoghville, La. ....	4	Rev. F. A. Matthews, Clay, La. ....	1
		Rev. R. S. Walton, Jackson, La. ....	1
		Total .....	1740 1/4

### STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter		261	13
Baton Rouge, Rev. K. W. Dodson		325	22
Lake Charles, Rev. B. F. Rogers		244	82
Monroe, Rev. H. L. Johns		249	90
New Orleans, Rev. W. L. Duren		266	102
Ruston, Rev. L. Hoffpaul		353	28 1/2
Shreveport, Rev. Geo. Sexton		395	36
Conference Total		2092	322 1/2
Mississippi Conference			
Brookhaven, Rev. C. W. Crisler		424	53
Hattiesburg, Rev. V. G. Clifford		380	391
Jackson, Rev. B. L. Sutherland		580	87
Meridian, Rev. J. A. Smith		457	297 1/2
Seashore, Rev. L. J. Power		382	9
Vicksburg, Rev. H. G. Hawkins		315	104
Conference Total		2538	941 1/2
North Mississippi Conference			
Aberdeen, Rev. W. P. Buhrman		644	115
Columbus, Rev. V. C. Curtis		455	8
Corinth, Rev. J. D. Wroten		517	52 1/2
Greenville, Rev. J. R. Countiss		211	11
Greenwood, Rev. A. T. McIlwain		325	173
Saris-Grenada, Rev. W. L. Stormont		332	57
Conference Total		2384	410 1/2
Total three Conferences		7014	1740 1/4

Vespers—Miss Flora Mae McClendon, Amite.

Recreation—Lydel Sims and Arthur Harvell.

### Faculty

"Materials of Worship—Miss Flora Mae McClendon.

"Doctors Around the World"—Collins Lipscomb, Hammond.

"Helping Our Neighbors"—Rev. Roland Faulk, New Orleans, La.

Please send registration to the business manager, Miss Mary Searles, 429 Brice street, Baton Rouge, La., at earliest possible date, with 50 cents pre-registration fee. This will get your "name in the pot," and we will know how many to tell Carrie to cook for.

**Rx For Headache**

*due to inorganic causes*

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

**CAPUDINE**

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



# Christian Advocate

NEW ORLEANS

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NEW ORLEANS, LA., THURSDAY, JULY 18, 1935.

Whole No. 4140.



Carnegie-Millsaps Library, Millsaps College





# Wallet of the Week



THE LATE MISS AGNES M. ARTHUR, daughter of the famous author of "The Tongue of Fire," left a bronze lantern which had been in the personal use of John Wesley, and a Latin edition of "The Imitation of Christ," with Mr. Wesley's signature inside. The executors of her estate have turned these over to the Wesley Museum in City Road, London. Their association with Mr. Wesley and with Rev. William Arthur give them a double sacredness.

\* \* \*

A NEW VENTURE AT MOODY INSTITUTE is the introduction of a "traveling lectureship" to begin on September 5, of this year. The list of churchmen and teachers announced includes the names of Dr. William Evans, Dr. B. B. Sutcliffe, Dr. H. A. Ironsides, and Dr. Wilbur M. Smith. Each one of this list of pastors and teachers will cover a one-month period. The effect of this arrangement will be to give the students a more direct and practical contact with the problems of religious work.

\* \* \*

MUSSOLINI SEIZES BILLIONS in cash from landlords to finance Ethiopian War, is the glaring headline of a morning paper. The story is that Mussolini has seized the rental deposits of helpless tenants all over Italy to finance his war against Abyssinia, and has replaced this vast sum of money by "government bonds." This act is bad enough in the wrong inflicted upon the people, but it is more important as an example of what may be expected of an ambitious and unrestrained dictator. Surely anything that brings about the overturning of constitutional restraints jeopardizes both the liberties and the fortunes of the people.

\* \* \*

THE PROPOSED NATURALIZATION OF JAPANESE who enlisted for service with the American forces in the World War, has raised some rather curious and knotty international problems. At the conclusion of the war, Congress passed a special act which seemed to grant citizenship to those who did service under the American flag. Several Japanese in Hawaii took advantage of what they understood to be their privilege under the special act of Congress, and were naturalized by the U. S. Federal Court of the Islands. Later the Supreme Court set aside the action of the court there and held that Congress intended only to shorten the period of probation—not to extend American citizenship to ineligible groups. It appears that the action of the judge in Hawaii amounted to a renunciation of the treaty between the United States and Japan, hence the decision of the Supreme Court.

FEDERAL LOTTERY URGED is the line introducing the proposal of Representative Kenny, Democrat of New Jersey, for the creation of a Federal lottery system as a "painless" method of raising the revenue deficiencies of the country. In the abandon of Congressional thought to the money question, it seems that the moral equation has been completely lost. Perhaps Mr. Kenny thinks that liquor, logomachy, and lottery might be a good slogan for the campaign of his party next year.

\* \* \*

DOCTOR ALBERT VAUDREMER, an eminent French bacteriologist, has discovered a positive culture of the leprosy bacillus, the first in medical history, according to announcement recently made before the French Academy of Medicine. This discovery represents seven years of research on the part of Dr. Vaudremer and his young woman assistant, Mlle. Brun. The leprosy bacillus was first isolated by Armauer Hansen, a Norwegian scientist, in 1871. The serum which was exhibited by Dr. Vaudremer was developed from leprosy sufferers, and it is said to destroy the leprosy bacilli within twenty-four hours.

\* \* \*

DOCTOR STEVENSON, according to the Registrar General's Decennial Supplement for England and Wales, gives figures for 178 occupational groups, which indicate that beer drinking raises the menace of cancer to an almost alarming figure. The report shows that, while the cancer mortality for the population as a whole is 128.4, the figures for beer-consuming groups rise to an average of 239.3. To state the case concretely, it appears that the consumption of beer practically doubles a person's chance to die with cancer. That is something that should interest people in this day when cancer has become such a threat to human life.

\* \* \*

THE CUMMINS COMPANY, pioneers in Diesel engine construction, are said to have a Diesel-powered passenger car almost perfected. According to the New Outlook, a member of the Company recently left New York for a trip to Los Angeles, in one of these cars. The Company expects to get forty miles to the gallon of oil consumed, and that the total fuel cost of the trip across the continent will not exceed eight dollars. If the Diesel-powered car can be made successful and its construction brought down to a reasonable cost, as now seems probable, it may give gasoline companies something to think about beside the construction of fancy filling-stations for dispensing gasoline at a prohibitive price.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JULY 18, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### OUR PROGRESSIVE GENERATION

Most men are inclined to think that our generation has left the slow and plodding way of our fathers hopelessly behind. If we look up at the airplane, or out into the street at the thousands of motor cars which have replaced the ox cart or the mule, we confess that there is some justification for the attitude of pride. But one glance at the headlines of the New Orleans Christian Advocate of eighty-four years ago will certainly tend to promote humility among Methodist people. Indeed some of it is so modern that we almost felt like we were fundamentalists in spite of ourselves. We find on those yellowed pages such discussions as these: Methodist Reforms—Episcopacy, the Presiding Eldership, and the Time Limit. Opposition to Transfers. Centenary College confers the D.D. Degree on the President of Emory and Henry College, and the LL.D. Degree on Judge William L. Sharkey and Solomon W. Downs. The Church Thermometer—the Prayer-meeting. Or to take a glance at the social aspect of church relations—Bishop Capers on Politics. Liquor License Law. Muzzling the Press. Or take the record of common events—Arrival of the Steamer Europa. Most of us will feel much at home with such a bill-of-fare, and we can say that "Dad" may have died a long while ago, but his grave is evidently by the side of our twentieth century road. We have grown away from the controversial and speculative type of discussion. There were many articles on "Popery," and on such topics as Heavenly Recognition. From such speculative and ecclesiastical discussions, we have drifted toward the practical; but even there our triumph is robbed of completeness by reason of the fact that the New Orleans Advocate was in a campaign eighty-three years ago, and the slogan of the campaign was "Ten Thousand Subscribers." After all, it is more a question of *anno Domini* than of actual change.

### A SHOT ACROSS THE BOW OF GEORGIA METHODISM

We have just received an appeal in behalf of Wesley Memorial Church, Atlanta, which is signed by twenty-three members of the Executive Committee of the National United Committee for Law Enforcement, a national organization with New York and Washington headquarters. The list of signers includes practically all of the outstanding Christian denominations of the country—Catholic and Protestant. The appeal states the case fully, but we do not go into that further than to say that it appears to be a concerted effort of the enemies of Temperance in Georgia to humiliate the Methodists for their part in the recent campaign in which the wet cause went down in defeat. The appeal is made for every minister and Methodist, who can do so, to send one dollar or more to H. Y. McCord, Jr., Treasurer, Wesley Memorial Committee, Wesley Memorial Building, Atlanta, Georgia. This should be done at once, for settlement must be made by August 1. We know the Church and its membership. It is a valuable property, and doubly valuable to the Methodists of the Georgia capital. It is a memorial to the Founder of Methodism in the only American State with which he had contact, and the building was made possible by the generosity of the late Mr. Asa Candler. The wealthier people have moved out to residential churches and have left a church membership who are not able to discharge the debt which remains upon the building. It may be that the finances have not been wisely handled in the past, but that is a question aside. A shot has been fired across the bow of Georgia Methodism, and the property must be saved for the church. We are making our own contribution. We know the church from top to bottom and the membership that compose it. We urge the Christian people throughout this section to help our Georgia friends in a situation which they face as a consequence of their devotion to righteousness and Temperance. Send all contributions to H. Y. McCord, Jr., Treasurer, Wesley Memorial Building, Atlanta, Georgia. Do it at once!

## REV. HENRY H. AHRENS PASSES

Just as we were preparing to go to press with this issue of the Advocate, a telephone message announcing the death of Rev. Henry H. Ahrens was received. He died peacefully and triumphantly at 9:45 Monday morning, and the funeral services were held at Rayne Memorial Church Tuesday morning, Rev. W. W. Holmes, Rev. J. G. Snelling, and Rev. W. L. Duren officiating. A fuller notice will appear next week.

## PHYSICIAN, HEAL THYSELF

Doctor Sidney L. Gulick, a lifelong friend of Japan, has a very significant statement in his book, "Toward Understanding Japan." It is an interpretation of Japan and her people which we would do well to ponder seriously, not more for understanding the Japanese people, than for realizing the part we may unwittingly have in creating problems in the Far East. He describes Japan as, "An ambitious, intelligent, resourceful people, struggling under tragic limitations of nature and of international conditions, guided by the heritage of an ancient past, and stimulated by the infectious example of the imperialistic nations of the west." It would not be easy to construct a sentence which might be more descriptive of the facts, or of wider international implications. If one is disposed to charge Japan's aggressiveness to national vanity and to pride in her pagan past, one should certainly be willing to place alongside of that the stimulating example of the great Christian nations of the west. It should not be forgotten that, because of that stimulation, we may have contributed in no small degree to the national attitude which led Japan to annex the Hermit Kingdom, Korea, to overrun Manchuria, and to cast her shadow across that age-old barrier of the Celestial Empire, the Great Wall. If the international relations of the Christian nations of the west might be harmonized with our assumptions of virtue, it would add a touch of grace to our attitude toward the Orient and its problems; and a consistent political attitude would add much to the authority of the missionary manifesto of the western Church. The greatness of the Christian message will not be so convincing to the oriental mind as it should be until our own social and national attitudes shall be brought into harmony with the lofty claims of our civilization. Japan needs our sympathy and our confidence; and, along with these, it needs the stimulation of an unselfish example of national good will. Such an example would prove a far more potent influence for the promotion of the peace of the Far East than the grim spectacle of a great battle-fleet returning from its manoeuvres in the Pacific Ocean.

## THE SPEECH OF JESUS

(The Christian World)

"The Gospels begin," writes Dr. T. R. Glover in "The Ancient World" (Cambridge University Press. 7s. 6d.), "by showing us a man with ideas of His own, which He wishes men to realize and adopt. If the word did not in English suggest so much of dullness and failure, we might call Him, as men of His day did, a teacher."

"No one ever understood the work, the art, of the teacher better. He, as the Greeks said of the poets they admired, did the right thing and knew why He did it. His first task was to win attention, and we read that never man spoke like this Man; men were astonished at the charm with which he spoke. He was simple, and people could follow Him. Indeed, the French thinker, Pascal, has put it that Jesus speaks so simply about the deepest things that you might almost imagine He had never thought about them. Abstract nouns of the most dismal kind fill the books of the later Greeks, even of such great men as Ploybius and Longinus; but Jesus did without abstract nouns. He never speaks, like the Greeks, of 'the divine' (in the neuter) or of 'the divine goodness' or 'fatherhood'; He says plainly 'God' or 'your Heavenly Father.' He never talks, like modern men, of 'humanity' or 'social righteousness'; He says 'thy brother' or 'thy neighbour.' His speech, as reported, is singularly free from adjectives, as indeed the Gospels are; He checked a young man who called Him 'good Master.' He spoke—and perhaps He thought—in pictures; and His pictures are realistic. Eagles in His parables do not plant trees in market places; lost sheep do not argue, they are sheep and not philosophers in sheep's clothing. He drives to the actual, and makes men look at it—and then take a second look, for it somehow is linked up with something deeper, something eternal; but it is still the real thing, the thing that you can see, though you never thought about it before."

TO THE PREACHERS OF THE MISSISSIPPI  
CONFERENCE

Most of you have already furnished me with the desired information and the necessary assessments for the recording of your Biographical Record. Will those of you who have not done so, please do so within the next few weeks? This is important. If you have lost the blanks that I sent you, let me know at once and I will send you more.

GEO. H. JONES, Sec'y Historical Society.





# The Forum



## ARCHEOLOGY vs. DESTRUCTIVE CRITICISM

By H. N. Pharr

(Continued from Last Week)

The elaborate Code of Hamurabi, engraved upon a stone stele 400 years before Moses, enables us to understand how Abraham permitted Sarah to deal harshly with Hagar and Ishmael. We are convinced also that Moses, under Jehovah's guidance, used this same code as the basis of the laws for Israel. As in numerous other instances the ancient Hebrew displayed a genius for appropriating the best from the civilization of his polytheistic neighbors and ennobling and elevating it to a higher plane of monotheistic conception. The most startling recent development, however, was the discovery of two sets of cuneiform tablets, inscribed in only 27 characters, found in widely separated sections. To the Sinaitic peninsula alphabetical inscriptions has been assigned dates varying from 1850 to 1800 B. C. (contemporary with Joseph) and to the Ras Shamra (Syria) inscriptions dates of from 1400 to 1350 B. C. (contemporary with Joshua). From these and other evidences it would seem man has had means of recording history since the most remote periods of antiquity.

### II

The Museum Journal of Philadelphia, in its 1928 issues, describes and illustrates the remarkable discoveries made in the excavations of Ur of the Chaldees, by the University of Pennsylvania expeditions. These should convince the most skeptical that the descendants of Ham were not only responsible for the civilizations of Egypt and immediately adjacent lands but that in Mesopotamia and Canaan they reached a much higher state of development than hitherto considered possible. The Sumerians and Acadians, as today termed, were finally overcome by, and amalgamated with the Semites, in forming the many small nationalities known as Canaanites.

### III

The evolutionary theory of religion denies any original divine revelation to man and claims the worship of animals and evil spirits preceeded all other forms. Because the plural (Elohim) of the Hebrew El (God) occurs in the first verse of Genesis, this has been declared to be a clear reflection of early polytheistic belief. How much more in keeping with the spirit of the Scriptures it would be to see in the interchangeable use of the singular and plural for the Deity in these opening chapters a

foreshadowing of the doctrine of the Holy Trinity.

Dr. Langton says his intensive study of cuneiform tablets convinces him that "the history of the oldest religion of man is a rapid decline from Monotheism to Polytheism and widespread belief in Evil Spirits." He adds that before 2000 B. C. in Babylon frequent mention was made of "a Heaven for the righteous, where is the Bread and Water of Life."

The Ras Shamra inscriptions (written at time of conquest of Canaan) describe ceremonial rituals and liturgies in which Marston says "the technical terms in archaic Hebrew are identical with similar terms in the original of the Bible." The Trespass, Peace, Wave and Tribute Offerings are named with others familiar to Bible readers. "The Divine Names El and Elohim also appear on these tablets. The name Yah (Jehovah) also occurs." These terms must have been borrowed from the religion of the Israelites or vice versa.

### IV

The rule of the Hyksos Kings was a period of great humiliation to native Egyptians and consequently there was no good reason for the Egyptian historian, Manetho, to exaggerate its duration. The sober judgment of skilled archeologists today is that it lasted nearer 700 than 500 years. In this respect, therefore, there can be no conflict between Egyptian history and the account of Joseph and the bondage of Israel in Egypt.

### V

The recent findings in the excavation of Jericho furnished the missing clues to definitely determine the date of the Exodus and other related events. The art of determining certain known periods of civilization by broken pottery and pot shreds has been reduced to an almost exact science. In addition, whenever and wherever the Egyptians were dominant, another valuable clue is the presence of royal scarabs, which bore the cartouche of the reigning Pharaohs.

All clues at Jericho indicated a much earlier date for its destruction than hitherto considered probable. Instead of Rameses II (1295-1229 B. C.) being the Pharaoh of the Oppression and Menephthah (1229-1210) the Pharaoh of the Exodus, Thotmes III (1501-1447) and Amenhetep II (1447-1423) are proved to have been the rulers during these respective periods in Israel's history. The evidence is rather conclusive also that an earthquake was the physical means used by Jehovah to cause the wall to fall "down flat." Marston entertainingly proves how practically every detail of the biblical account has

been substantial, and that Bishop Usher's date is just about 50 years too early. It is much easier now to reconcile Menehthah's reference to Israel and to Asher (in the light of the Jericho findings) on his monuments and to the frequent references to the Habiru (presumably Hebrews) invasion of Canaan on the Tel el Amarna tablets, when the petty kings of that country were appealing to their overlord, Amenhetep III, for military assistance, which was never sent. The scarabs of Amenhetep III were found in the tombs in Jericho. No scarabs of later Pharaohs were discovered. This and other strong evidences indicated Amenhetep III as ruler at the time of Jericho's fall.

It is interesting to note how closely other biblical details correspond with Egyptian history on this hypothesis. Thotmes I (1539-1514) would have been on the throne when Moses was born. His daughter, Princess Hathepsut, has been termed the Queen Elizabeth of Egyptian history. From royal parentage on both sides she would have succeeded her father, if law and custom had permitted. She was Regent for Thotmes II, her minor brother, thirteen years and for Thotmes III, her other brother, fifteen years. Josephus calls her Thermuthis, as the rescuer of Moses. Amenset, Mesphra and Hatasu were other names for her, depending upon the translator. Marston says "If Moses had been Hathepsut's favorite, he had little mercy to expect from Thotmes III. For, after her death, this Pharaoh so detested her memory, that he destroyed or defaced her monuments." It has always seemed strange to me that Moses, a recognized prince of the Egyptian Court, would have to flee into voluntary exile, for the mere killing of a labor foreman. The attitude of his foster brother, on the throne, easily explains his fear.

Several other coincidences are quite striking. (a) During the regency there were no invasions of Palestine. Josephus says Moses led a military expedition into Ethiopia (the present threatened scene of warfare). "After Hathepsut's death Thotmes III commenced and carried out a systematic series of invasions of Palestine and Syria, such as no Pharaoh before or after ever achieved." (b) The wife of Amenhetep III, Queen Tiy, was the mother of the Pharaoh who renounced the polytheistic worship of Amen and adopted a form of monotheistic worship of Aten, the Sun God. The tablets found at Tel el Amarna, his new capital, confirm this. He changed his name from Amenhetep (IV) to Akhen-aten. There is strong suspicion that his mother and also his wife, Queen Noferete, were of Semitic descent and interested in the religion of Moses. "Anyhow," says Marston, "there is one link between Akhenaten and the Israelites. The 104th Psalm is clearly based upon an Egyptian poem, known as Akhenaten's

hymn, or of course, vice versa." This religious policy was reversed, however, by his son-in-law, well known today as "King Tut." He changed the aten in his name to amen (Tutank-amen).

(c) The Hornet was the badge of Thotmes III and his successors. Read Ex. XXIII, 28-30, Duet. VII, 20 and Joshua XXIV, 12. Why these veiled allusions to Egypt? Marston answers "Egypt—figures under the guise of a hornet—because she was but an instrument of the Lord God; and because all direct illusions to her aid would dim the glory of the Exodus."

The outcome of the Jericho discoveries will be the rewriting of that portion of Egyptian history dealing with the Exodus and the shifting of the destructive critics to less exposed positions.

"God moves in mysterious ways, his wonders to perform."

### SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

The faith of some of our people is being disturbed by reading pamphlets and books distributed among them, concerning the second coming of Christ and his millennial reign on earth. Some of the teachers and advocates of this adventism are using the radio for the purpose of propagating their fanciful doctrine. I shall not attempt in this brief signal a refutation of their lengthy arguments and legalistic interpretation of Scripture and symbolic numbers but simply to state what seems to my mind a reasonable and general scriptural view of the subject. The faith that the Old Book teaches is the faith that entrusts the Master in all things pertaining to spirit, life here and life hereafter. It covers two worlds and bridges the charm between the two. Our Lord expressly told his disciples that no man might know the day of his coming. That it would be like the lightning flashing through the whole heavens so that there could not be any doubt about it. Men can calculate the coming of eclipses or measure the distances of remote suns and stars, but no Newton has yet arisen, who is wise enough to formulate a calendar on the vast movements of Christ's Kingdom. So when these chimerical apostles cry "Lo Here," and "Lo There" believe them not, for the times and seasons as well as the mystical numbers are in the Father's keeping. As for me, I am perfectly willing for Him to attend to His own affairs and I have no authority to meddle therewith. In fact the measure of his kingdom given to us, is just about as much or a bit more sufficient to engage our present activities.

Shreveport, La.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

exactly the same motive as that which promoted it in the South—the profit motive. And there is no more defence for the connection of American shipping with the Barbary coast than there is for the literature and the slave-block in the South.

The race prejudice so often charged to the South is a fact which one may confess with all frankness; for it is by no means an exclusive trait or fault of that section. It is the manifestation of a feeling which all sections share and which no statute can remove. Mr. Lincoln is quoted as saying, in the debate with Mr. Douglass, in 1858, that there were physical differences between the two races which would forever forbid them living together on terms of political and social equality. He also advocated the colonization of the Negroes outside the United States; and in his message to Congress in December, 1862, he recommended the colonization of free Negroes in South America. It is clear that Mr. Lincoln sensed an attitude which was not wholly provincial, and that he recognized it as a serious problem. The Constitution, under which the State of Oregon was admitted, forbade slavery; but it provided that: "No free Negro or mulatto not residing in this state at the adoption of this Constitution, shall come, reside or be within this State or hold any real estate or make any contract or maintain any suit therein; and the legislative assembly shall provide penal laws for the removal by public officers of all such free Negroes and mulattoes and for their effectual exclusion from the State." Some years ago the author heard a distinguished speaker from the North say to an assembly of Negroes: "Your people have pushed over into our Northern cities by hundreds and by thousands and we know you; I am frank to say to you that the Southern people are a great deal more fond of you than we are." This was no bald word of discouragement; for it was balanced immediately by the statement that it was a day of opportunity as great as the difficulty. But one does not have to be told that the form in which the words were cast indicates a racial attitude, North and South, which constitutes one of the real problems of American social and political life. The Japanese trouble which occurred in California a few years ago is a case in point; and the incident which occurred more recently in Detroit over the entertainment of a student group including Negroes as well as whites, is another of many that might be cited.

The point in all this is that the responsibility for slavery and for racial antipathies is not a crime which rests upon any particular section of the country, nor

does it apply to a single race. The South utilized slavery as an agricultural asset; and, through the slave trade, the North turned the needs of the South into a commercial resource, and we share together the feeling and the attitude of "Nordic superiority." The slavery legislation of the different sections of the country might be contrasted at length, but we are not interested so much with statutes as with attitudes and with the general position on the issue itself.

The full significance of the slavery compromises which were written into the Constitution did not begin to appear until the first session of the eighth Congress, when a large majority of the representatives from New England vigorously opposed the appropriation for carrying out the plighted faith of the Government in the purchase of the Territory of Louisiana. The chief contention was that it was slave territory and its formation into states would disturb the equalities of the political partnership of states established by the terms of the Constitution. There were always, and in all sections, some who addressed themselves to the moral aspects of the issue; but, to the minds of the vast majority, the issues involved were political and economic rather than social or moral. In 1811 this tension was developed again in the debate over the admission of Louisiana into the sisterhood of states. Josiah Quincy of Massachusetts argued that the influence of slave votes upon the political power of the eastern portion of the country, and the anticipated transmission of power to the west were subjects of great jealousy to some of the best patriots in the Northern and Eastern states at the time of the adoption of the Constitution, and these patriots, if they had foreseen that the population beyond the Mississippi was to be brought into Congress, to frame our laws, control our rights, and decide our destiny, would not for one moment have listened to it. He then said that they knew that when the weight of particular sections of a confederacy were greatly unequal the resulting power would be abused; and that it was not in the nature of man to exercise it with moderation. It was **political power** of which they were **jealous**, and not the moral aspects of slavery. They neither feared the extension of slavery, nor the moral consequences of it; but they feared the **abuse of power** by the major fraction of the confederation.

The debates of the Convention which framed the Constitution show that there was no manifest conviction as to the crime of slavery. Pinckney of South Carolina said, "If slavery be wrong, it is justified by the example of all the world," and that may be taken as typical of Southern political opinion on the subject.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Zone No. 5 of the Alexandria District held a most interesting meeting at Rochelle on June 11, with the zone leader, Mrs H. U. Dunford, presiding.

After the communion service Rev. J. E. Hearne, of Olla, gave the devotional. Mrs. R. H. Adams, the local president, extended a welcome to the guests to which Mrs. Homer Given responded. The speakers of the morning session were Mrs. L. A. Sims, district secretary; Deaconess Pearlye Maye Kelly of McDonnell School, Mrs. R. F. Harrell and Mrs. B. C. Taylor.

Mrs. Dunford was presented with a life membership in appreciation of her services as president of the Rochelle auxiliary for three years and as zone leader.

A playlet entitled "The Parable of the Talents" was given by three junior life members and one adult life member.

After an appetizing luncheon and social hour Mrs. W. T. Cunningham led the worship period. Another playlet entitled "My Heritage" was presented which ended with a poster parade, carrying out the thought of the twenty-fifth anniversary.

The meeting was closed with a pledge service conducted by six Rochelle ladies representing Faith, Loyalty, Patience, Sympathy, Wisdom and Love. The service ended with the singing of the hymn "Oh, Jesus I Have Promised." Following the program a large anniversary cake bearing twenty-five candles was cut and served with punch to the members and visitors.

The Plaquemine auxiliary of the Baton Rouge District held their July meeting at the church with Mrs. Robert Ingram as hostess.

The meeting opened with prayer by Mrs. Mark Arnold and papers on "Missionary work in Korea" were read by Mrs. Davis and Mrs. Lee. Miss Etta Obler added to the occasion with a number of musical selections. A social hour followed.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The Mission Study Leaders' Class, at the Pastors' School, Seashore Methodist Assembly, Biloxi, July 1-7, which was sponsored by the Mississippi Conference Woman's Missionary Society, was most successful, being the first of its kind to be conducted in this conference.

"That Other America" by John A. McKay, taught by Mrs. B. W. Lipscomb, was unusually interesting.

Forty women attended the class, thirty-five of them taking credit. Among the officers of the conference present were: Mrs. T. B. Cottrell, of Quitman, president; Mrs. Paul Arrington, Magee, secretary of children's work; and the following district secretaries: Mrs. L. J. Power, Seashore; Mrs. D. L. St. John, Meridian; Mrs. A. S. Oliver, Brookhaven; Mrs. T. H. Fore, Vicksburg. Four women from the Louisiana Conference attended: Mesdames R. L. Kinchen, D. W. Poole, V. D. Morris, and W. L. Duren.

At the close of the course, the members of the class presented Mrs. Lipscomb with a copy of the new edition of the Methodist hymnal, inscribed with her name.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Silver Anniversary of Woman's Missionary Society

At the home of Mrs. Walter Sillers, Jr., on Monday afternoon, July 1, the Woman's Missionary Society of the Methodist Church was hostess to all church groups in Rosedale. About sixty were in attendance. The occasion was the celebrating of twenty-five years of service for the women of the Southern Methodist Church.

Mrs. Sillers' home was lovely with

summer flowers, artistically arranged and offset by sprays of dainty "Queen Anne's Lace." Lovely girls in rainbow tinted dresses were everywhere. The guests were greeted at the door by Miss Kate Scott Patterson and shown into the dining room where punch, cakes, candies, and sandwiches were served in a setting exquisite in daintiness, elegance and beauty.

From the dining room the guests were shown into the living room which was arranged as an assembly room with all the dignity and charm of the home retained. The program was opened by a prayer led by Mrs. Nutt. Miss Glenice Henley, Miss Sara Redding, and Miss Annie Ruth Brister, under the direction of Mrs. Baggett, furnished the music for the afternoon. Mrs. Ernest Moore reviewed the work of the women of the church during the past quarter of a century. The legislative changes in the status of women were pointed out in terms of epochs and the principles and methods that have helped to lead the Woman's Missionary Council in ever widening channels of usefulness were briefly outlined.

The exposition of the years was followed by a short playlet called "Our Heritage" which depicted the need and the call to young women to take up that work that has been handed down to them from their mothers and grandmothers of these past twenty-five years.

The high point of the meeting was an expression from the young daughters to an older member of the auxiliary for her twenty-five years of service. Not only members of the auxiliary but friends in the Methodist Church joined Mrs. Whitesides in presenting Mrs. Lobdell this "Life Membership" in the Woman's Missionary Society, thus making possible a wide extension of service that otherwise might remain purely local.

Miss Redding's group of songs gave just the right tone to the closing moments of the meeting making easily appropriate the usual closing motto.

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**METHODIST ORPHANS HOME**

July, August, September and October are canning, pickling and preserving months. Most provident housekeepers, when so situated, can, preserve and pickle an abundance of vegetables, fruits and pickles for their family for the entire year.

And we know, by the increasing interest which the Methodist people of Mississippi are manifesting in our orphan children here in the home, that all of you, when you are canning, preserving and pickling food for your own families, will want to remember the children of the Church here in the home which you so generously provide for them.

Our superintendent, Fred J. McDonald, advises the executive committee of the board of trustees that the Methodist people are, in increasing numbers, remembering the children here when putting up vegetables, fruit and pickles for their own family, and has thoughtfully suggested that if we would call this to the attention of the people of the Church, every Methodist lady in the state to whom this information was given and who was situated so that she could, would put up a dozen or several dozen cans and

jars of vegetables, fruits and pickles for our orphan children down here.

Our superintendent is arranging, with the assistance of the railroads, for the running of the free train during Thanksgiving week this year, and we thought that if we would now, during the canning, preserving and pickling period of the year, call this to your attention, thousands of dozens of cans and jars of vegetables, preserves and pickles would be put up by Methodist ladies over Mississippi and together with other gifts, put on the free train in the Thanksgiving week.

This canned fruit, preserves and pickles will help us so much with the problem of good, wholesome, abundant food for the children, and we know that all that is necessary is that this matter be mentioned, and the result will be several carloads of splendid food, canned preserves and pickles by the busy, generous, industrious Methodist women of Mississippi, as result of their loving interest and the abundant gifts of nature which the seasons are showering on us now.

Please, when you can, preserve and pickle, remember the children in the Methodist Orphans Home in Jackson, and load the cars with these things and other gifts so heavily this coming Thanksgiving that the engine will have a hard time pulling the train over the hill!

Please be sure to pack your boxes carefully to insure against breakage, and please on each box mark for Methodist Orphanage, and put your name and address.

Thanking you for all you have done, and assuring you of our earnest desire to be up and doing, and faithful to these children in our care, we are

Yours very sincerely,  
B. L. SUTHERLAND,  
J. H. SHERARD,  
STEWART GAMMILL,  
JNO. P. BENNETT,  
J. LLOYD DECELL,  
H. V. WATKINS, Chairman.  
Executive Committee:

**REVIVAL MEETING AT LEESVILLE, LA.**

The Leesville Methodist Church closed a two-weeks revival meeting on July 7, conducted by Rev. Roland Faulk of New Orleans, and Rev. Carl Lueg of Slidell, La.

Brother Faulk is a brilliant young minister, his messages are deep and inspirational. He possesses a wide vocabulary, a pleasing manner, an appealing delivery, and makes no compromises with sin. The audience from time to time expressed themselves as highly pleased with his uplifting sermons.

Brother Lueg's work among the young people was outstanding. His personality and daily talks were an incentive for lofty aspirations. It is a great satisfaction to know that our boys and girls appreciated the work of one who does not swerve from the path of duty.

No church will make a mistake in securing the services of such splendid young men as Rev. Mr. Faulk and Rev. Mr. Lueg. They get permanent results, and leave the membership with a heart full of longing to live in a larger way.

**REV. L. E. CROOKS**

Dear Brother Duren: Just a word about myself and wife. We were placed in charge of the Noble and Benson circuit, consisting of five churches in February by our presiding elder, Dr. Sexton. My health has improved wonderfully since last year. I have been preaching twice on Sundays, held one revival meeting, and attended all other pastoral duties. We have recently moved into a brand new parsonage at Converse, which lacks some being finished but have arranged for funds to do that.

But at this writing my dear, good, faithful little wife has fallen a victim of affliction and is now in the hospital in Crowley, La., how serious we do not know yet. You may make mention in Advocate of this short report of my work and troubles at this time that I may have the prayers of my friends and brothers.

L. E. CROOKS.

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## Christian Education

### CHURCH SCHOOL LESSON, JULY 21.

By Dr. J. R. Countliss

#### DAVID (THE GREAT-HEARTED)

David, descendant of Ruth and Boaz, Israel's greatest king and sweetest singer, possessed many attributes and virtues in addition to the magnanimity stressed in this lesson. His experience sounded every height and depth and his psalms fit every mood of the soul from the full diapason of ecstasy to the minor chords of shame and sorrow, from the mighty chorus in the house of God to the melancholy moan of the lonely individual. Called before Saul, he charmed and soothed the king with the simple lays plucked from his shepherd's harp until the mind and heart of his monarch became clouded and corroded with jealousy. He gave loyal service both at court and on the battle field. His success and popularity angered Saul, who repeatedly sought to take the life of his most distinguished subject, his son's best beloved friend.

This insane enmity and jealousy were at their worst when David and his friend, Abishai, came upon Saul asleep under a barricade of wagons in the midst of his army. Abishai at once saw the hand of providence in their midnight adventure, believed that God had delivered Saul into their hands for execution and asked the privilege of delivering the death blow with Saul's own spear. Magnanimous David chose to wait on the God to whom of right vengeance belongs. His religious principles forbade harm to his king. Not every opportunity is sent of God. One man will question every short cut to personal gain or advantage. Had David's principles controlled his passion, he would have been spared the awful shame and crime of the affair with Bathsheba. It is a pity that the man who held sacred the life of the king could not discern the sacredness of the life of the common soldier whom he sent to the front to die. We may well be thankful that human life has become more sacred, but we have yet to learn that economic weapons are as murderous and deadly as cold steel; that mass duelling is not less criminal than that between individuals. With twentieth century wisdom and skill we devise cunning ways and means to destroy enemies and competitors without getting blood on our hands, but not without stain and guilt in our hearts.

David is at his best in his tribute to Saul and Jonathan. Saul had some noble traits and blessed David with royal favor and honors. He had advanced the material welfare of his people. Jonathan had sacrificed his hope of the throne and risked his life for David, his friend. There is no more beautiful example of self-effacement in human history. David's grief at the downfall of Saul and the death of Jonathan was sincere and noble, and nobly expressed. Great hearts greatly love, greatly suffer, greatly forgive, and greatly appreciate the good in all men. In his best hours David was like God.

#### MISSISSIPPI CONFERENCE YOUNG PEOPLE

The Collins, Bethel and Mount Olive Young People's Divisions met in Mount Olive, June 30th, for the Young People's Union. Miss Mary Jane Lindsey, of Collins, led the program, as follows: Song, "America;" Devotional, John Pope; Piano Solo, Oneva Head; Report of Young People's Assembly, Joella Gatlin; Democracy, Mrs. Lee Pope; Living for Others, Mary Williams; Song, "When Love Shines in."

Officers elected at the business session were: Mary Jane Lindsey, president;

Frances Calhoun, vice-pres.; Mary Williams, sec.-treasurer, and Joella Gatlin, reporter.

The next meeting for this union will be held at Collins Methodist Episcopal Church on the 5th Sunday of September at 2:30 p.m.

Seventy-five young people were present at Sumrall on Monday night, June 15, for the meeting of the Hattiesburg Young People's Union, composed of three churches in Hattiesburg, Broad, Court and Main; Petal, Bonhomie and Sumrall.

The program was an "echo" of the Mississippi Young People's Conference held in Brooklyn the first week of June. Each speaker gave a talk on the feature that interested him most, thereby giving the entire program of the assembly. Appearing on the program were Cammack Wicht, president, who presided; Louise Wren, Frances Ogden, Argel Hungerford, Eual Samples, Edith and Elaine Barksdale, Beryl Foster, Louise Moore, Lyons

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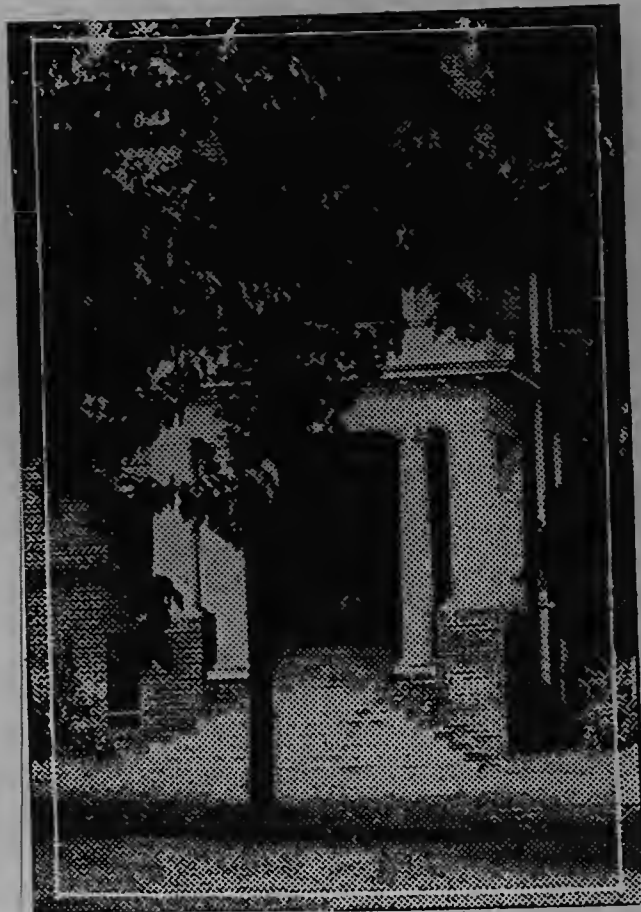
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Timmerman, Frances Norsworthy and Margie Williams; all of them, with the exception of the president, were delegates to the assembly.

Miss Grace McCann, District Director, addressed the group on the "On to Memphis" program. She also outlined plans for an outing for Intermediates at Camp Dantzer, August 12-17. Bulletins giving information on the camp were issued.

A nominating committee was appointed to draw up a list of candidates for the union officers to be presented at the meeting on July 15 at Kamper Park in Hattiesburg. At this time an impressive emblem service will be held and a good attendance is expected.

Following the business session there was a delightful social meeting of games and refreshments.

## MISSISSIPPI SCHOOL SYSTEM

Dear Brother Duren: I am making some suggestions with reference to our school system in Mississippi which I trust you may pass on, in some way, to the readers of the Advocate.

(1) Our elementary schools, to which alone all citizens and taxpayers with educable children have access, are being starved by the state. Except where provided for by special school district tax, the teachers in these schools are receiving less than a living wage, and in many cases not receiving that when it is due.

(2) There are too many state-supported colleges, absorbing too large a proportion of the school money for their maintenance.

(3) More of the cost of education in the state-supported colleges should be paid by those attending them. A large number of students in colleges would perhaps make better and more useful citizens if they did not attend college. (This sentiment, as you know, is being endorsed by leading educators throughout the land); and providing college education for such students is an unwarranted liability upon the state, that could be corrected to a degree by the parents paying more of the cost if they want their children to have college degrees.

(4) Only a small per cent of the people are financially able to send their children to college. Is it fair to ask people who are unable to send their own children to college to pay tax to help send the children of the well-to-do to college? Should not parents who are able to send their children to college pay more of the cost?

(5) By continuing this policy of pouring increasing millions in money into state colleges the state will very soon

force out of existence our private and denominational colleges and thus pass to the state the burden of caring for several thousand students now in these private and denominational schools. It is a known fact that the cost of education to the state per student is much higher than in private or denominational schools, so that the taking over of these students would be a severe economic loss to the state.

(6) The denominational colleges of Mississippi have given a long and valuable service to the state and exercised a most wholesome influence on the standards of scholarship and moral atmosphere in our state colleges. What would be the fate of our state colleges if politics was the only voice and influence heard and felt on their campuses? The denominational colleges serve as a splendid antidote at this point. Is it wise for the state to force these noble centers of culture and training to close their doors by a process of economic strangulation and pass the burden they are now carrying to the tax-payers, while the elementary school system that is so vital to the life of the state is being starved into inefficiency? Some of our most valuable and influential citizens never matriculated in any college. But the elementary school system is fundamental.

(7) Better some provision for unusually bright and deserving poor boys and girls to work out part of the cost of their college course than that the state undertake wholesale college training at the expense of the fundamental system.

- If I am in error in these cogitations, please set me right.

Yours very cordially,

L. P. WASSON.

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D. M. KEY, President

Recently a missionary in Japan bought an anthracite stove, and the delivery man brought it to the missionary's door on the carrier of his bicycle. When the stove was removed, a large case of groceries was seen underneath. Evidently one iron stove is not considered a bicycle load in Japan.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Romans 12:9—Abhor that which is evil.

"If I regard iniquity in my heart, the Lord will not hear me." "The soul that sinneth, it shall die." The purity of our people and their salvation depends upon their attitude toward evil.

1. Indulgence in evil cannot be de-

fended. It is evidence of a carnal heart. It is a sign of wickedness. It is something for which any sober man or woman apologizes. It is never defended by any right thinking man or woman.

Jesus was tempted in all points as we are, "yet without sin." He could ask, "Who of you convinceth me of sin?" In the light of the white and spotless life of Jesus and the mission of Jesus to save us from our sins, the Christian condemns sin, and cannot attempt to justify any sinful practice.

2. Indifference toward sin is a common attitude, but a dangerous one. It is un-Christian. There is no neutral ground between good and evil. God is on the right side of every moral question. Consequently the child of God is on God's side.

As well talk about a patriot being indifferent toward the invasion of his home by a ruthless foe as to talk about a Christian being indifferent toward sin. As well justify a father harboring a boa constrictor in his nursery as to justify a parent harboring willful sin unrebuked. As well encourage the farmer to grow weeds in his crop as to permit the indifference toward the tares in the garden of the soul. As well allow the indiscriminate spread the typhoid fever as to be indifferent toward the contagious leprosy of sin. As well grow "black widow" spiders in the house as to wink at sin.

There would have been no Incarnation of the Son of God had our Lord been indifferent toward sin. Jesus would not have gone to the cross if He had been indifferent toward evil. "For this cause was the Son of God manifested, that He might destroy the works of the devil." I John 3:8. Sin cannot be destroyed save by active struggle.

The indifference toward sin constitutes the major peril to the Kingdom of God. Studdert Kennedy's poem, "When Jesus Came to Birmingham," depicts the overwhelming grief of Jesus when he sees the frigid indifference, the fatal indifference of multitudes.

3. The Scriptures leave no doubt as God's attitude toward sin.

Prov. 6:16-19: "Six things doth the Lord hate, yea, seven are an abomination unto the Lord: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Ps. 97:10: "Ye that love the Lord, hate evil."

Amos 5:5: Hate the evil, love the good."

When Korak, Dathan, and Abiram rebelled, God wiped them off the face of the earth, and sealed the indignation of Moses. When false prophets challenged the power of Jehovah in Elijah's day, the fire fell, and God sent a veritable holocaust of destruction. "Jesus looked with anger" on malice and hypocrisy. Jesus scourged the temple of the hucksters that desecrated the house of prayer. The attitude of the risen Christ toward antinomianism is revealed in His message to the Church at Ephesus: "Thou hatest the deeds of the Nicolaitans, which I also hate."

The shepherd loves the sheep. Wolves would destroy the sheep. Hence the Christian is engaged in the holy task of bombarding sin and destroying evil.

"To loathe it in our bosom,  
And scorn it with our eye,  
Hate it with our latest breath,  
And fight it till we die."

### PRAYER

Our Father, we see the havoc of evil; the homes it has destroyed; the hearts it has broken; the virtues it has blighted; the suffering and anguish it has brought; the immortal souls it has doomed. We pray that we may be saved from its ravages. We would avoid the very appearance of evil. We thank Thee that Thou are with us in every moral struggle. May we work with Jesus that "we may destroy the works of the devil." We ask in the name of Jesus, Who saves us from our sins.

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## In Memoriam

### BABY JEANETTE LANGFORD

Beautiful Jeanette, born June 27, 1933, to Mr. and Mrs. Willie Langford, Lena, Miss., and died June 28, 1935, a short, sweet life of two years and one day.

We say "Beautiful Jeanette" for her sunny, happy disposition and a sweet smile for everybody made her loved by so many.

God was good to lend this "Jewel" to the fond parents and they, with grandparents, and other relatives, humbly bow to His will.

MAMA.

### MRS. G. W. SLEDGE

At 7:15 o'clock Saturday evening, June 22, the sweet-spirited soul of Mary Salome Turner Sledge, widow of the late Geo. W. Sledge, passed back to the God who gave it.

Sister Sledge was the oldest citizen of Duck Hill, Miss., and for eighty years a devoted member of the Methodist Church at this place. It was a great pleasure for her pastors to be in her home for they felt that they were in the very presence of a woman of God.

In infancy she received the nick-name "Sweet," because of the fact that a bird flew into her mother's room singing. "Sweet, Sweet" as she lay in her cradle, and until her death she was called "Sweet," a most fitting name for one of her nature.

The funeral services were conducted by her pastor, assisted by Rev. Mr. Storie, the Baptist pastor, and Dr. Guy T. Gillespie, president of Belhaven College, life-time friend of the family. The large crowd and the profusion of flowers gave testimony of the esteem in which she was held.

Sister Sledge is survived by one brother, S. D. Turner, Carrollton, Miss.; one sister, Mrs. Josie Wright, Montgomery, Ala.; and seven children: Mrs. Tillman Crump, Collins, Miss.; Mrs. Margaret Walker and Rev. G. T. Sledge of

Duck Hill, Miss.; Mrs. Mary S. Wilson, Arkabutla; Mrs. Salome Marion of Nettleton; Mrs. G. P. Sledge, Abbeville, La.; and Mr. Eddins Sledge of Milwaukee, Wis. Sixteen grandchildren and four great-grandchildren survive her.

Her influence for good will live on in the years yet to come.

Her pastor,

S. B. POTTS.

### HYMNS IN CHURCHES

The press report of a new hymnal is very interesting, and I for one am anxious to see it. However, I have never seen any collection as good as the FIRST COKESBURY—the new one has omitted many of the really popular and singable songs.

Let us take a slight backward look, and see what the older Methodists did. I have a copy of the hymns issued in 1847, with the approval of Bishop Early. It contains 1063 hymns—no tunes in my copy, all the old favorites are there, and were no doubt heard in the churches of that day. Then the new hymn book was brought out in 1889, and contained 918 hymns. It was easily the very BEST church hymnal I have ever seen. The present hymnal has 747 and is a good selection. It contains many beautiful and singable hymns. Many of the most tuneful songs of the church are found within its covers. But what is the use? Why should we have a hymnal?

Here are a few observations which I would respectfully call to the attention of the publishing house before many are printed. The average city church uses about twenty hymns, and many of the least pleasing to the ear. During the six years I attended First Church in Little Rock, I fail to recall the use of more than fifteen or sixteen. Possibly twenty, and there are over 500 good hymns in the hymnal. When sent to Houston, Texas, I attended Dr. (now Bishop) Hay's church. He used about fourteen or fifteen during the eight months I was there. Both the above churches have an expensive choir, fine organs, and voices that are clear, sweet and true—but singing the same songs Sunday after Sunday made the services monotonous.

Some of the smaller churches in Houston and Little Rock used more songs, but none used over forty or fifty. Why have a book and not use it? I personally plead with the choir leader to sing some other songs and had promises galore—NO RESULTS.

The young people know nothing at all about our splendid old hymns, and never read them. No wonder they sing everything else, and pay little attention to real songs of ZION. I have never heard any singer, visitor or otherwise, sing as tuneful songs for a voluntary as are found in our present hymnal.

My suggestion is just print about 20 or 30 of the least tuneful hymns and it would be so much cheaper for the churches than paying for a book which will never be used. I can furnish the number of the used hymns.

The Cokesbury had 160 fine songs—though all are good—but about thirty are sung. People who go to church every Sunday should have some consideration shown them. The people who drop in two or three times a year never notice that they hear the same songs. One church I attended sang the same songs every Sunday for six weeks.

Well, let me say in conclusion, I think the church choirs are such patient long suffering people, and as they render fine service usually without cost, that the preachers should in mercy to them exercise more thought in selecting the hymns.

Do not take this as a criticism—just a suggestion. Wonder if some improvement cannot be had.

LAYMAN.

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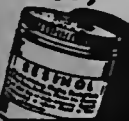
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## THE SIN OF JEALOUSY

There are many ways by which Satan tries to lead God's people to follow the winding paths of sin. But just let the Devil fill us with jealousy, or envy, and we will soon find ourselves possessed with a Satanic spirit that will make us anything but Christlike in our walk and conversation as we come in contact with other people.

Indeed, some of the worst crimes recorded in the Word of God are those which were prompted by an enviable spirit of jealousy. What was it that led Cain to murder his brother Abel? He was jealous of his brother because God was more pleased with his sacrifice than was He with his own. And it was the same conniving spirit of jealousy that caused Saul to plot against David to slay him. So we might go through the Scriptures and point out one horrible crime after another which was prompted by jealousy.

And do we not oftentimes find this same pernicious spirit manifesting itself in the lives of God's people incidentally today? We fear that not only the laity becomes infatuated victims of it, but that it also finds its way into the ranks of the clergy. You let an alert pastor show signs of great intellectual attainments in this or that particular sphere, or let him be seen climbing the ladder of success in the accomplishment of great things for the spiritual kingdom, and very often little stones of unjust criticism are hurled at him which were gathered from the brook whose waters were poisoned with the sticky-scum of jealousy. You know and I know, that many a good pastor, because he happens to have remarkable success, to crown his ministry, in his congregation, is oftentimes accused of this or that lax practice, even though there may be nothing to warrant such conclusion. Are we sure that many of these unjust criticisms are not contaminated with a spirit of jealousy and envy which is Satanical in its origin?

But, dear church member, must you not admit that you, too, have oftentimes been infatuated with this same ugly spirit of envy which is prevalent today? What kind of a spirit animated your soul when some other member of the church was given special praise for their loyalty or success in this or that particular sphere of service rendered? Perhaps you are a skilled singer in the choir. Have you ever found yourself possessed with a jealous, envious spirit there when some other member of the choir sang beautifully—perhaps more beautifully than you; or, when this or that person was given a solo which you would like to have sung? What about that young man or young

## FLASH:

We stop the press to include the following telegram: "Mailed check and lists today completing quota. Tell the world." Signed, B. F. Rogers, P. E., Lake Charles District. Further details will be given next week.—Business Manager.

## REPORT ON ADVOCATE CIRCULATION CAMPAIGN

"If there isn't a slip somewhere," writes Rev. A. T. McIlwain, P. E., Greenwood District, North Mississippi Conference, "our district is going over the top in the Advocate campaign. Greenwood, First Church, will send in full quota—10 more than you assigned them. Other places have also exceeded their quotas." And so from all indications another District will receive the \$100.00 cash prize offered to every district that secures its quota in full. A letter from Dr. Bradley, pastor, First Church, Greenwood, advises us that 50 subscriptions are being mailed today, which will bring the total of the district to 266, only 59 short of its quota, and with other subscriptions reported as secured, by the time we have been able to compile the full report, charge by charge, the district will have oversubscribed its quota.

Other districts within reach of their quotas at the time of going to press are the Meridian, the New Orleans, the Lake Charles, the Monroe and the Vicksburg.

Just as soon as we have had time to compile the complete results of the campaign we will publish a complete report, charge by charge, of subscriptions received. The following report includes all subscriptions received in our office during the week, July 10 through July 16:

Previously reported .....	1740 1/2	Rev. W. R. Lott, Aberdeen, Miss. ....	3
Mrs. W. L. Underwood, Amory, Miss. ....	50	Rev. A. S. J. Neill, Gueydan, La. ....	3
Mrs. W. T. Rogers, New Albany, Miss. ....	28	Rev. R. R. Branton, St. Mark's, N. O. ....	3
Rev. H. M. Johnson, Bogalusa, La. ....	21	Rev. J. H. Midyett, Pioneer, La. ....	2 1/2
Rev. W. I. Henley, Inverness, Miss. ....	14	Rev. G. H. Corry, Hornbeck, La. ....	2
Rev. J. A. Knight, Indian Bayou, La. ....	13 1/2	Rev. E. C. Driskell, Lake Cormorant, Miss. ....	2
Rev. H. M. McCormack, Moorhead, Miss. ....	12	Rev. David Tarver, Morgan City, La. ....	2
Rev. E. S. Lewis, Pascagoula, Miss. ....	11 1/2	Rev. H. S. Westbrook, Florence, Miss. ....	2
Rev. W. T. Gray, Many, La. ....	9	Rev. J. D. Slay, Logtown, Miss. ....	2
Rev. A. J. Beasley, Vivian, Miss. ....	8	Rev. A. W. Bailey, Sherman, Miss. ....	2
Rev. W. L. Doss, Homer, La. ....	8	Rev. E. M. Shaw, Guntown, Miss. ....	2
Rev. H. E. Pfost, Oak Grove, La. ....	8	Rev. J. E. Williams, Poplarville, Miss. ....	2
Rev. C. B. White, Wisner, La. ....	7	Rev. O. S. Lewis, Brookhaven, Miss. ....	2
Rev. J. M. Boykin, Delhi, La. ....	7	Rev. W. J. Ferguson, Biloxi, Miss. ....	2
Rev. A. D. George, Vinton, La. ....	7	Rev. J. L. Smith, Newton, Miss. ....	2
Rev. R. M. Bentley, Monroe, La. ....	7	Rev. J. M. Alford, Oak Ridge, La. ....	2
Mrs. C. M. Purvis, Rayville, La. ....	7	Rev. J. R. Murff, Kilmichael, Miss. ....	2
Mr. G. V. Wharton, Slidell, La. ....	7	Rev. A. J. Davis, Anguilla, Miss. ....	2
Rev. R. G. Moore, Leland, Miss. ....	6	Rev. I. W. Flowers, Covington, La. ....	1 1/2
Rev. H. C. Lewis, Salem and Friendship, Miss. ....	5	Rev. H. N. Brown, Ponchatoula, La. ....	1
Rev. H. P. Lewis, Charleston, Miss. ....	5	Rev. G. W. Robertson, Acona Charge, Miss. ....	1
Rev. Geo. H. Jones, Montrose, Miss. ....	5	Rev. Geo. Fox, Bonita, La. ....	1
Rev. H. L. Norton, Washington, Miss. ....	5	Rev. T. H. King Heidelberg, Miss. ....	1
Rev. W. F. Roberts, Franklin, La. ....	5	Rev. T. J. Holladay, Eunice, La. ....	1
Rev. L. T. Nelson, Adams Charge, Miss. ....	4 1/2	Rev. G. A. Baker, Houlika, Miss. ....	1
Rev. W. B. Baker, Durant, Miss. ....	4	Rev. A. C. McCorkle, Senatobia, Miss. ....	1
Rev. J. B. Grambling, Epworth, N. O., La. ....	4	Rev. R. V. Fulton, Choudrant, La. ....	1
Rev. Alonzo Early, Elizabeth, La. ....	4	Rev. J. J. Rasmussen, Bunkie, La. ....	1
Rev. D. T. Ridgway, Silver Creek, Miss. ....	4	Rev. J. A. Biffle, Greenwood Springs, Miss. ....	1
Rev. T. B. Cottrell, Quitman, Miss. ....	4	Rev. J. W. Ward, Greenville, Miss. ....	1
Rev. J. M. Corley, Rolling Fork, Miss. ....	4	Rev. T. O. Prewitt, Broad St., Hattiesburg, Miss. ....	1
Rev. L. C. Wilson, Alco, La. ....	4	Mrs. Clyde H. Warner, Monroe, La. ....	1
Rev. T. W. Smallwood, Caledonia, Miss. ....	4	Rev. W. M. Jones, Prairie, Miss. ....	1
Rev. W. C. Barnham, Church Point, La. ....	3 1/2	Rev. W. R. Lyons, Pearl River, La. ....	1
Miss Alice Wynn, Crowley, La. ....	3 1/2	Mr. I. E. Biggers, Felicity, N. O., La. ....	1
Rev. S. S. Holladay, Jr., Sterlington, La. ....	3	Rev. G. H. Ledbetter, Hickory Flat, Miss. ....	1
Rev. W. W. Holmes, Rayne Memorial, N. O. ....	3	Total .....	2122
Rev. W. J. Dawson, Itta Bena, Miss. ....	3		

### STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
Alexandria, Rev. Briscoe Carter .....	261	18	
Baton Rouge, Rev. K. W. Dodson .....	325	23	
Lake Charles, Rev. B. F. Rogers .....	244	128 1/2	
Monroe, Rev. H. L. Johns .....	249	144 1/2	
New Orleans, Rev. W. L. Duren .....	266	152 1/2	
Ruston, Rev. L. Hoffpauir .....	353	37 1/2	
Shreveport, Rev. Geo. Sexton .....	395	36	
Conference Total .....	2092	540	
Mississippi Conference		Quota	Subscriptions
Brookhaven, Rev. C. W. Crisler .....	424	63 1/2	
Hattiesburg, Rev. V. G. Clifford .....	380	397	
Jackson, Rev. B. L. Sutherland .....	580	89	
Meridian, Rev. J. A. Smith .....	457	311 1/2	
Seashore, Rev. L. J. Power .....	382	26 1/2	
Vicksburg, Rev. H. G. Hawkins .....	315	116	
Conference Total .....	2538	1003 1/2	
North Mississippi Conference		Quota	Subscriptions
Aberdeen, Rev. W. P. Buhrman .....	644	176	
Columbus, Rev. V. C. Curtis .....	455	16	
Corinth, Rev. J. D. Wroten .....	517	85 1/2	
Greenville, Rev. J. R. Countiss .....	211	20	
Greenwood, Rev. A. T. McIlwain .....	325	216	
Saris-Grenada, Rev. W. L. Stormont .....	332	66	
Conference Total .....	2384	578 1/2	
Total three Conferences .....	7014	2122	

woman who seems to take better than you do and who has more friends than you? Have you found yourself happy with them in their success, or to the contrary, you have felt the rising up of that animos spirit which is agitated by the ghastly fumes of that poison gas—jealousy? Again I say, look, look, look well into the secret recesses of your

heart and see if there is no sign of Satanic jealousy or envy there.

Yes, we must all admit that oftentimes this hostile spirit of jealousy takes dominant possession of our hearts, resulting in hateful thoughts, unkind words, and actions which lack the spirit of love divine.

HILARY S. WESTBROOK



# Christian Advocate

NEW ORLEANS

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Whole No. 4141.



Lampton Memorial Auditorium, Whitworth College, Brookhaven, Miss





# Wallet of the Week



EIGHTY YEARS AGO, the Advocate carried the following news item: "Music—P. Werlein keeps pianos at No. 5 Camp street, and music to play on them. We have a parcel of the latter on our table, fresh as a bird-song. Among the pieces is Little Daisy—(Ruth Hall's Daisy). Old Homestead, music by Wurzel. The last is a very sweet piece, having soothed our ear more than once."

\* \* \*

DOCTOR J. FORT NEWTON has resigned his co-rectorship of St. James Episcopal Church, Philadelphia; and he will close his ministry on November 1. Following that he will take a rest while he makes up his mind as to whether he will give the remainder of his life to preaching or to writing. He feels that he can not carry on both, as he has done for many years past.

\* \* \*

THE CHINESE LANGUAGE is said to be deficient in words for the expression of many of our western and Christian ideas. Home is said to have no word of similar meaning. The "Amen" of our song and prayer is substituted by the phrase, "Sin yenen ching sin," which means "The heart wishes exactly so." And a bishop in Shanghai is "Heaven top-side josh pidgin man," which means "God of the highest heavens business man."

\* \* \*

SOME MISGUIDED PROTESTANTS in Scotland undertook a demonstration against a Catholic procession during the Eucharistic Congress held in the city of Edinburgh. The rioting assumed such proportions that 300 police were required to handle the mob. Protestant people made appeal for the restoration of order, but to little avail. A few hot-headed men have thus brought reproach upon a great city and upon the entire Protestant people, with whom they have, doubtless, little in common.

\* \* \*

A COPY OF THE "BREECHES" BIBLE, which was in the Epworth Rectory at the time of the fire in 1709, has been presented to Wesley's Chapel, London. The Bible has the marks of the fire on it—like John Wesley, it was a brand plucked from the burning. Didsbury College, Manchester, presented the Bible and a table which was formerly in the house at City Road, and had been given the College by a member of the family of Charles Wesley. Both are now in that remarkable collection of Wesleyana in the shrine of world-wide Methodism.

THE WORLD SERVICE COMMISSION reports that the benevolent contributions of the Methodist Episcopal Church have exceeded those of the previous year for the first time since 1929. The report for the fiscal year ending May 31, 1935, shows an increase of \$46,633.47 over the receipts of the previous year—a percentage increase of 1.47 per cent. In the aggregate, this amount may not seem great for that Church, but it is certainly a hopeful sign and probably indicative of a turning tide in the benevolent enterprises of the Church.

\* \* \*

TWO NEGROES LYNCHED IN MISSISSIPPI, is a headline of the past week which should bring a blush of shame to the cheek of those who love justice and seek righteousness. This brings Mississippi's credit up to four of the seven lynchings which have occurred this year. The press dispatches indicate that the two Negroes were already in the hands of the law, and it appears that their conviction was practically certain. But whatever the facts may have been, there is no excuse for such an insult to law and order.

\* \* \*

CERTAIN JEWS IN PALESTINE have started an organization called "Markaz," says the Religious Telescope, the purpose of which is to oppose Christian work among the Jews. It is stated that Jews who attend Christian missions or send their children to Christian schools are discriminated against by this organization. Once before their insistence upon religious exclusiveness resulted in the breaking up of homes and gave to history a chapter in social relations which they have not been able to live down. It would seem that a people, who have been as much persecuted as the Jews have, would learn, if not tolerance, at least not to aggravate their own situation.

\* \* \*

UNITED STATES SENATOR, JAMES COUZENS, has given \$550,000.00 to establish a colony of workers' homes, according to a statement in the Christian Advocate, New York. The money was given to the Government, and the location is a 1,000-acre tract near Pontiac, Mich., where it may be of use to the men working at Detroit, Pontiac, Flint, and Lansing. A nonprofit corporation, Oakland Homes, Inc., has been organized and will have charge of selecting those who are to live in the homes, and of keeping the matter on a cost basis, within the incomes of those who are to enjoy its benefits.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, JULY 25, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### A TRAGEDY OF THE ITINERANT SYSTEM

A few days ago we received a letter which said in part: "I transferred to this Conference . . . so that I might place my wife in the mountains for her health; and within two years her health was completely restored. . . . Two years ago last November, I was superannuated against my will. I was in splendid health then and have been ever since. I was fifty-six years old when I was superannuated. It seems to me I might have served in the regular work for at least twelve years longer, but now it seems all doors for useful service are closed and I shall be forced to forego the satisfaction and joy of preaching Christ's Gospel. . . . Since I was retired I have been unable to find any kind of employment by which I can make anything. . . . Well, in the midst of it all, I am glad to say that my faith is still strong and I find God's grace sustains me."

We knew this man well and he qualified himself for his work, but we do not undertake to pass upon the case, for we do not know all the facts. We have the conviction, however, that this may be an example of an oft-repeated and flagrant ministerial injustice, which should enlist serious attention on the part of the entire Church. A man fifty-six years old and in good health is **not a superannuate**. He may not be effective for other reasons than age, but a superannuate dole is a poor apology for the lack of courage to refuse to carry a man beyond the period of readjustment when he might be able to establish himself in a different field, and save himself the tragic experience of being thrust out as a matter of Conference policy. A ministry of a quarter of a century entitles one to whatever consideration there may be in superannuate support, and it would be unChristian and even heartless to invoke location. But our Church needs to tighten up, so that ineffective men may not have to be thrust out themselves, or thrust out prepared and experienced men whose friendlessness or years happen to mark them for slaughter. We do not speak of any particular case, but we do insist that "trial" shall not be made an

empty convention of ministerial approach. Simple justice demands that we be frank in the beginning rather than bestow paltry benevolence at the end.

### CULTIVATING A WAR SPIRIT

The current number of *The Army Chaplain*, Chaplain Howard E. Snyder, Editor in Chief, carries a cut of a "Massing of the Colors Service" in Washington, D. C. The statement is made that it was attended by 19,000 people, and then follows: "Reserve and National Guard Chaplains can perform a real Patriotic and Religious Service in fostering similar services in their communities. The Reserve Chaplain should be the Liaison officer to bring together all Service and Patriotic organizations."

"While Asiatic mongrels and half-breeds are screaming up and down the land, shrieking that our government must be torn down, this is a good way to let them know: 'that our flag is still there.'"

We have no idea who are referred to as "Asiatic mongrels and half-breeds," but we are certain that such vindictive language ill becomes those who are supposed to represent in the army the faith upon which our government is founded. A "Massing of the Colors Service" in that spirit may be considered patriotic, but we know that it is **not religious**. It really amounts to little less than beating a tom-tom to rouse the passions of the multitude, and its total effect is to promote the war spirit. Those who "Mass the Colors" in such spirit will certainly miss the Christ. Whatever the reason for those severe words, we do not believe that there is any necessity for making the chaplain an organizer of a repressive pageantry. We do not look upon the promotion of the war spirit by chaplains with greater favor than upon that promoted by munition makers, or upon that of individuals or corporations who seek to exploit the natural resources of a country for material gain. We are opposed to war, and we are not Asiatic, mongrel, nor half-breed.

### HENRY H. AHRENS

In the passing of Rev. Henry H. Ahrens, Methodism in the South has lost more than a friend. Probably no man of this section ever had a more unique career, nor did any render a more distinct and valuable service. He was admitted on trial in the Louisiana Conference in 1890, he served pastorates in the Conference for a period of eight years, and then went into the publicity work in which he gained distinction and rendered an invaluable service to the churches for a long period of years. His first work was with the old *Picayune*. During the period of the World War, he supervised the Federal Religious Census, did the publicity work for the Centenary of Missions Campaign of the Southern Church, and he then became a director of publicity for the Emergency Fleet Corporation. After the war was over, he went to Nashville, where he organized the Secular Press Bureau of the Southern Methodist Church; and in about 1923 he returned to his old place on the staff of the *Times-Picayune*, and there he remained until his retirement. In his personal relations, Henry Ahrens was one of the most appreciative and loyal friends we have ever known. His religion was without cant and his life was an exemplification of the social and ethical values of the faith which he professed. In his ministry of Church publicity he was a premier, and the reportorial profession has lost an artist in that peculiar field. He was easy and at home in any service and his knowledge of the conventions and terminology of all faiths gave him entree to the press boxes of any religious gathering. He loved those of his own ecclesiastical household, and he had the confidence of all others. His bier was banked with gorgeous flowers—tributes of the love and devotion of those who knew him. But no beauty or fragrance of flowers can remove the painful consciousness that he is gone, nor can the musical cadences of human speech lift the load of sorrow from our hearts. As the rays of the setting sun lift from the last hill-top to the sky, so ended his life, and we believe that celestial trumpeters sounded his welcome to the city of God.

### THE GOOD OLD DAYS!

There is apt to be an indolence as happy as it is hopeless in words like the caption of this article. It is a phrase as soothing as rain on a tin roof. It is so much easier to accuse our generation than it is to do something about it, just as it was safer to cry: "A lion is in the streets," than it was to get out and make the streets safe. But were times ever really better? A few days ago we were looking through the files of the *Texas Christian Advocate*, and we read that there were 700 murders in the United States in 1854, and homicides in Texas were so

numerous that the editor refused to publish them. But wasn't there a devotion to the church and to the institutions of the church that our generation has abandoned? Here is the caption of an extended editorial appeal which we found twice in succession in 1855: "We Are in Great Need of Money." No, ours is the Golden Age, because it is our opportunity. The faults and crimes of our yesterdays are softened by the night of oblivion, but the evils of our day are a constant challenge to our minds and hearts.

### EDITOR MCTYEIRE

"The First Case Under the New Law.—Two likely looking mulatto girls were emancipated last Saturday by a jury of slaveholders, on the application of their owner, who was also a mulatto; they were also allowed to remain in the State and enjoy their liberty, upon the master giving bond and security that they should never become a burden to the commonwealth. This is the first case under the law which was passed by the last Legislature. Hitherto the Legislature alone had the power of emancipation."—N. O. *Christian Advocate*, July 14, 1855.

## Contributed Editorial

### KEEPING OUR OWN

By Rev. W. R. Lott

Now that so many people have joined our church at Easter and will continue to join during the summer what are we going to do with them? We boast of the fact that our church doors are always open, but we are very silent about the fact that the back door is wide open also. A constant stream of people are passing out the back door. Not by the route of withdrawal but by the way of neglect. Something must be done about that. Enough people have joined the Methodist Church to have turned this nation to God if we had cared for them. Church membership is not an act so much as an achievement. These new people must become a part of the family circle. The children in the church have a place which we must not take away. The mature, faithful members must not only be good shepherds but they must give room for these new ones to express their religious life. The Christian's life is a growing, vital thing; it cannot be static. Recognition of new life is so helpful. The reason early Methodism grew so fast and was so powerful, was just the fact that they kept the new converts on their hearts and saw to it that they made progress in religious work and life. We cannot emphasize this too much. It might be embarrassing to many churches if there were a column in the report blank for every congregation; "How many members have you lost this year by neglect?"





# The Forum



## GAMBLING GROWING RAPIDLY

By Bishop Warren A. Candler

Since the World War there has been manifestly a slump in morality throughout our country, and the drift seems to be dragging the nation towards moral chaos.

In the growing disorder there is nothing more alarming than the increase of gambling. Horse racing, absentee betting on races, sweepstakes, policy games known "as numbers," and other forms of gambling have spread like a plague over the country. More recently, the good people of the nation have been shocked by the fact that a member of Congress from New Jersey has been willing to introduce a bill in Congress to legalize a National Lottery. At the same time the post office department is undertaking to discourage and suppress some lotteries already in existence.

This misguided member of Congress from New Jersey seems to have forgotten, or perhaps never knew, that the Louisiana Lottery was suppressed by laws enacted by the Louisiana Legislature and by the refusal of the Federal mails to carry the advertising of that iniquitous scheme. However, the nation seems not disturbed by this foolish, if not foul, proposal for a National Lottery.

Dr Samuel Johnson said: "Gambling is a mode of transferring property without producing any intermediate good." The old Doctor states the case all too mildly. Gambling takes property without giving anything in return; it is a species of stealing.

It is always associated with other gross immoralities, prevailing in the underworld and among men and women generally who indulge in drinking.

Just how much money passes from one hand to another by gambling in the United States is not known, and cannot be accurately estimated. But we may be sure it runs into the billions. A competent authority says it reaches five billions a year, and that it more directly or indirectly involves as much as ten billions.

Of course, it is said by some that gambling should be legalized because five-sixths of all the gambling in the United States is illegal. But the civil authorities cannot surrender to any defiant evil. A great deal of liquor is sold illegally, but it does not follow that all laws that control any such evil or the liquor traffic should be repealed. What is needed is not retreat before the great wave of illegal gambling, but

more vigorous enforcement of the laws that prohibit it.

Gambling is related to stealing and robbery like duelling is related to murder. In gambling the gamblers consent to take risks on their own property in order that they may possibly get the property of their opponents; and in duelling each party takes a risk of his own life in order that he may have the chance of taking the life of his foe. In duelling the State has said it is the essence of murder; and likewise in gambling there is the substance of theft. There must be, in any game, winning by one gamester and losing by the other; but in the end both and all the people lose. Discussing this phase of the matter a recent writer said: "The pari-mutual system of betting at race tracks is usually considered the fairest form of gambling, as the machine divides among the players all of the money after the state and the track have taken their share, aggregating usually ten per cent. The state and the operators do not gamble. Their "cut" is a "sure thing." Really the "take" at a race track where pari-mutual betting is conducted is much more than ten per cent of the money at the track on a given day as this money is bet repeatedly and each time yields a percentage. As a rule, the machine and the state collect half of all of the money brought to the track for betting.

"While "square" gambling always has a percentage in favor of the house, gambling is seldom "square." Slot machines are frequently and quite appropriately called "iron pickpockets." They instruct children in the art of gambling. Wherever illegal gambling is permitted, politics of necessity is corrupt; and where legal gambling is conducted, illegal gambling flourishes. Interest in work and thrift is destroyed, defalcations are common. Retail merchants soon feel the heavy drain. Every obnoxious aspect of gangsterism is more and more in evidence and every other vice flourishes. It is surely incredible that this country, after its experience with repeal of prohibition will attempt to "regulate" the vice of gambling."

In recent years the prevalence of bridge parties and other like gambling practices in social life has created a kindergarten for the making of gamblers; and the homes of many people are primarily schools for promoting the spread of this evil which has already grown enormously.

This widespread and demoralizing gaming must be arrested by law or it will be more corrupt and corrupting.

Of course, some will say that you cannot make men moral by law, which saying is a senseless truism since men are free agents they cannot be made moral by law; but immorality can be arrested by law, or all penal statutes should be repealed.

Thieves cannot be made honest by law, but they can be deterred from stealing by law and punished for their crimes. Murder cannot be prevented altogether by law; but it would be a fearful thing to demand the repeal of all laws against murder or other forms of homicide. Our land cannot be given over to a flood of lawlessness under the shallow plea that men cannot be made moral by law.

Every one of the Ten Commandments is a prohibitory law, from the first prohibiting idolatry to the last which forbids covetousness. Adam and Eve in the Garden of Eden were under prohibitory law which God enjoined. Obviously our Heavenly Father approves prohibitory statutes.

It is very well and very necessary to enjoin morality and religion positively, and God does thus seek to promote all good things. He condenses all His laws into one commandment that men love God with all their hearts and their neighbors as themselves. Indeed, love is the fulfilling of the law, and law is the inspiration and promoter of love.

There is nothing more selfish than gambling, it is a most ruinous form of selfishness. It is the fruit of covetousness, and it fruits itself in dishonesty and theft. It will continue with increasing prevalence until public opinion and penal law unite in putting it down.

It springs from the mania to get money for nothing, out of which mania springs banditry and highway robbery. It is in its essential nature closely akin to these vile crimes, and it well deserves to be punished by law as they are punished. Bandits and robbers cannot be made honest by law; but they can be imprisoned by law, as gamblers ought to be.

The acquisition of money without work and without honesty is of the essence of banditry, robbery, gambling and other such sins, and their widespread prevalence exemplifies and emphasize the teachings of Saint Paul that covetousness is idolatry and the love of money the fruitful root of every form of evil.

## PROFESSOR OF RELIGION ELECTED

(Millsaps College News Service)

Dr. Henry M. Bullock, newly elected associate professor of religion at Millsaps College, will take up his duties with the opening of the regular school session in September.

He comes with high recommendations, and his application was approved without opposition.

He is a doctor of philosophy from Yale in 1932, received his Ph.B. degree from Emory University in 1924; his B.D. from the same school in 1925; his B.D. from Yale in 1928, and the doctor's degree in 1932 after presentation of his dissertation, which the dean of the Yale Divinity school called "one of the most outstanding pieces of work done by a graduate student in the Department of Religious Education."

For the past six years Dr. Bullock has been professor of Bible and Religious Education at Blackburn College, Carlinville, Ill., and during last year he served as acting dean.

## SOME OBSERVATIONS

By Rev. W. R. Lott

Indecision is such an enemy! It is mental attitude which afflicts so many people. James goes so far as to say that, "A double minded man is unstable in all his ways." It affects the character of a person. In fact it determines the character, for character consists of those positive elements which we allow to direct our lives. The Bible is the best book known among men to give definite directions for earthly life. If in doubt consult the Bible. A definite way is pointed out for practically every conceivable situation in which we may find ourselves. It is as modern as the latest road map. It grips the mind and says "cease your debates, this is the way you should act in this circumstance." It will drive away the fogs of doubt. As a rule devoted students of the Bible do not suffer nearly so much from mental confusion.

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This nation needs a word of spiritual life from the White House. The grind of material acting and thinking are having a deadening weight on the populace. "Man cannot live by bread alone." The phenomenal growth of this great nation is based on the historical fact that its founders had a definite place for spiritual ideals. There is an aching void in the life of the nation which only God can fill. How the people would appreciate some clarion calls by voices who see visions of good things! Some one should call the nation to prayer. This unprecedented spree of spending promises a scene of character wreckage which has not been witnessed before. Greed for gold and power makes demons out of men and women. Honesty, truthfulness, unselfishness and such virtues stand in great danger of being lost sight of at this time. Every devoted Christian has a double duty during the few years immediately before us.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

odists regarded as the most religious and the most brotherly of all the Anglican clergy in America, had an acrimonious encounter with Dr. Coke on the subject of the minute on slavery, which the Christmas Conference had adopted. He did not deny his ownership of slaves; but he denied being a friend to slavery, and he said that he did not think that a "disputable matter" should be made a "term of communion," as was the effect of the minute under discussion.

The purchase of Peter Williams, the slave sexton of John Street Church, New York, was another example of the general acceptance of slavery. The records of that historic church show that he was purchased from a Mr. Aymar, a tobacconist, on June 10, 1783; Peter Williams returned the entire amount to the church, completing the payment on November 4, 1785; but he remained a slave for eleven years after all the purchase money had been returned to the church. It is not known why this was so, but it is probable that he was finally emancipated, either in obedience to the Disciplinary regulation of the Church, or on account of legal enactments by the State of New York. In the South, such records could be duplicated many times over, and many able men devoted their talents to sweeping moral and social defences of the institution. These incidents are not introduced for the sake of the grim comfort of involving others, but to show the wide-spread acceptance of Negro slavery. It was an evil which held in its toils, for one reason or another, ministers and religious leaders as well as the rank and file of the church; and that fact made organized opposition to the institution, by the church, extremely difficult.

Despite the practice of slavery in the church and among church people, there was, from the beginning of the Methodist movement in America, a growing resistance to it. This resistance found expression in all the literature of Methodism. Asbury opposed and resented it, and when his efforts for emancipation failed he expressed the feeling that an effort at amelioration might have been of more practical good to the "poor Africans." Coke vehemently denounced the institution; he sought in every manner possible to stamp it out; and more than once he was threatened with personal violence on account of his opposition to it. There were many who shared the views and the feelings of the two great leaders under whom the Methodist Church developed. Even before an organization was effected, the Conferences were grappling with slavery. In 1780, action was taken to the effect that traveling preachers who held slaves must promise to set them

free; that slavery was contrary to the law of God, man and nature, hurtful to society and contrary to the dictates of conscience and pure religion; and disapproval of slavery was expressed along with a recommendation for the liberation of slaves. In 1783 local preachers who owned slaves were given a year in which to free themselves of the connection, on pain of being suspended for failure to do so. At the session of the Conference immediately preceding the organization of the church, it was resolved that members who owned slaves and who had been previously warned were to be expelled, local preachers in Virginia were to be tried another year, others were to be suspended at once; and the traveling preacher who was a slave owner faced the blunt edict, "Employ them no more."

At the Christmas Conference, the first book of Discipline was adopted; and the preamble of the legislation on the subject of slavery is apostolic in tone and is worthy of an honored place in the noblest literature of the Christian Church. It says: "We are deeply conscious of the impropriety of making terms of communion for a religious society already established, excepting on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God on which hang all the law and the prophets, and the unalienable rights of mankind, as well as every principle of the revolution, to hold in the deepest debasement, in more abject slavery than is to be found in any other part of the world except America, so many souls that are capable of the image of God.

"We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us: and for that purpose we add the following to the rules of our society, viz." Then follows an elaborate and detailed plan for the gradual emancipation of the slaves of the Methodist people; and the preachers were required to keep a journal containing the names and ages of all slaves, the dates of documents of emancipation, with the book and page of the court record; and these records were to be transmitted to succeeding pastors of the circuit. In paragraphs 3, 4 and 5 this legislation is declared to be "a new term of communion" and a new condition of being admitted "to the Lord's supper." But to these drastic regulations, two fateful exceptions were noted: "N. B. These rules are to affect the members of our society no farther than they are consistent with the laws of the states in which they reside.

"And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar

circumstances, we allow them two years from the notice given, to consider the expedience of compliance or non-compliance with these rules."

Notwithstanding the exceptions which a sense of justice imposed upon those pioneer legislators of Methodism, the utterances of the first Discipline show a bold and courageous stand which should challenge the admiration of the world. Alas, that the church was so soon forced from the high ground it had taken! In the Minutes of 1785, there is this record:

"It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force." The pathos of that note of retreat is deepened by what sounds like a plea for the soul of the church: "N.B. We do hold in the deepest abhorrence the practice of slavery; and shall not cease to seek its destruction by all wise and prudent means." A more eloquent commentary upon the state of the church could not be found than is contained in these melancholy words. For the next eleven years, the subject of slavery found little place in the legislation of the Methodists: a direct fulfillment of that discriminating observation of the old prophet, "like people, like priest."

At the second General Conference, held in 1796, the subject was approached again, but with manifest timidity and caution. The Conference registered its deepening conviction on the subject of the evils of slavery; exhorted the preachers to be cautious in admitting slaveholders to official station in the church; and admonished them to counsel members to be admitted freely and faithfully on the subject of slavery. Then follows some directions concerning the emancipation of slaves which are purchased, after a time of service to be determined by the quarterly meeting; and the entire subject of Negro slavery was committed to the membership of the church as a topic for deep personal deliberation, until the next General Conference. In 1800 action was taken to the effect that a traveling preacher who becomes the owner of a slave, by any means, "shall forfeit his ministerial character in our church, unless he execute, if practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives." The Annual Conferences were directed to draw up addresses on the gradual emancipation of slaves, which were to be presented to the legislatures of states having no general laws on that subject; and it was resolved that through committees and petitions the matter be pressed from year to year until the desired end should be accomplished. Bishop Asbury said of this action, "Nothing could so effectually alarm and arm the citizens of South Carolina against the Methodists as the Address of the General Conference. On account of that address, John Harper and George Dougherty, in charge of Cumberland circuit in Charles-

ton, were attacked by a mob. Harper escaped without injury; but Dougherty, who was feeble in health, was thrust under a pump and was almost drowned before he was rescued; and some years after, he died of a pulmonary trouble which is said to have dated from that night and experience of abuse.

The next General Conference, 1804, showed signs of a general retreat on the slavery question. The declaration of conviction as to its sinfulness was softened, and the paragraph regarding the emancipation of slaves under the direction of the quarterly meeting had this notable amendment: "Except at the request of the slave, in case of mercy and humanity, agreeable to the judgment of a committee of the male members of the society, appointed by the preacher who has the charge of the circuit." The paragraph advising the sending of addresses to state legislatures on the subject of emancipation was stricken out; and the preachers were charged to admonish the slaves, as they might have opportunity, on the subject of obedience to their masters. This action reveals a tenseness of feeling on the subject which it was not necessary to state, and this new position was certainly a far cry from the bold stand of 1784. What this Conference lacked of a full surrender was completed four years later, when the reaction reached a stage which resulted in the offering of a motion to strike from the Discipline everything on the subject of slavery. The motion was not adopted; but all that related to slaveholding by private members was stricken out; and the General Conference abdicated to local constituencies in the following words: "The General Conference authorizes each annual conference to form their own regulations relative to buying and selling slaves." And to complete this reactionary chapter of Methodist legislation, Bishop Asbury made the motion which was carried, "That there be one thousand Forms of Discipline prepared for the use of the South Carolina Conference, in which the section and rule on slavery be left out."

After 1808 the General Conference seems to have been disposed to abandon the effort as futile and hopeless. Indeed, a committee of nine of that Conference was appointed to consider a memorial from Staunton, Virginia; and it reported that slavery was an evil "past remedy," due to civil authorities and to a membership "contented with laws so unfriendly to freedom." It was moved to strike out certain portions of the paragraph so that the law might read: "Therefore no slaveholder shall be eligible to any official station in our church hereafter where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." This committee, having only three distinctly Southern men on it, stated frankly the reasons for the helplessness of the church, and at the same time it gave a true explanation of what had been the course of Methodist action on this subject.

(Continued Next Week)



## Mississippi and Louisiana

Rev. E. C. Driscoll reports that he has had thus far a pleasant and profitable year at the good little city of Lake Cormorant, Miss.

Mrs. Lee H. Bird, Route 3, Monticello, Miss., says that she loves the Advocate, and we are greatly helped by such encouraging and appreciative words.

Rev. C. W. Barham, Church Point, La., reports good revivals for his charge. At the present time he is being assisted by his presiding elder, Rev. B. F. Rogers.

We regret to learn of the illness of Mrs. Christian Keener, who is in a Baton Rouge hospital. We trust that she may soon recover her accustomed health.

Rev. A. S. J. Neill, of Gueydan, La., has done a splendid piece of work during the Advocate campaign, as he has in all other respects in that field. He is in his first year.

Leland, Miss., and Rev. R. G. Moore are making progress, according to a report just received. The union services on Sunday evenings are attracting large crowds.

Rev. Hillary S. Westbrook reports favorably of his work at Florence, Miss., and a good meeting in which he was assisted by Rev. Fred L. Applewhite, of Wesson.

Rev. J. D. Wroten, of the Corinth, Miss., District, is a field representative of Methodism in that large area. He says that he is everywhere except at home these days.

Miss Alpha Puckett, Baton Rouge, La., writes that the vacation church school there has enrolled 184, and there is much interest in the work, both among pupils and teachers.

Rev. T. B. Cottrell, than whom the Advocate has no better friend, is making full proof of his ministry at Quitman, Miss., where he is in the first year of his pastorate.

Rev. W. J. Dawson, recently transferred from the Mississippi Conference, is doing a splendid work at Itta Bena, Miss. He has exceeded his Advocate quota by fifty per cent.

We appreciate a word of commendation and cheer from Dr. R. H. Harper, former editor of the Advocate, and a present pastor at Lafayette, La. We appreciate the copy enclosed also.

The editor acknowledges a note from our good friend, Rev. H. P. Lewis, of Charleston, Miss., which was sent through the Business Manager. We can't tell you what he said, but it wasn't bad.

Rev. W. L. Doss, of Homer, La., was called to Jackson, La., last week on account of the death of Dr. J. W. Lea of that place. Notice of Dr. Lea's death was carried in our issue of last week.

We have received through Miss Alice Wynn, of Crowley, La., two lists, making a total of 17 subscriptions for that charge. We appreciate that response from the heart of the rice section of the state.

Rev. H. M. Johnson, Bogalusa, La., overlooked the coming of his presiding elder recently, but he put the editor on the spot by exceeding a good quota in the Advocate campaign. So the score is even.

Rev. Walter W. Jones, Glen Allan, Miss., sends us a personal word of cheer and appreciation; and in a P.S. he says that Dr. Countiss is a great fellow in those parts, going most of the time—a regular fellow.

From romantic Pascagoula, where lingers the legend of the singing warriors who marched into the river rather than accept defeat, we have word from Rev. E. S. Lewis that his church is singing a song of victory.

Mrs. C. L. Tubb, of Aberdeen, Miss., is the chairman of the Advocate cam-

paign committee of her church, and Brother Lott says that she is entitled to credit for the splendid work which that church has done in the campaign.

Mrs. W. T. Rogers, whom we take to be the wife of our classmate in college, has sent in 35 subscriptions from New Albany, Miss. We appreciate her loyalty as we have appreciated our friend, Walter, since we were together at Millsaps.

It is said that the Texas Methodists will undertake to hold all their Conferences simultaneously in one Texas city, in conjunction with the Texas Centennial. Houston and Dallas seem to be the most likely contenders for the proposed gathering.

Mrs. W. L. Underwood, Amory, Miss., has done splendid work during the Advocate campaign. The Business Manager informs us that she has sent in 50 subscriptions. We sincerely hope that the Advocate may long be worthy of such sacrificial toil.

Rev. David Tarver is carrying on at Morgan City in a faithful and efficient manner. We believe that his is the first charge to meet the appeal of the lay leader which is being carried forward through Mr. S. M. McReynolds and the district lay leaders.

We stopped the press last week to announce the wire from Rev. B. F. Rogers, of the Lake Charles District, Louisiana Conference, announcing victory in his Advocate campaign. We extend sincere congratulations and a check for \$100.00 will be forthcoming.

Rev. B. F. Rogers, presiding elder, is assisting Rev. G. H. Corry, the pastor, in a meeting at Prospect Church on the Hornbeck charge. At the opening of the meeting he preached the annual memorial sermon to a great crowd, and the indications point to a good meeting.

Rev. A. T. McIlwain, presiding elder of Greenwood District, is giving a great administration in that section of the Church. He is demonstrating his leadership in evangelism, as well as in the details of organization. He is in energy, judgment and experience, a real presiding elder.

Rev. F. C. Collins writes: "Our revival meeting, conducted by Rev. John A. May, closed out last Sunday night with a friendly spirit of fellowship which was characteristic of the services throughout." Fourteen were received into the membership of the church, eight of them on profession of faith.

We received a telegram and later a letter from Rev. J. T. McCafferty, Lexington, Miss. In addition to the contribution to the Advocate campaign, he says

(Continued on page 16)



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The following program is suggested for the third quarter's zone meeting:

1. Stewardship of talents. (This may be used as the devotional).
2. Mission and Bible Study. (Plan coaching day for early fall).
3. Presentation of "World Outlook." (A new campaign begins soon).
4. Christian Social Relations. (See description of Peace Exhibit of North Georgia Conference in the July Bulletin. Observe day of prayer for peace in Africa and safety for Ethiopia).
5. How to get attendance of at least one-half of the membership to auxiliary meetings. (Discuss membership campaign and anniversary day).

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Lost! TWO HUNDRED CHRISTIAN SOCIAL RELATIONS CHAIRMEN! This column this week is dedicated to these lost ones. Read here what has been done, study what has to be done, and send in a report of what you have done afterwards.

These are Mrs. Neblett's words about the school at Holly Springs: "We are so happy and pleased with our school. Forty-five enrolled for credit. Two came from Water Valley, two from Tupelo, three from Starkville, two from Colum-

bus, two from Oxford, three from Corinth, one from New Albany, one from Greenville, one from Indianola, one from Charleston, one from Grenada, one from Memphis, twenty-five from Holly Springs. The one from Memphis came to observe the school and will teach at Lane College, Jackson, Tenn., in their school July 2-9. I am sure that it was a splendid school in every way."

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Dear C. S. R. superintendents and Missionary Women:

There are two splendid opportunities of service open to us if we are interested in the economic and social welfare of the South. I trust that you will join with the Conference department of Christian Social Relations this week in supporting the following measure:

The Bankhead Tenant Farmer Bill is now in the House Committee on Agriculture. It has already passed the Senate. It is important especially in the South and particularly in Mississippi because we have a farm tenant population of 72.9 per cent. We can see what advantage it would be for the Federal Government to help provide these landless people with homes and make them self-respecting and self-supporting citizens with an interest in maintaining our government.

Will you write Mr. Wall Doxey, who is a member of this Agriculture Committee, to interest himself in getting this bill out of the committee so that it will have time to pass this summer? We understand that Mr. Marvin Jones, of Texas, the chairman of the committee is indifferent to the Bankhead Bill.

The Bill provides for the following:

1. For THE PURCHASE of farm lands by the Federal Government.
2. At PREVAILING LAND prices in each locality.
3. The RESALE to farm tenants.
4. The PURCHASE of tools, seed, etc.
5. The BUILDING of homes and necessary farm buildings.
6. PROHIBITION OF MORTGAGING, reselling of land and produce by farm purchasers until full purchase price is paid to Government.
7. SIXTY YEARS to repay Government.
8. LAND WILL BE subject to usual state taxes whether title is in Government or Farm purchaser.
9. MANAGING BOARD of Secretary of Agriculture, Governor of Farm Credit Administration, and three members

appointed by President with consent of Senate.

10. FINANCING by sale of bonds to amount to one billion dollar
11. Interest to farm purchasers, the same as interest paid by the Government to buyers of bonds.

MRS. DAN COMFORT,  
Conf. Supt. Christian Social  
Relations.

### THE ANNUAL LAMBUTH MEMORIAL PROGRAM, THURSDAY, AUGUST 1, 1935

The meeting at Pearl River Church, in the southeastern part of Madison County, on the first day of August this year in commemoration of the lives and works of the Lambuth family, will be of more than usual interest. The monument which has stood out in front of the church has recently had additional information inscribed thereon.

The program will consist of an address at 11 a. m. by Dr. J. L. Decell, of Galloway Memorial Church, followed in the afternoon, by an address by Rev. J. B. Cain, of Yazoo City and the reading of a paper which was written by Rev. H. G. Hawkins, when the monument was first erected in 1900. A cordial invitation is extended to all our preachers and laymen, who desire to join with us in this service.

In as much as the membership of this church is small today, we ask all who come to bring a basket of dinner with you.

So far these gatherings have given us a great spiritual feast, and we have had an abundance of everything necessary to satisfy the physical man. Why not make this year the best so far experienced.

L. E. ALFORD, Pastor.  
Canton Methodist Church.



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## REPORT OF LAY ACTIVITIES SEASHORE DISTRICT

By L. T. Fickling, District Lay Leader

In making this brief report of the work of the laymen in our district we do so with the hope that it may be of some interest to our churches in a general way and that it may encourage those who have not put these programs over to make an effort to do so at an early date. Our Conference lay leader has imposed in us a faith that we will do all in our power to help him put over the full program of our lay activities, and I trust he will have no disappointment in this regard.

The Saucier charge has held a laymen's service in each church on the charge using for a basis for each service the topics listed in the suggested program of our general board of lay activities:

"The Christian home—A Christian industrial order—A sober nation—A warless world." We have used in these services our local laymen and lay women, who have rendered efficient services in these meetings.

The Coalville charge has held laymen's day services in each church in the charge. The writer participated in some of these meetings with pleasure and profit.

Handsboro and North Gulfport report full services in each church in the interest of the lay activities.

The Americus charge held a joint laymen's service for the entire work at Old

Salem Campground, Sunday, July 14. It was the writer's privilege and pleasure to preside at this meeting and enjoy the sweet Christian fellowship of these good people. Each topic as mentioned above was taken care of in a most effectual manner.

"The Christian Home" was discussed by Rev. N. F. Loftus, the pastor of this charge, in a most pleasing and inspiring manner; we are sure there were seeds of thought sown in this talk that will spring up and bring forth fruit for the Master in days to come.

"Christian Industrial Order" was taken care of by Brother F. L. Lingerian, who did not mince his words but brought us facts worthy of very serious thought, impelling each to recognize their respective places in the great program of bringing to pass the desired goal.

"A Sober Nation." (This topic was taken care of by Prof. Woodley, of Lucedale). The facts in this case were so forcefully, yet so pleasantly put until we are wholly unable to give, even a meagre outline of this address but it is, our candid opinion that good will come of it.

Last, but not least, was the splendid message brought us by Brother A. K. Guinn of Handsboro, on "The Warless World."

These splendid talks by our brethren and the sweet Christian fellowship that was manifest prove to us that this was a worthwhile meeting. The only thing to cause us regret was that our Associate District Lay Leader and the charge Lay Leader was kept away on account of sickness.

A bountiful and delicious luncheon at the noon hour was provided by the ladies and this of course climaxed the social hour.

## CHILDREN'S WORKERS, MISSISSIPPI CONFERENCE

Many workers with children in our churches have already planned for vacation sessions. If you have not held such session, will you not call the workers with children together and plan for a vacation school to be held before school starts?

A number of churches held vacation schools last year. We are hoping that many more will make this effort this year to provide the children of the church with a larger opportunity for growth in Christian character.

If you should need help in making plans write Me, or get in touch with your district director of children's work.

The names of the district directors are listed below: Mrs. L. W. Alford, McComb, southern end of Brookhaven District; Mrs. J. H. Green, Barlow, Miss., northern end Brookhaven District; Mrs. Madolin Foster, Hattiesburg, Miss., Hattiesburg

District; Mrs. Swearingen, Gulfport, Miss., Gulfport District; Miss Madge Stuart, Meridian, Miss., Meridian District.

MRS. JOHN L. CARTER,  
Conference Director.

## MOORE COMMUNITY HOUSE, BILOXI, MISS.

The vacation Bible school of Epworth Church and Moore Community House has closed after one of the most successful sessions in its history. The school was supervised by Miss Sallie Ellis and Miss Sophie Kuntz, assisted by twenty-four volunteers among whom were Mrs. H. W. F. Vaughn, Mrs. Wiley Ferguson, Mrs. G. C. Hodge of the First Baptist Church and other from the community. The school enrolled all ages from four-year-olds to grandmothers and grandfathers of seventy-five, the total number being 267. We feel that great good was accomplished in the community. Many received honorable mention for perfect memory work required by the school. We take this opportunity to thank all the Missionary Societies who by their contributions made this school possible.

SALLIE ELLIS.

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## Christian Education

### CHURCH SCHOOL LESSON, JULY 28.

By Dr. J. R. Countiss

#### AMOS (PROPHET OF SOCIAL JUSTICE)

Amos was a country preacher—most preachers are. As a rule, the city churches pick and call preachers they cannot produce. City crowds and bustle are not conducive to the quiet and meditation required to bring youth to the intimate fellowship with God which ends in life-dedication. City boys know more facts; country boys more values. One burning bush is worth more than a thousand arc lights. Too often, sophistication means adjustment to leaning walls and warped standards. Morals seem but customs. Evils appear to be a necessary part of cosmopolitan life. Extremes meet and contrasts are commonplace. The countryman is not more amazed at city luxuries than shocked at city vices, but modern communication and transportation have carried the city to the country. Suburbs blend with villages and sharp lines of distinction and discernment are no longer discoverable. Urban and urbane are not synonymous. Country youth always welcome to the haunts of vice are often shut out from the finer activities of the city.

Amos was no mere reformer, no blatant demagogue striving to array one group against another. His criticisms were pointed and his charges specific. His eyes had beheld the stars. He knew both straight up and straight ahead. He had kept close to nature and learned how surely effect follows cause. He was not so much a fore-teller as a forth-teller. Moral experiences have an outcome as certain as chemical experiments. Given the factors, the result is inevitable. We honor neither the prophets nor the Bible by straining their language to fit some modern invention or current event. Priests were born to the order and trained for professional service, often well paid for perfunctory routine. Some prophets were not unlike the priests in that they became professional and took training in the schools, thereby becoming "sons of prophets." With such Amos denied all kinship. His authority was truth from God, and credits from the schools. He spoke not to please kings, priests nor people but Jehovah. Like Ahaz, Amaziah laid the troubles of Israel at the door of the prophet who exposed them, as one might charge a fire to the one giving the

alarm, and bade him go back to the hills of Judah where his preaching might be appreciated and perhaps rewarded. Amaziah was to learn that dismissing the doctor does not cure disease. Danger and destruction stalked king and priest, the guilty and their families. Salvation was not to be found in banishing or silencing the prophet, nor yet in ridiculing his rustic speech or manner, but in humble penitence for flagrant sins.

Much evil is wrought in the name of patriotism and orthodoxy. Church and nation are great institutions, but decline and death have begun when they cease to stand for freedom and progress. Gloriously useful as vital bodies, they are but carcasses when they lose their souls. Free speech in church and state may be abused, but its falsity or unfairness is easily refuted. The straight-jacket of censorship and repression is fatal to life and progress. The bane of rulers and leaders is not criticism but flattery. Men like Amos with plumb-line and straight-edge are needed today, that vice, corruption, social injustice, and oppression may be exposed and corrected. There is neither merit nor courage in mere ministerial denunciation. The safest spot in civilization is the pulpit, protected by law and supported by the church. With the fire of love in his heart and the light of God

in his soul, the preacher-prophet should see clearly, live adventurously and warn earnestly, not regarding his own safety nor material welfare, but with an eye single to the salvation of his people.

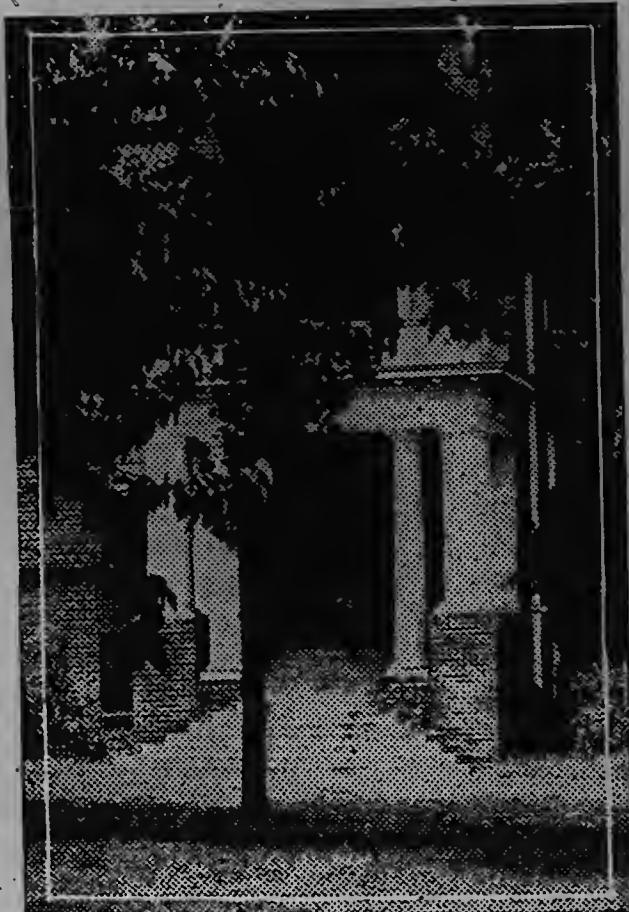
### PASCAGOULA METHODISM

This has been a busy year with our people here. They had to get acquainted with the new pastor first of all but they finished that job in short order and went to work to build up the kingdom. Fire destroyed the roof of our parsonage early in February, but we are now in the new parsonage, all spic and span. It is a beautiful pastor's home with plenty room for an ordinary family. We are very happy to have so nice a home in which to live and the congregation have cause to be proud of their parsonage.

There has been no phenomenal growth in our work this year but there has been encouraging development. The congregations are larger than they were, more than one-half of the benevolences have been paid and the prospect is good for full payments this year on every thing. We have no big church debt to harass us and I believe we will meet all obligations this year.

Fifty-five people have joined the church this year, twenty-nine of them on profession of faith and there are more to follow. By proper cultivation this field will yield large returns to our labors, and this pastor means to see to it that the needed cultivation is not lacking.

E. S. LEWIS, P. C.



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Brookhaven, Miss.



## MacDONELL VACATION BIBLE SCHOOL

(Viewpoint of an outside helper)

It had been a number of years since I had taken part in this type of work, but when requested to help out with the story hour in the 1935 Bible school, I gladly consented.

The teachers were mostly young women from the outside as the regular workers in the school were, many of them, away on vacation; and I was deeply impressed with the volunteers' earnest desire to give the children not merely a superficial peep into the Word, but to implant in their hearts some real knowledge of the Bible as truly the Word of God, and to make it a force in their lives for right living. The children could hardly fail to gain the conviction that with these teachers it meant something very real to study and grasp and heed its truth.

Then I felt so strongly the influence of a sweetness of spirit among both workers and students, a spirit of love and consideration that could be only the Holy Spirit's power. I think I have never felt more truly that God was blessing than when I sat in the chapel and listened to the little folk as they gave their memory verses, and showed that good seed had been planted deeply in their hearts.

### Vacation Bible School—MacDonell French Mission

The vacation Bible school conducted at the MacDonell School in Houma, La., June 17-28 was one of the most successful of a long series of vacation schools. One hundred and thirty-one students attended. The faculty consisted of volunteer workers.

Health and habit talks, lessons in patriotism, missionary stories, games, songs, handwork, and Bible stories all contributed to a well-integrated program.

The school closed with a party given on the spacious school lawn Thursday afternoon, and a special worship program on Friday morning in the school chapel.

BY A MEMBER OF THE FACULTY.

## RESOLUTIONS CONCERNING DR. R. E. SMITH

Whereas, Dr. R. E. Smith has conducted a course in Bible study during the session of 1935 of Seashore Pastors' School to the delight and inspiration of a crowded hall and with daily increasing interest, and

Whereas, his ripe experience in the teaching art and his masterful Biblical

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D. M. KEY, President

knowledge render his services invaluable to minister and layman alike in this age of changing custom and creed. Therefore be it

Resolved, That we express to Dr. Smith our sincere and unrestrained appreciation of these valued services.

That we voice our gratitude for his incomparable contribution to the world-wide kingdom by training young life for highest service through the years of his teaching ministry.

That we bear witness to Prof. Smith's highest proficiency in his life's calling, to his keen insight to the needs of those privileged to wait upon his word, and to his exemplary life that serves as a guiding star to youth.

That we register our earnest prayers to the Lord of harvest that his fruitful labors may continue yet many years.

That we respectfully and insistently request our Board of Managers to renew the engagement with this popular instructor for the session of 1936.

(Signed by) S. E. CARRUTH,

L. P. ANDERS,

J. W. LEGGETT, JR.

## SUGGESTIONS

1. There will be no corruption, dependence or poverty when the people realize that development unlocks for themselves the advantages of life, and that aimlessness, apathy, dishonesty, ignorance, indulgence, dishonor and selfishness kill their larger and better opportunities for permanent happiness.

2. There will be no limit to success when the people learn that larger opportunities are in direct ratio to the advancement of others.

3. There will be permanent prosperity when individual self-developments, safeguarding the spiritual and higher interest of man contribute to his comfort and happiness.

4. There will be unhampered progress when the people take pride in what they themselves can accomplish rather than how they can imitate others.

5. There will be justice in courts when the people are honorable enough to live within the limits of moral and civil laws.

6. There will be regard for law and order in private and public conduct when the people know that debauchery despoils advantages for self and when national honor and love of country are not divorced from individual character.

7. There will be universal happiness when the people satisfied with their lot, measure up to life's highest possibilities with an intelligent understanding of its purpose.

8. There will be honest government when the people are big and broad enough and enlightened enough to take pride in meeting all the responsibilities of citizenship.

9. There will be enlightened government when the citizens realize that it is to their advantage to vote the right kind of men into office.

10. There will be unlimited progress in our churches when all members learn to measure up to the Standard in home life, church life, and social life.

R. L. MOORE.

Meridian, Miss.

"The landlady threw my best coat and trousers out into the street."

"What did you do?"

"I followed suit."—St. John Globe.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Is. 43:2: When thou passest through the waters, I will be with thee.

The Clarion Ledger of Jackson, Miss., on June 22, 1935, carried an Associated Press dispatch from Little Rock, Ark., as follows: "Storm and flood wrought additional havoc in Arkansas today . . . Cresting in northwest Arkansas, the big stream crashed another levee near Morrilton, inundating 15,000 acres of plantation property, and a few hours later, broke through Cotton Town . . . Sandbagging crews in both places escaped injury." There have been many such press notices in recent weeks. Many readers of the Advocate have seen the Yazoo delta deluged. Many have seen Pearl River on a rampage. Many have seen the backwaters of the mighty "Father of Waters."

In primitive days, swollen streams caused interminable delays. And all of our modern roads, bridges, and modern contrivances have not obliterated the recurrences of these dangers.



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The Scriptures abound in metaphors that describe seasons of affliction as deep waters. We cite a few illustrations from the Psalms: "We went through fire and through water, but Thou broughtest us out into a wealthy place." Ps. 66:12. David stresses this figure in the 69th Psalm: "Save me, God; for the waters are come in unto my soul (verse 1); "I sink in deep mire, where there is no standing: for I am come into deep waters, where the floods overthrow me." (verse 2); "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters," (verse 14).

He who is plunged into the deep waters is in imminent danger of his life for many reasons.

The waters are broad sometimes. The torrential rains cause the rivers to overflow their banks. Even the levees break under the tremendous pressure. And the rising tides even overflow the levees at times. Often it is impossible to see the further bank of the river at flood tide.

The waters are muddy. The increased quantity of water is not the only source of uneasiness. Anxiety is increased by the muddiness. The traveler cannot see the bottom nor even conjecture the depth or severity.

The waters are deep. There are rivers as well as rivulets. How can the traveler proceed with the journey?

Sometimes the waters are rapid. Sometimes they descend like a torrent and there is no warning. The pilgrim is plunged into distress.

The waters of affliction are numerous. Between the traveler and the promised land are many streams.

"I will be with thee." Certainly the Christian needs a guide and helper to make a safe passage through the deep waters. He cannot resist the impetuosity of the current by means of natural wisdom, courage and strength. But God promises that the waters shall not overflow a child of His for He will be with him.

How striking is the promise of security, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." Is. 43:1,3.

When the traveler has God with him he has no needs. God comforts, strengthens, delivers. The promise reaches to every kind of distress. God not only offers occasional relief, but He offers His abiding presence. "As thy days may demand, so shall thy strength be."

God not only strengthens, but He sanctifies the waters of affliction. "Like flocks of sheep which go up from the washing," the believer is purified.

### PRAYER

Our Father, we are grateful for the revelation of Thy purpose to save Thy people from every evil. Thou hast even given Thy Son to redeem us. Thy heart is set on the salvation of Thy children. Thou art able to remove all hinderances. Thy Almighty arm is not shortened, but Thou are still mighty to save. Nothing is too hard for Thee.

Thou are pledged to be with those who trust Thee. "Thou dost follow them with thine eye." Thou didst send a cloud by day and a pillar of fire by night to Thy people in days of old. Even so direct us, we pray.

We realize the promises rest on our faith. The whole blessing is according to our faith. Thou canst remove or overrule every distress, so a blessing shall come through every trial. We commit our all to Thee in Jesus' name.

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## VACATION SCHOOL

Methodist Church, West Point,  
Miss., June, 1935

The vacation school of the Methodist Church of West Point, Miss., was a great success. It ran for two weeks including two Sundays, making twelve days, from June 16 through June 28. It was run much as on Sunday as the beginners, primary, junior and intermediate departments were grouped in the same way as on Sunday and the regular Sunday school force did the teaching. They were helped in each department by several girls from the young people's department. Two older boys helped superintend the wood work. Two ladies from the Missionary Society superintended the sewing and basket making for the intermediate department. One regular carpenter from the church superintended all the wood work of the boys. No one was brought in from outside.

It had been voted in February by the local Board of Christian Education to use the Missionary units on Japan during the vacation school for primary and junior departments, as in this way we would reach many more pupils for the week-day sessions and would not interfere with the regular Sunday school lessons. This proved to be a splendid plan and we recommend it to all. On the first Sunday we introduced the subject on Japan during the worship service but teachers taught the regular lessons. During the middle Sunday Japan was used during both worship service and teachers lessons. It happened that primary lessons were on Japan for grade 3, we moved up the grade 2 lesson on Japan from next quarter, (lesson 42), lesson 38 to be used later, thus only one regular junior lesson was thrown out.

Besides these two Sundays there were ten consecutive days on Japan, the last day being mostly preparation for the closing exercise. Thus the two books "I Wonder About Japan," and "Workways In Japan," were used directly for nine consecutive lessons, three other lessons bringing in other material which is so plentiful. Almost every child from the regular Sunday school came almost every day, also quite a number of visitors. Some children with relatives here even came over from nearby towns especially for the course. The children were very

much interested and enthusiastic. We believe this is the ideal way to handle the spring unit on missions, instead of breaking so much into the regular Sunday school lessons which are themselves important. Is there not danger of overloading the Sunday morning session with missions, leaving out much that is very important to young children, if all the months of March and November are devoted to that, there already being quite a number of missionary lessons in the courses besides these?

We were very fortunate in having three splendid public teachers already in the primary, junior, and intermediate departments, who led in each department. Mrs. B. M. Howorth superintended the entire school. It was inspiring to see the interest of the dozen young people who were helpers.

Now as to the school itself. There were 150 in attendance.

The beginners department studied "The Home." They made a doll house, doll furniture, etc., representing a home. They made posters of homes and colored pictures. They dramatized people in a home being kind and helpful to one another. There were homes of birds and animals also. They learned simple Bible verses and two songs. There were sixteen every day.

The primary department studied "I Wonder About Japan." They learned three mission songs and two simple Japanese songs. They dramatized the people and customs of Japan. They made posters of Japanese people and homes. They made lanterns, paper dolls, flags, carp for the festival of fish and sewed kimonos for their dolls to make the festival of dolls. They also constructed a Japanese village and bright pieces of real bamboo. They learned missionary Bible verses. They brought money to buy a present to send to Japan, also other money for mission work in Japan. There were 43 children on roll, more than in Sunday school. How happy and enthusiastic they were!

(To be continued next week)

## SEXTON CHAPEL

The Methodist Church at Sexton Chapel (Harmon) on the Pelican charge, in the Shreveport District, has just closed a very successful revival season.

The month of June was given over to spiritual cultivation in the church and community with mid-week prayer services, special "spiritual life" group meetings in the Missionary Society, an afternoon of prayer in the church, an afternoon of cottage prayer meetings and fellowship services.

The revival campaign opened Wednes-

day evening, June 19, with Rev. J. C. Price, pastor, preaching at the evening hour through the week-end. Rev. John J. Rasmussen, pastor of Bunkie, arrived Monday and preached twice daily, through Sunday, June 30.

Rev. John L. Rasmussen is a fine young minister, filling a responsible church pulpit, who is deeply consecrated to the task, and preaches in a masterly manner. His messages were evangelistic, inspiring and challenging to the church as well as the unsaved.

Mr. Henry Riser, a fine young musician of Tlaga, La., led the large chorus choir, sang solos, assisted by his young student, Verna Waters, duets, and conducted a fine morning period for the juniors. Many choruses were learned, scripture verses memorized for which Bibles were given as awards, and the ladies of the children's division gave a picnic for the children.

Mrs. J. J. Walker served faithfully as accompanist. Mr. Lloyd Johnson, Lloyd Johnson, Jr., Hewitt Law, and Virginia Johnson assisted with their instruments.

Each evening service was preceded by twenty minutes to devotions in groups led by Mrs. W. H. Parker, Jr., Mrs. C. S. Falgout, Mrs. A. L. Bryant, Mr. Richard D. Clanton, Mrs. Jim E. Woodard, Mrs. P. L. Riley and Mrs. A. O. Richie. "The Upper Room" was used as a basic study for this period.

An average of 100 persons attended these various groups.

Large crowds attended each service. Dr. Geo. S. Sexton, presiding elder, Mr. T. C. Clanton of First Church, Shreveport, Rev. Guy M. Hicks of Mansfield church, Superintendent A. H. Horton and Mrs. Horton of Coushatta, delegations from Coushatta, Naborton, Holly Springs and Pelican were prominent among the visitors.

Great interest was shown by the entire community, nineteen additions to the church, deeper consecration on the part of the members and other visible effects of this revival were made manifest.

This revival team will do any church lasting good.

REPORTER.

One thousand three hundred and sixty-seven children were enrolled last year in the kindergartens in Japan, maintained by the Woman's Department of the Board of Missions of the Methodist Episcopal Church, South.

## EMORY AT OXFORD

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## ANNUAL SEASHORE CAMP MEETING

Mr. Chas. O. Chalmers, Executive Secretary, announces that the Annual Camp Meeting of the Seashore Methodist Assembly, Biloxi, Miss., will begin on Sunday morning, July 28, and continue throughout the week, coming to a close on Sunday evening, August 4. Rev. T. O. Prewitt, pastor of Broad Street Methodist Church, Hattiesburg, and Rev. E. E. McKeithen, pastor of our church at Petal, Miss., will conduct the meeting, alternating in preaching and leading the singing.

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

that he finds some friends of the editor there. We are glad to be remembered. He adds a final injunction, however, which is too big an order for us. Scuse us please!

Rev. J. B. Cain reports a helpful meeting at Yazoo City, Miss., in which he had the assistance of Rev. Otto Porter, McComb, Captain Leonard Van Egmond, of Vicksburg, and Rev. J. H. Jolly of Jackson. There was a whole-hearted hospitality and a spiritually helpful time, and some are still being added to the membership of the church.

We have a good friend from west Louisiana who gently reminds us that we are giving Mississippi the edge in the news. To which we reply that of the three Conferences in our constituency, two of them are in Mississippi; and we publish everything that comes to us. We would like to have a good reporter from every district, and we certainly do not wish to be partial.

Mrs. Lucie Dana Hurst, widow of the lamented Brother W. W. Hurst, of the Mississippi Conference, died in Vicksburg, Miss., on July 4 at the home of her nephew, Mr. C. C. Dana, and was buried on the 5th inst. at the old Red Bone Church cemetery in Warren County. The funeral services were conducted by her pastor, Rev. M. M. Black, of Gibson Memorial Church, assisted by Rev. T. J. O'Neill, pastor of the Crawford Street Methodist Church, and Rev. J. L. Boyd, of the Bowmar Avenue Baptist Church. She lacked thirteen days of being eighty-seven years of age. A suitable memoir will appear in due time.

## HOW THEY DID IT

Lake Charles District—B. F. Rogers, P. E.  
District Quota: 244—Subscriptions: 250.  
District Membership: 7,310

Abbeville—Ellis Smith	8
Church Point—W. C. Barham	7½
Crowley—G. W. Dameron	16½
DeRidder—G. W. Pomeroy	13
Elizabeth—Alonzo Early	4
Eunice—T. J. Holladay	7

## LAKE CHARLES AND GREENWOOD DISTRICTS REACH QUOTAS

Late Tuesday evening of last week, while the Advocate press was turning out papers at the rate of 2,000 per hour, we received a telegram from Dr. B. F. Rogers, P. E. of the Lake Charles District, announcing that lists and checks completing the district's quota were in the mails. It was too late to include a full account showing how the pastors of the district "put over" the quota, but we managed to include the telegram in most of the Advocates announcing the district's success. In the same issue we printed excerpts from a letter from Dr. A. T. McIlwain, P. E. of the Greenwood District, to the effect that we could expect his district to win the \$100.00 prize before the close of the week. We are happy to report that both districts have exceeded their respective quotas, and that we have already mailed to each Presiding Elder the district prize check of \$100.00. Elsewhere on this page will be found a charge by charge report of subscriptions received from these quota districts.

In our issue of August 3 we will publish the full results of the campaign, charge by charge. All subscriptions received in our office up until that time will be included, and we will gladly issue our check for \$100.00 to each district reaching its quota before the publication of the final results.

The following report includes all subscriptions received during the week, July 17 through July 23:

Previously reported	2122	
Rev. J. M. Bradley, Greenwood, Miss.	50	
Rev. B. F. Rogers, Lake Charles, La.	23½	
Rev. H. F. Brooks, Tupelo, Miss.	23	
Rev. J. T. McCafferty, Lexington, Miss.	17½	
Rev. R. H. Harper, Lafayette, La.	17	
Rev. W. C. McCay, Baldwin, Miss.	16	
Rev. H. R. McKee, Valden, Miss.	15	
Rev. L. P. Moreland, Merryville, La.	14	
Mr. T. W. Stodghill, Winnsboro, La.	13	
Mr. A. M. Mayo, Lake Charles, La.	13	
Rev. B. H. Andrews, New Iberia, La.	13	
Miss Alice Wynn, Crowley, La.	13	
Rev. L. D. Haughton, Benton, Miss.	12	
Rev. S. A. Seegers, Rayne, La.	11	
Rev. J. H. Morrow, Madison, Miss.	9½	
Rev. W. H. Mounser, Winona, Miss.	9	
Mrs. D. T. Burnett, Bay Springs, Miss.	8	
Rev. Ellis Smith, Abbeville, La.	8	
Mr. C. C. Windham, Lena, Miss.	7	
Mr. R. E. Rushing, West Monroe, La.	7	
Rev. R. L. Ellis, Black Hawk, Miss.	6½	
Rev. J. J. Baird, Tchula, Miss.	6	
Miss Katherine Yeldell, Noel Memorial, Shreveport, La.	6	
Rev. J. V. Bennett, Holly Springs, Miss.	5	
Rev. W. W. Bruner, Carrollton, Miss.	4	
Mrs. Louella H. LaSalle, New Iberia, La.	4	
Rev. W. O. Sadler, Moss Point, Miss.	4	
Rev. W. N. Duncan, Tunica, Miss.	4	
Rev. J. O. Dowdle, Swiftown, Miss.	4	
Rev. Murray Cox, DeKalb, Miss.	3	
Rev. M. K. Miller, Brandon, Miss.	3	
Rev. W. W. Jones, Glen Allen, Miss.	3	
Rev. D. W. Poole, Mangham, La.	3	
Rev. J. B. Grambling, Epworth, N. O.	3	
Rev. W. W. Holmes, Rayne Memorial, N. O., La.	2	
Rev. R. A. Bozeman, Ferriday, La.	2	
Rev. J. B. Cain, Yazoo City, Miss.	2	
Mrs. Joe Sailor, DeRidder, La.	2	
Rev. T. E. Nicholson, Philadelphia Ct., Miss.	2	
Rev. D. T. Ridgway, Silver Creek, Miss.	2	
Rev. T. F. King, Sulphur, La.	2	
Rev. Wm. Schuhle, Plaquemine, La.	1	
Rev. Jno. W. Ramsey, Porterville, Miss.	1	
Rev. A. D. George, Vinton, La.	1	
Miss Alpha Puckett, First Church, Baton Rouge, La.	1	
Rev. A. B. Barry, Kingston, Laurel, Miss.	1	
Rev. T. M. Brownlee, Central, Meridian, Miss.	1	
Rev. J. A. Wells, Glendale, Jackson, Miss.	1	
Rev. C. E. Downer, Clinton, Miss.	1	
Rev. T. M. Bradley, Belzoni, Miss.	1	
Miss Frances Nance, Ashland, Miss.	1	
Rev. W. H. Wallace, Jr., First Church, New Orleans	1	
Total	2505	

### STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
Alexandria, Rev. Briscoe Carter	261	20	
Baton Rouge, Rev. K. W. Dodson	325	25	
Lake Charles, Rev. B. F. Rogers	244	250	
Monroe, Rev. H. L. Johns	249	167½	
New Orleans, Rev. W. L. Duren	266	158½	
Ruston, Rev. L. Hoffpauir	353	37½	
Shreveport, Rev. Geo. Sexton	395	42	
Conference Total	2092	700½	
Mississippi Conference		Quota	Subscriptions
Brookhaven, Rev. C. W. Crisler	424	65½	
Hattiesburg, Rev. V. G. Clifford	380	406	
Jackson, Rev. B. L. Sutherland	580	122½	
Meridian, Rev. J. A. Smith	457	318½	
Seashore, Rev. L. J. Power	382	30½	
Vicksburg, Rev. H. G. Hawkins	375	118	
Conference Total	2538	1061	
North Mississippi Conference		Quota	Subscriptions
Aberdeen, Rev. W. P. Buhrman	644	189	
Columbus, Rev. V. C. Curtis	455	16	
Corinth, Rev. J. D. Wroten	517	107½	
Greenville, Rev. J. R. Countiss	211	27	
Greenwood, Rev. A. T. McIlwain	325	329	
Saris-Grenada, Rev. W. L. Storment	332	65	
Conference Total	2384	743½	
Total three Conferences	7014	2505	

Gueydan—A. S. J. Neill	13
Hornbeck—G. H. Corry	13
Indian Bayou—J. A. Knight	17½
Jeanerette & St. Martinville—E. V. Duplantis	1
Lafayette—R. H. Harper	17
Lake Arthur—M. W. Beadle	6
Lake Charles—E. C. Gunn	20
Leesville—J. W. Paulk	13
Many—W. T. Gray	9
Merryville—L. P. Moreland	14
New Iberia—B. H. Andrews	17
Oakdale—F. C. Collins	12
Rayne—Sidney A. Seegers	11
Sulphur—T. F. King	7
Vinton—A. D. George	9
Zwolle—H. A. Rickey	14½
Total	250

Greenwood District—A. T. McIlwain, P. E.  
District Quota: 325—Subscriptions: 329.  
District Membership: 9,745

Acona—G. W. Robertson	13
Belzoni—T. M. Bradley	13

Black Hawk—R. L. Ellis	6½
Carrollton—W. W. Bruner	9
Drew—S. A. Brown	16
Duck Hill—S. B. Potts	16
Ebenezer—G. R. Williams	50
Greenwood—J. M. Bradley	14
Inverness & Isola—W. I. Henley	15
Itta Bena—W. J. Dawson	15
Kilmichael—J. R. Murff	20½
Lexington—J. T. McCafferty	9
Minter City & Glendora—A. R. Beasley	13
Moorhead—M. H. McCormack, Jr.	13
Poplar Creek—M. A. Burns	13
Ruleville & Doddsville—W. M. Campbell	13
Schlatter & Price Memorial—W. J. Cunningham	10
Sunflower—A. J. Henry	10
Swiftown—J. O. Dowdle	6
Tchula & Cruger—J. J. Baird	15
Tutwiler—R. T. Hollingsworth	15
Valden & West—H. R. McKee	21
Webb & Sumner—W. T. Phillips	15
Winona—W. H. Mounser	2
Winona Circuit—W. H. Goudelock	20
Total	250



# Christian Advocate

NEW ORLEANS

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Whole No. 4142.



McFarlin Memorial Auditorium, Southern Methodist University,  
Dallas, Texas





# Wallet of the Week



MOTOR DEATHS IN WHICH ALCOHOL was a possible factor have practically doubled in the last twelve years, according to figures recently given by various organizations making a study of the effects of alcohol; but there are those still who assume that they can get by on the highways with a liquor-scrambled brain. Better let liquor or automobiles alone—they simply do not mix.

\* \* \*

A JANE ADDAMS POSTAGE STAMP, says an exchange, has been issued by the Turkish government, in commemoration of the Istanbul conference, at which women gathered from all around the world. This is probably an only instance of such an honor being bestowed and is a great tribute to the character and worth of the leader whose life was so completely given to the promotion of world-peace.

\* \* \*

THAT COMMUNISM MAKES A POOR RELIGION, is being asserted on every side of late, thinks the *New Outlook*. But, says the *Outlook*, "If you and I believed in Christianity as the solution of the world's troubles, as some people believe in Communism, it is more than likely that we would be doing more about it than we are." We may denounce the evangelists of Communism as fanatical and "Red," but it is telling in the social and political life of our time. The Church might profit by the example.

\* \* \*

EIGHTY YEARS AGO, the *Advocate* carried the following: Reading Sermons—The antipathy of the Scotch people to read sermons is very well known. At Kirkcudbright, at an inauguration, an old woman on the pulpit stairs asked one of the companions if the new minister was a reader. And how can he read, woman? was the reply; the man's blin'. To which the first made answer, "I'm glad to hear't—I wish they were a' blin'."

\* \* \*

DOCTOR EDMUND H. OLIVER, who died suddenly on July 11, is a great loss to the United Church of Canada. He was principal of St. Andrew's College, Saskatoon, and was moderator of the General Council of the Church for the year 1930-1931. He was a man of clear and forceful thought, courageous and forward-looking, and he gave the church a leadership which did much to create bonds of sympathetic understanding between east and west Canada. His going will be a real loss to the Church and to the forces of righteousness and culture in the Dominion.

IN THE GRENADA SENTINEL for July 26, 1935, Editor Whitaker illustrates his idea of a typical country paper. He says, "This issue of *The Sentinel* is designed as a typical country paper, expressing no views, cussing nobody, praising nobody, taking no sides, tameless, tasteless, inept, innocent, and innocuous." For caption, he says: "How Do You Like This Issue?"

\* \* \*

AT VALLAURIS-LE-CANNET, near Cannes in France, the Institute of Actinology has built what is said to be the most up-to-date hospital in France. It has a huge revolving ward which keeps pace with the moving sun. The purpose is to give the patients the benefits of the sun's rays throughout the entire day. That may be scientific so far as the promotion of health is concerned, but for comfort, give us a ward built with reference to shade.

\* \* \*

THE INTERNATIONAL INSTITUTE OF STATISTICS at the Hague, says an exchange, announces the world population at two billions, an increase of some four hundred million in the last twenty years. The greatest increase has been among those called "heathen." No wonder we had the depression. The Hague should have warned us before we plowed up so much cotton, cut down corn acreage, killed our pigs and canned our yearlings.

\* \* \*

THE AMERICAN ZULU MISSION, founded by the American Board of Commissioners of the Congregational Church in 1835, has just held its centennial celebration. In the hundred years of its existence, a people of savage character and bloody deeds has passed, and there are now 10,000 children in the mission schools, 300 in the agricultural institute and 10,000 Pathfinders—Boy Scouts. And still people ask, "Are missions worth while?"

\* \* \*

THE GOOD SHIP, MAURETANIA, of the Cunard Line, according to the *New Outlook*, has steamed into her last port, and from the bridge, the order has been rung down, "Finish with the engines." For twenty-two years she held the speed record of the north Atlantic and kept her rendezvous with every port. She entered the Tyne to the cheers of thousands and, as she moved into the lock at Rosyth, a piper in the Stuart tartan played the lament, "The Flowers o' the Forest," while many of the crew gave way to tears.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, AUGUST 1, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE ADVOCATE CAMPAIGN CLOSES

With this issue of the Advocate, we bring to a close the subscription campaign which has been in progress for practically two months. Three districts have already cleared the last hurdle, and, at this time, it seems to be altogether possible that three others may cross the finishing line before time is called. The tabulation of results will tell its own story and it is not necessary to comment upon that. We think it sufficient to say that we believe that it has been the most satisfactory and the most successful Advocate campaign for many years, and it will go far toward stabilizing the affairs of the paper. During the year, all current bills have been paid promptly and in full—not a dollar has been borrowed for any purpose. We do not expect to spoil that record. In the liquidation of the debts, we are making progress, and we confidently expect that the plans and pledges which have been made will result in changing the color of the figures which have indicated our balance heretofore. The time and the energy of the entire Advocate force have been devoted to the prosecution of the campaign. We deeply appreciate the fine loyalty which has been shown by the preachers and people of the three Conferences; and we do not forget the consecrated leadership of Bishop Dobbs who, though occupied with many tasks, yet made time and place for an unselfish and valuable service to our cause. Some charges had sent in lists before the beginning of the campaign, and in many instances the expirations come later in the fall. If our pastors will help us, we feel sure that we can close the year with a song of triumph. The campaign is over, but we intend to keep the Advocate cause before our people. It is our desire to make it really worthwhile to every pastor and church; and we do not mean to spare any effort to make a large place for it in the hearts of Methodist people in Louisiana and Mississippi. Thank you, one and all! Let's go on to the completion of the work so well begun.

### KEEP THE RECORD STRAIGHT

More than once we have noticed the statement that during the Civil War the missionaries of the Southern Church were paid by the Missionary Society of the Methodist Episcopal Church. Any such assertion is based upon a loose and careless interpretation of the real facts. At the General Conference of 1872, Journal p. 667, Dr. Thomas Carlton, Book Agent, and Treasurer of the Missionary Society of the Methodist Episcopal Church, submitted a statement which he said was done as a matter of fairness and justice to all. Here is a summary of the facts: He submitted the letter of Dr. A. H. Redford, Treasurer of our Board of Missions, making the final payment of the obligation due the Church North, and with it a statement as to the entire transaction. In 1858 or 1859, Dr. E. H. Sehon, secretary of the Board of Missions of the Southern Church, asked Dr. Carlton how they remitted money to their missionaries in China. Dr. Carlton replied that it was done through letters of credit obtained from Brown Bros. & Co., New York, on Brown Bros. & Co., London. Dr. Sehon then sought endorsement to the same firm for his Board. Dr. Carlton said that he could not refuse the endorsement, because the Church, South, had granted terms for the settlement of the property suit, which had saved the Book Concern from embarrassment. Three letters of credit were issued. One December 7, 1859, for £1200; another February 1, 1860, for £1634; and the last June 23, 1860, for £1600. As will be noted, the last of these was dated eight months before the war began; but the demoralization on account of the war and the breaking of communications between the two sections made it impossible to pay the obligations. As soon as the Southern Church could reorganize after the close of the war, steps were taken to reimburse the North for its outlay. The total outlay of the Methodist Episcopal Church, as endorser of the letters of credit, was \$20,607.86, and the South paid in principal and interest, \$35,215.02; and in addition \$11,000 remitted to a New York agent to meet the first note, which

sum he embezzled in stock market speculations. The money secured on these letters of credit may have been used to support our missionaries during the war, but it was not the intention of Dr. Carlton to do so, and his statement indicates that he was criticised for the endorsement. Dr. Carlton was, indeed, magnanimous, but his magnanimity reflected that of the South. It is a fascinating myth, but we must keep the record straight.

### BOOKS

**Prayers for Girls.** By Elizabeth Robinson Scovil.  
**Prayers for Boys.** By Herbert C. Alleman. Thomas Nelson & Sons, New York.

These are two little companion volumes of short prayers which take in the range of the needs, relations, problems and ambitions of boys and girls. They are intended to create an atmosphere of prayer and to furnish a simple guide for its use. The prayer-forms on a great variety of subjects are cast in simple, direct and searching phrases which can not fail to build up the moral and spiritual fiber of those who use them.

**Special Day Sermons, Etc.** By William H. Leach, Litt.D. and J. W. G. Ward, D.D., Litt.D. Cokesbury Press, Nashville. Price \$2.

Between "The Magic Portals" and "A Tale That Is Told," is a group of discourses dealing with the special days and interests of the calendar year. They are calculated to quicken interest in the events or causes which are conventionally brought to our attention through these special days. The quality of these studies is vastly superior to what one ordinarily finds in such a collection; and they afford good examples of how even conventional and formal occasions may be made interesting and helpful. The preacher and layman alike will find both factual and inspirational compensation in the reading of this book.

**A Book of Chapel Talks.** By Elbert Russel. Cokesbury Press, Nashville. Price \$1.

This series of brief talks, by the Dean of the School of Religion of Duke University, is designed to grip the mind and heart of the college student. They are what the title implies, chapel talks, and not sermons. Occasionally there is a theme which has a frivolous sound, such as Butterfly Wings, Social Tomatoes, and Light Baggage; but as a whole the list of subjects is remarkably free from theatrical suggestion, and there is a solid teaching in those discourses whose subjects have a less serious sound. The studies show a range of knowledge and a sprightliness of interpretation and illustration well calculated to impress the student mind. In the number of illustrations used, one feels that there might be a sinning against certain canons of good literature; but there also one must not forget the audience or the purpose of the talks. On the whole, we would pronounce them both wholesome and effective, and well adapted for the end in view.

**Sermons On Old Testament Heroes.** By Clarence E. Macartney. Cokesbury Press, Nashville. Price \$1.50.

This volume of sermons is made up of eighteen biographical studies of Old Testament characters. The list is well chosen and forms a representative group. To each hero is attached a brief subject-description—an impressive miniature of the man under consideration. The style is clear and forceful,

the argument convincing; and, along with the biographical treatment, are wholesome interludes of application to our own day. The author has a striking effectiveness in bringing out the characteristics of Old Testament heroes, and he uses each individual studied for the enforcement of responsibilities which rest upon us today, as they rested upon the men of that time. Each study is intensely evangelical without being dogmatic, and is cheerful and uplifting without compromise of the demands of righteousness and truth.

**From the Pyramids to Paul.** Edited by Lewis Gaston Leary. Thomas Nelson & Sons, New York. Price \$3.

A collection of twenty-one papers on a variety of subjects, prepared by former pupils and professional colleagues, in honor of the seventieth birthday of Dr. George Livingstone Robinson, of Presbyterian Theological Seminary, Chicago. The first paper is devoted to Dr. Robinson himself, and the others deal with Biblical archaeology and with phases of religious thought and theological interpretation to which Dr. Robinson himself made notable contribution. The list of authors includes many able and eminent scholars from many lands. Each paper is complete in itself, and the unity of the book must be found in the purpose for which it was created and in the devotion of those who made contribution to it. But any one interested in religion and in religious literature will find here, aside from the purpose of those who planned it, a variety of subject matter, and an ability of presentation which will amply repay the reader for his investment of time and money.

**The Final Failure of Christianity.** By Lawrence W. Neff. The Banner Press, Emory University, Ga. Price \$1.

This little book of seventy-six pages is devoted to a Christianity of which St. Paul is declared to be the author, as against a Christianity of which Jesus was the example. As we see it, the book makes a plea for a religion of personality in which all the distinctions of Jew, Gentile, heathen, pagan and Christian shall be dissolved. It denies a religion based upon a blood atonement, classifies our Christianity as a system of Pauline metaphysics akin to the teachings of Buddha, Mohammed and the pagan philosophers. The author seems to assign to Jesus, not a place of Christ, but that of being an accidental example and pragmatic philosopher of an indestructible goodness in man. The book capitalizes scientific prejudices against Christianity as it is, but offers nothing in its stead except the nebulous and undefined ideal of Jesus. It makes Paul worse than a fanatic—he is a theological impostor who combined Hebrew and Greek philosophy for the gratification of personal ambitions, an opportunist who placed personal ends above integrity. The author discusses the Pauline doctrine of Woman, Marriage, Freedom, Election, the Suppression of Personality, and Sin as a residuary deposit without ethical content. He refers to the doctrine of the cross as "a syllogistic salvation with interlocking gears by means of which a particular lever of logic is pulled and a manufactured product is ground out like grist at the farther end." Salvation by faith, is referred to as practically "a false alarm;" and the unwisdom and dishonesty of the ministry are ingeniously caricatured by, "as wise as doves and as harmless as serpents in their attempts to handle the high explosives with which the three genuine gospels are packed," and their "facing the necessity of speaking agreeable things to the constituency which feeds and clothes them." For ourselves, we may say that we have not so learned either Christ or Paul, and we can not agree with the position which the author defends.





# The Forum



## VALUES

By J. A. Teague

It is said with authority that Micheal Angelo's "Moses" would be cheap at one hundred million dollars, that most magnificent of statues, now in the church of "St. Peter in Chains," Rome. What is there about this piece of stone that makes it worth a king's ransom?

And what would it be worth individually to you and me? Why does the Catholic Church value it above any material thing they might be offered in exchange for it?

Does not this master-piece of sculpture represent or symbolize something more than the mere chiseler's art, or something more than its model being Moses, our inspired law giver? Back of it all, do we not rather see a symbol of the eternal, an expression of The Paraclete carved out of stone, directed by the same spirit that thundered on Mt. Sinai and gave to Moses the basic laws that govern all civilized nations of the earth?

We plebeians are told that we must cultivate a taste for, and an appreciation of these products of the higher arts, which is evidently true to a certain extent. However, there are higher heights of sublimity that are within the reach of every one, more substantially inspiring than any sculpture or painting, though it be by Michael Angelo himself.

Moses, as well as Angelo, was a mere creature, servant of visible expressions, not the potter but the clay, let us broaden our vision, widen the scope, and take a look at the Creator, the visible truth in all its simplicity, not of stone but flesh and blood, "And thou shalt call his name JESUS."

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "And the Word was made flesh and dwelt among us, (and we beheld his glory as of the only begotten of the Father) full of grace and truth."

If the world puts a value of one hundred million dollars for a dead image of sculptured stone, what kind of value should we put on the Creator that made the creature that carved the stone?

The Agnostic might say, "We do not accept your theory that Jesus was the creator of either Moses or Angelo." And we might, as sensible people, believe as he does provided he had any authority for his conclusions, other than man-made theories or

doubtful hypothetical reasonings of the limited finite mind of man.

We may not have the "Artistic Temperament" to fully enjoy the interpretation of the so-called fine arts, but thank the good Lord, the sublimest height that is possible for any human to reach is available, even to those that are uncultured, and ignorant. What stone image or painted canvas, could compare with the majestic beauty, the life giving principles brought to all men by the lowly Nazarene, it is to be regretted if we cannot see and enjoy the things that are classed as "artistic," but it is no disgrace or sin if we are unfortunate enough to be limited along these lines. But it is pitiful, indeed, when we are deaf, dumb, and blind to the beauty of life as was demonstrated by Jesus, not only beauty, that fadeth not away, but permanent, victorious vision that recognizes not the evil or ugly.

## OLD AGE—CAN IT BE MADE HAPPY?

By D. W. Heidelberg

In the 10th verse of the 90th Psalm we are told by the Psalmist, "The days of our years are three score and ten, and if by reason of strength they be four score, yet is their strength, labor and sorrow." It is meant to be taught by this scripture that after we have reached the age herein allotted it is impossible to live a happy life? If so none of us should want to live beyond the allotted age.

The life of Robert Byers as given in a recent number of the Nashville Christian Advocate shows that one can be happy after he has reached the allotted age.

Byers became paralyzed, and his paralysis reached the centers of sight and hearing, and later he became totally blind and deaf. Lying motionless in his bed he could only think of his plight, conversing in slow sentences to his few friends who came to see him. Finally he entrusted to a few friends an idea which had dawned in his mind. "I have many friends, but there are other blind people, particularly children." He asked each of these friends to bestow a small gift as a birthday offering for a needy child. He would combine these gifts using the money where it would do the most good.

In 1925 Robert Byers still lying motionless in his tiny bed was receiving gifts from approximately

1,500 contributors scattered all over the world. Their donations amounted to between \$500 and \$6000. With this money Byers is helping blind boys and girls from twenty-one different lands. The trail of this kindness ran from Ceylon to China and from Figig to Brazil. Powers is now in his declining years and is blind and otherwise afflicted. He is nevertheless happy as will all other blind and afflicted persons be in their declining years who spend their time as did he.

Husband and wife should be kind and gentle towards each other. If in a fit of anger you should speak unkindly towards your mate you should never fail to ask forgiveness. They should never discontinue their expressions of admiration towards each other. We not only like to be loved but like to be told that we are. The affectionate kiss so often indulged in in the early part of married life should never be omitted even after the hair becomes white with the frost of many winters and the forehead furrowed from age and sacrifice.

One of the happiest women I ever saw was one who lost her husband many years ago when he was 92 years old, and she is now ninety years old and her hair is as white as cotton and her face beams with happiness though she is almost deaf and blind.

Shubuta, Misss

### BAHALA CHAPEL HOME-COMING

On Sunday, August 11, a home-coming service will be held at Bahala Chapel, Georgetown charge. The revival services will begin on Sunday night, August 25, and extend through August 30, and Rev. G. E. Allan, the pastor, will do the preaching. The song service will be led by Rev. D. W. Ulmer of Taylorsville. The public is cordially invited to both events.

T. B. HARRIS.

### BUS TRIP TO LAKE JUNALUSKA FOR YOUNG PEOPLE

A bus trip to Lake Junaluska for young people who wish to attend the Young People's Leadership Conference, August 15-27, is being planned for those from Mississippi. The total expense will not be more than \$30, which includes room and board, ground fee, books, and bus transportation both ways. The bus will be comfortable and carefully chaperoned.

If you are interested, write one of the following: Those from the Mississippi Conference write Miss Louise Denson, Millsaps Building, Jackson, Miss.; those from North Mississippi Conference write Rev. W. C. Newman, Grenada, Miss.

### TO THE PASTORS AND MEMBERS OF THE GREENWOOD DISTRICT

I wish to thank the pastors and members of the Greenwood District for their splendid co-operation in helping to make the Advocate campaign a success in our District. The pastors have worked untiringly and the people have co-operated beautifully. In many instances the effort to raise the assigned quota was no less than heroic. The spirit that enabled us to reach our goal is the fine spirit that has been manifest throughout the District the entire year. No presiding elder has ever had better support and co-operation than this elder has received in all the work of the District.

Brother pastors, we now have the \$100.00 with which to establish that scholarship at Grenada College. If you have a young woman within the bounds of your charge who would like to make application for this scholarship, please forward her application to me at once. A committee will be appointed to award the scholarship, but all applications should be sent the presiding elder at once. Again thanking you, and with best wishes always,

Yours fraternally,

A. T. McILWAIN, P. E.

### VICKSBURG

The Louise Preston Union in the Vicksburg District, composed of the Yazoo City, Eden, Louise, and Silver City churches, met at a camp on Wolf Lake for a picnic on Friday afternoon, July 19. There were about forty young people present with three pastors. Before the picnic supper was spread there were boat rides and a few games. During the supper it was noticed the preachers were most co-operative. After that there were games, jokes and songs, accompanied by a violin some one had brought along. The picnic ended with "Blest Be the Tie," and the Young People's benediction.

There is the probability of a special treat for the young people of this Union at the next meeting, which will be at Louise on Friday night, August 30. You will be hearing from us later about that. In the meantime, remember us, and hope for our success in making our Union "All for Christ."

The young people of the Silver City Methodist Church have reorganized recently, with a new and competent counselor to encourage them. They have taken the responsibility of conducting prayer meeting during the summer and there has been a gradual increase in interest and crowds from one week to the next. For the month of June these young people sent in more than their monthly mission pledge.

IDA LOUISE ALFORD,  
Miss. Conf. Publicity Supt.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

Although practically nothing new was written into the Discipline for the next twenty years, there was not an hour when slavery was not one of the living issues of the church. It was during this time that there occurred the contest over the election of a delegate to the British Conference, which resulted in the election of William Capers, a slaveholder, over Wilbur Fisk, a non-slaveholder, by a vote of 82 to 72.

In 1836 the Committee on Slavery, through John Davis, the chairman, reported: "Resolved, etc., That it is inexpedient to make any change in our book of Discipline respecting slavery, and that we deem it improper further to agitate the subject in the General Conference at present." This same Conference then took a vigorous and almost a unanimous position against the aggressions of the abolitionists. William Lord, delegate from the Wesleyan connection in England, and William Case, delegate from the Wesleyan Church in Upper Canada, gave great offence by their strong anti-slavery sentiments; and Nathan Bangs, William Capers and Thomas A. Morris were appointed to reply on behalf of the Conference. George Storrs and Samuel Norris, delegates to the Conference from New Hampshire and Maine respectively, addressed an abolition meeting in Cincinnati during the sitting of the body. Stephen G. Roszell offered a paper, the preamble of which was a strong indictment of the abolitionists, followed by two resolutions: "1. That they disapprove in most unqualified sense the conduct of two members of the General Conference, who are reported to have lectured in this city recently upon and in favor of modern abolitionism. 2. That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding states of this Union." It is true that the author of the paper was from one of the conservative Conferences, but the paper was adopted by a vote of 122 to 11. Another incident of the Conference was the result of the circulation of what purported to be an Address to the General Conference, by Orange Scott. William Winans and J. Stamper brought it to the floor by the introduction of the following: "On motion, resolved that a pamphlet circulated among the members of this General Conference of the Methodist Episcopal Church, by a member of that body, containing reports of the discussion on modern abolitionism, palpably false, and calculated to make an impression to the injury of the character of some of the members engaged in the aforesaid discussion, is an outrage on the

dignity of this body, and merited unqualified reprehension." The attitude of the Conference is shown again in the fact that these severe strictures were adopted by a vote of 97 to 19.

At the Conference of 1840, the Westmoreland circuit of Virginia, then a part of the Baltimore Conference, made complaint for a second time against the action of the Baltimore Conference in taking away its privileges under the law of the church. A special committee of nine was appointed to consider the case. The report said: "Resolved, by the delegates of the several Annual Conferences, in General Conference assembled, That, under the provisional exceptions of the general rule of the church on slavery, the simple holding of slaves, or mere ownership of slave property, in states or territories where the laws do not admit the emancipation, and permit the liberated slave to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church and cannot, therefore, be considered as operating any forfeiture of right in view of said election and ordination." And this interpretation received the approval of the Conference. Such is the history of slavery in the legislation of the undivided church.

From the very beginning of its history, American Methodism faced an impossible situation. For its anti-slavery action, it was never able to enlist the sympathy and support of the great majority of the Methodists; and its efforts were negated by a civil administration entirely beyond its control. There was an ominous meaning in the medley of action and inaction, of advance and retreat, which any student will appreciate. The church was controlled by good men, but they were wrestling with a problem which consistently defied every solution ever proposed. Church and state alike were rushing helplessly toward the abyss of civil strife. The Conference was trembling upon the brink of a disaster which it sought to avoid. The more the South insisted upon the recognition of its political rights, the more apologetic must be its defence of the practice and perpetuation of slavery. The more the North insisted upon the enormity of the crime of the institution, the more it must realize its part and responsibility for its existence. There was no desire to wreck the social fabric of the South, nor to paralyze Southern industry. All these facts gave pause to right thinking and right feeling men on both sides as the tide of events swept on. No side gained a complete victory and all sides lost. In the records of the church we find but few instances of discipline or expulsion under the rule pro-

hibiting slavery. A man named Tomkins, who lived in North Carolina, was expelled for selling a slave, and Bishop Asbury refused ordination to Philip W. Taylor of Kentucky because he owned slaves. There were other cases, of course, but they were so few as to create no serious agitation among those who were opposed to the rule.

The superficial student of these apparently dilatory and chaotic proceedings is apt to feel that in the end there was an abject surrender to a spirit of defeatism in the church. Such, however, was by no means the net result of the long and desperate struggle within the ranks of Methodism. The Methodist Church probably furnished the widest and the most effective forum in America for the development of anti-slavery sentiment. Had it not been for the ferment of opposition which it propagated, emancipation might have been delayed for a generation. It is true that the action regarding slavery was intermittent and progress was not consistent, but the church did not fail. There was no greater factor in the movement against slavery than the Methodist Church; and, despite all opposition, the South had a share in bringing about the emancipation of the slaves. Its overwhelming economic interest in the institution determined the attitude of the section as a whole, and there could be no organized opposition to slavery except at the peril of those who dared to undertake it. But there were thousands of people in the South who were as sincerely opposed to slavery as were any in the North. They were simply crushed under an avalanche of opposing sentiment; and in the very nature of the case their virtue has not been enhanced by a share of credit for a popular and victorious cause.

It was inevitable that militant opposition to slavery would focus in the North, where there was a friendlier and more detached feeling. Memorials signed by five hundred preachers and ten thousand members were sent to the General Conference of 1840. These petitions were largely from non-slave-holding sections of the church. The North was practically free from slave-holding, but it was not a unit against the institution. There were many instances of unfair and unjust treatment, even persecution. Bishop Hedding was attacked by the abolitionists; Orange Scott and LeRoy Sunderland were charged with slander; Charles K. True, James Floy and Paul R. Brown were tried by the New York Conference; and Lucius C. Matlack, an abolitionist, was refused admission into the Philadelphia Conference and, notwithstanding the fact that his gifts, graces and usefulness were unconditionally approved, he was subsequently refused a renewal of his license as local preacher, by the quarterly conference of Union charge in Philadelphia. Even after the separation, dissensions continued in the North until after the war.

The anti-slavery movement constitutes one of the most tangled skeins of American history; and it is vain for any group or organization to claim entire credit

for such a nation-wide social reform. It represented a constant growth of sentiment and ideal, with numerous shiftings of its organic center. There were many factors which contributed to the achievement, but no sharply defined point of origin can be traced. Back of all efforts, no matter by what name they are known, was the Christian Church—the motivating and inspiring influence. Without the spiritual dynamic which it furnished, the Negro might be in slavery still.

The collapse of anti-slavery agitation as a legislative proposition, marked the beginning of a program of personal crusading; and the organization of the anti-slavery cause independently of either political or church connections. In 1835 more than a million pieces of literature were distributed and a staff of fourteen lecturers was maintained. In the forefront of this final phase of the abolition movement was Charles G. Finney. He was an evangelist, not an anti-slavery agitator; but his deep religious convictions gave him interest in every variety of social problem, or proposal for the betterment of mankind. Along with his evangelism, he espoused the cause of temperance; he attacked the social vices of great cities; and in like manner the slave became the subject of his militant appeal. He foresaw the danger of the uncontrolled agitator, and he said such would carry the nation "fast into a civil war." He said further: "Unless the public mind can be engrossed with the subject of salvation, . . . the church and the world, ecclesiastical and state leaders, will become embroiled in one common infernal squabble that will roll a wave of blood over the land." In this Finney proved to be a prophet indeed, for the anti-slavery movement lost its missionary motive and culminated in a bitter and bloody sectional war from which we have not even yet recovered.

The militant leader of the anti-slavery crusade, the man who probably deserves to be ranked as the high priest of the cause, was Theodore Dwight Weld, in many respects the greatest of Finney's converts. Although his activity was outlawed at Lane Seminary, he won a hearing for the most unpopular cause ever championed by a social leader. He organized the "Lane Rebels" and with the financial support of the Tappans of New York, and other independent literary and political leaders, he cemented the opposition to slavery and crystallized into action and achievement that which had been wrought out at the forge of the church.

It is generally assumed that the anti-slavery cause was pre-eminently the projection of Northern virtue and philanthropy. It is easy to form such a conclusion, because opposition to slavery would not be tolerated in the South, and because of secession and the war. It is not necessary and it would not be true to deny the great place which the North had in the movement for emancipation; but it should be remembered, also, that there was a large contingent of Southern men and women

(Continued Next Week)



## Mississippi and Louisiana

Rev. J. W. Booth completes his Advocate quota and makes in addition a good report of his work at Houma, La. He is doing an excellent work in our French field.

Rev. L. W. Cain, Winnsboro, La., with fifty per cent of his benevolences raised, and the machinery of his charge running smoothly, says that he is "happy on the way."

Rev. G. W. Pomeroy, of DeRidder, La., charge, is attending a pastors' school in Chicago. He went by way of Washington, D. C., and expects to be gone about two weeks.

Mangham charge, under the leadership of Rev. D. W. Poole, is making progress. A good meeting at Little Creek has just been concluded. Rev. J. D. Fomby of Waterproof did the preaching.

Rev. George H. Jones has held four daily vacation Church Schools on his charge, Montrose, Miss., and is now concluding his round of revivals for the churches. We hear good reports of his work.

Rev. J. A. Wells, of Glendale charge, Jackson, Miss., who is busily engaged with his revival campaign, says that he has been much occupied this year with efforts to meet past due financial obligations of his church.

Brother H. L. Scarborough writes: "Please allow me to express my full agreement with Brother Wasson's cogitations on the Mississippi school system. He thinks the position is founded in common sense and is thoroughly sound.

The enterprising leaders of the young people of the two Mississippi Conferences are planning an overland trip to Lake Junaluska, by bus. The total cost of the trip to be \$30.00, and that includes board, room, books and ground fees.

Rev. D. E. Vickers reports that church work on the Brooklyn and Bond charge

is moving along auspiciously. He has received twenty-three members into the membership of his church, and nineteen of them have been on profession of faith.

We regret to note the death of Mr. James G. Leavell, a grandson of the late U. S. Senator J. Z. George, of Mississippi. We knew Mr. Leavell in high school at Carrollton. His death occurred in a Greenwood, Miss., hospital, following a short illness.

Centenary Church, McComb, Miss., under the energetic and capable direction of Rev. Otto Porter, is having a great year. Brother Porter's work this year will certainly not fall below the standard of effectiveness which he has set in his ministry.

Rev. G. F. Winfield, the enterprising associate president of Whitworth College, is making an aggressive campaign for students this summer. He has had marked success in other years, and we look for a great enrollment for Whitworth this fall.

We regret to learn that Mrs. Christian Keener, whose illness we announced a few weeks ago, is still quite seriously ill in a Baton Rouge hospital. We understand that she was quite frail to begin with, and her illness has taken much from her resistance.

Rev. W. N. Duncan, of Tunica, Miss., has been much absorbed with an unusual amount of sickness in his own family and among his people lately. A number have had to go to hospitals in Memphis, and such cases bring both work and anxiety for the pastor.

A feature of the annual tabernacle meeting at Carrollton, just closed, was a memorial service in honor of that splendid and public-spirited layman, the late J. R. Bingham. According to The Conservative, the morning service of July 21, was devoted to his memory.

Rev. Ellis Smith says he has been a "little under the weather," but the report for Abbeville charge, of which he is the pastor, does not show it; and his threat to give the editor and the business manager a licking, without assignment of cause, does not sound sickly.

Dr. H. F. Brooks, Tupelo, Miss., remembers the Advocate this week with a good list of subscribers. He has made a remarkable record this year, having received 127 into the membership of his church, and with every indication of a successful conclusion of his year's work.

Mrs. C. C. Miller, of Franklinton, La., is quite seriously ill in a hospital at Bogalusa, La., according to information that came to us a day or so ago. She has many friends throughout Louisiana who will be sorry to know of her illness. We trust, however, that it may be of short duration.

Mr. A. M. Mayo, veteran church school superintendent and wide-awake member of Lake Charles church, sends us a calendar of the First Baptist Church of his city, with two articles marked. The chief article gives four reasons for the church paper, and the other gives a quotation from John Wesley in which he tells Charles that the Methodists "die well."

It is with sincere sorrow that we record the death of Mr. J. A. Petty, who for the last few years has made his home in Mandeville, La. His name was long associated with the affairs of Louisiana Avenue Church, this city, and he was the builder of the Educational plant at Rayne Memorial Church. He was a true and worthy man, and was loyal to his church.

Mrs. B. F. Jones, of Brookhaven, Miss., continues quite ill, according to a news note in the last issue of the Lincoln County Times. We share with her many friends the hope that she may soon be much improved and that she may find strength to bear her illness. Her many friends in Mississippi have graciously remembered her with flowers and with cards of greeting.

Rev. J. D. Simpson, pastor at Olive Branch, Miss., reports that he has just closed a very successful meeting in which he was assisted by Rev. J. V. Bennett, of Holly Springs. There were 15 additions to the church; twelve of them on profession of faith. He says, too, that his recent quarterly conference was after the old order, and was in many respects the best of the year.

Elsewhere in this issue will be found a letter from Rev. W. F. Henderson, our pastor at Oil City, La., concerning an accident in which both he and his wife came near to losing their lives, and from

(Continued on page 16)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Zone number three of the Monroe District held its quarterly meeting at Buckner early in July. Mrs. C. W. Berry, Sr., zone leader, presided.

Mrs. H. W. Rickey, of Gilbert, gave the opening devotional and Mrs. L. W. Cain, of Winnsboro, led in prayer. Musical numbers were given by Mrs. Biggs of Alto, Mrs. W. L. McDuff of Chase and Mrs. Noble Hatch of Buckner.

Short talks on the work were given as follows: "Houma Day," Mrs. Register of Winnsboro; "Spiritual Life Group," Mrs. Mecom of Wisner; "Mission Study," Mrs. Frank Hatch of Buckner; and "Twenty-fifth Anniversary," Mrs. Fay Walter of Winnsboro.

Mrs. D. C. Metcalf, district secretary, was present and gave much help and information to the auxiliaries present.

A social hour concluded this fine afternoon of fellowship.

\* \* \*

St. Mark's Community Center has recently closed a very fine vacation school. Children of many nationalities were in attendance. Deaconess Stroup was principal of the school.

Miss Lydia Mickal was in charge of the primaries, Deaconesses Margaret Hodkins and Dorothy Lundy in charge of juniors and Deaconess Verna Webster in charge of intermediates. Some very interesting handwork was done by the children and the periods of worship and study were most helpful and instructive.

The swimming pool is the main attraction at St. Mark's just at this time. Many children of this community come daily to swim.

\* \* \*

Commemorating the fiftieth anniversary of the founding of Margaret Williamson Hospital, a jubilee celebration was held on the hospital grounds in Shanghai China.

This is a union mission hospital for women and children and founded in 1885. The missionary women of Southern Methodism share in the support of this institution.

Among the congratulatory messages received on this occasion was one from Madame Chiang Kai Shek, first lady of China, who spoke of the hospital as "a monument to unselfish devotion to a plan on the part of noble-minded foreign women to help the Chinese people."

Last year 4,000 patients were cared for in the hospital and more than 30,000 out-patients received treatment in the dispensaries.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### SOME THINGS TO DO IN AUGUST—

1. Plan coaching day for mission study leaders.

2. Make check on "World Outlook" subscriptions.

3. Auxiliaries in Meridian District send boxes to Meridian Wesley House at Meridian, and to Moore Community House, at Biloxi, and to Biloxi Wesley House, at Biloxi.

4. (a) Observe day of prayer for peace between Italy and Abyssinia, August 18. (b) Study carefully the following recommendations made at our 1935 annual meeting by the committee on Christian Social Relations:

#### CHRISTIAN CITIZENSHIP AND LAW OBSERVANCE

Believing that as Christian citizens we should use every available means for in-

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fluencing public opinion with intelligence and discretion on matters of vital importance, we recommend:

1. That women qualify for using their suffrage by: (a) a careful study of candidates for public office and of issues; (b) by enlisting other voters; (c) by sponsoring a new approach to our study of citizenship through reading groups; (d) by the use of Christian Citizenship packets of literature.

2. That we continue to work for better movies through an appraisal of their constructive and entertaining features. We further suggest the use of pamphlet guides and reviews of movies in current periodicals.

3. That we re-affirm our attitude on lynching and continue a vigorous program of education by (a) urging that one of the quarterly zone meetings be devoted to a panel discussion of lynching, with "A New Public Opinion" and other literature as source material \* \* \* and that we continue to press the signing of pledges against lynching. (b) That superintendents of auxiliaries at county seats secure signatures of sheriffs to the pledge and that a further study of proposed anti-lynching legislation be made.

4. That we launch an intensive program for temperance education by (a) making a study of state laws on the teaching in the public schools of the effects of alcohol; (b) of the observance of these laws in the schools; and, (c) by co-operation with such organizations as the W. C. T. U., the Business Men's Foundation and the Anti-Saloon League.

5. That we work to create public opinion on questions of civic righteousness through appeals to the press and radio service, and that we seek to reflect the guiding principles of our Christian religion in our teaching and daily living.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Last week we brought you a message from the Christian Social Relations superintendent relative to a certain measure before Congress. This week we are giving you the second measure. In Mrs. Comfort's own words: "The other matter for your consideration is the organization that is to be set up under the Works Program to give special attention to youth. The plan is to have mature

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people, Aubrey Williams and Miss Josephine Roche, for the general advice and counsel, with a staff of young people to handle the project. Here is an opportunity for the administration to include Negroes in the program, yet it is quite possible that this may not be done. Unemployment and idleness is a problem with Negro youth as it is with the young white people."

The board that will be set up will get into action quickly because public opinion, which has been sorely perplexed by the youth problem, will support the move generously. Our part, and we must act at once, is to see that Negro youth be given the benefit of the plan to the full extent of their need. To do this we must convince the two members already named that they must appoint a trained Negro staff to work on the boards in order that

the work will be carried on in an impartial manner.

Will you write Miss Josephine Roche, office of Secretary of the Treasury, Washington, D. C., expressing your position on this subject? And will you get other individuals and organizations to write also? AT ONCE.

\* \* \*

Miss Priscilla Walker, one of our own North Mississippi girls, a missionary to Mexico at home on furlough, is in the Baptist Hospital with a very serious throat trouble. Many of you know Priscilla personally for she has been to many of your Annual Conferences. Most of you know of her because you sent her through Scarritt and sent her graduation presents when we meet at Washington. I am sure you will wish to follow up these pleasant remembrances by writing to her while she so needs a cheering word.

\* \* \*

What are you doing in your devotional hour these summer days?

### LAKE ARTHUR INTER-MEDIATE CAMP

By Lillie Mae Pomeroy

As this goes to press, young people from all over Lake Charles District will be getting ready to spend a glorious week together at Lake Arthur Camp Ground August 5-10.

Five days of fellowship, study, fun, inspiration and well-rounded Christian living.

The leaders have planned a well balanced program that will help the intermediates to have a better understanding of the word, "I Would Be True."

The cost of the camp is \$5.00 for the five days. Boys and girls from 12 to 16 are urged to be present.

### PINE GROVE HOME-COMING

All former presiding elders, pastors and members of the Pine Grove Church, Sibley charge, are urged to be present for an all-day home-coming at the Pine Grove Methodist Church, August 4. The program being under the direction of Miss Mary Mims, assisted by the pastor.

Have just closed a good revival at Dubberly and am now in a revival at Evergreen, Rev. R. H. Staples of Couchatta doing the preaching. Large crowds are attending and indications are for a great revival under the direction of this great man of God.

Sincerely yours

L. A. CARRINGTON.  
Pastor Sibley charge.

### QUARTERLY CONFERENCES

#### NORTH MISSISSIPPI CONFERENCE

##### Aberdeen Dist.—Fourth Round

Algoma, at Palestine, Aug. 16.  
Bellefontaine, Aug. 21.  
Buena Vista, at Pleasant Grove, Aug. 22.  
Dedication of Fulton Church, Aug. 25, morning.  
Pontotoc, Aug. 25, evening.  
Derma, at Bethlehem, Aug. 28.  
Water Valley, Main St., Sept. 1, morning.  
Coffeeville, at Gray Rock, Sept. 1, afternoon and evening.  
Becker, at Greenbrier, Sept. 3.  
Okolona, Sept. 4.  
Mathiston and Maben, at Double Springs, Sept. 6.  
Vardaman, at Thorn, Sept. 8, morning.  
Woodland, at Macedonia, Sept. 8, afternoon.  
Houlka, at Van Vleet, Sept. 10.  
Eupora, Sept. 11.  
Prairie and Strong, at Hamilton, Sept. 15, morning.  
Greenwood Springs, at Pleasant Grove, Sept. 15, afternoon.  
Salem and Friendship, at Christian's Rest, Sept. 17.  
Toccopolo, at Price Memorial, Sept. 18.  
Nettleton, at Carolina, Sept. 22, morning.  
Randolph, at Sarepta, Sept. 24.  
Tremont, at Asbury, Sept. 26.  
Verona, at Union, Sept. 29, morning.  
Tupelo, Oct. 6, morning and afternoon.  
Houston, Oct. 9.  
Pittsboro and Bruce, at Bruce, Oct. 13, morning.  
Calhoun City, Oct. 13, evening.  
Water Valley, First Church, Oct. 16.  
Paris, at Pleasant Ridge, Oct. 17.  
Smithville, at Antioch, Oct. 20, morning.  
Fulton, Oct. 20, afternoon or evening.  
Amory, Oct. 23.  
Aberdeen, Oct. 25.  
Shannon, at Union Chapel, Oct. 27, morning.  
W. P. BUHRMAN, P. E.

## HYSTERICAL WOMEN



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Your druggist sells them, too. Small size 25c. Try them next month.

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## Christian Education

### CHURCH SCHOOL LESSON AUGUST 4.

By Dr. J. R. Countiss

#### JOSIAH (A RELIGIOUS REFORMER)

Fifty-seven years had passed since "good King Hezekiah" died. The two generations which might have revered his memory and followed his example had given place to those who had grown up under the wicked reigns of Manasseh and Amon, and who were trained in vice and schooled in the worship of idols, a worship made convenient by shrines in every part of the land, as well as by placing images in the very Temple of God. As ever, there was a "remnant" of the faithful, and these preserved the records of the Mosaic Law, observed the true worship, and planted good seed in the heart of the child-king, Josiah. What they could do seemed little enough, but they changed the course of history. Regardless of popular opinion, good is more fruitful, more abiding, and more contagious than evil.

Josiah began his good work by repairing the Temple. There a roll of the law was discovered and called to his attention. Its teachings brought a new sense of his own short-comings, as well as of the wickedness of his people. He caused them to assemble to hear the reading of the book and then and there pledged his own loyalty to God in solemn covenant, and his people followed his example, vowing to perform the words of the covenant "with all their heart and all their soul." "When the righteous are in authority, the people rejoice." Good laws are ineffective without good officials. The attitude of the White House toward the Eighteenth Amendment ranged from indifference to scorn. It was not executed—it was murdered.

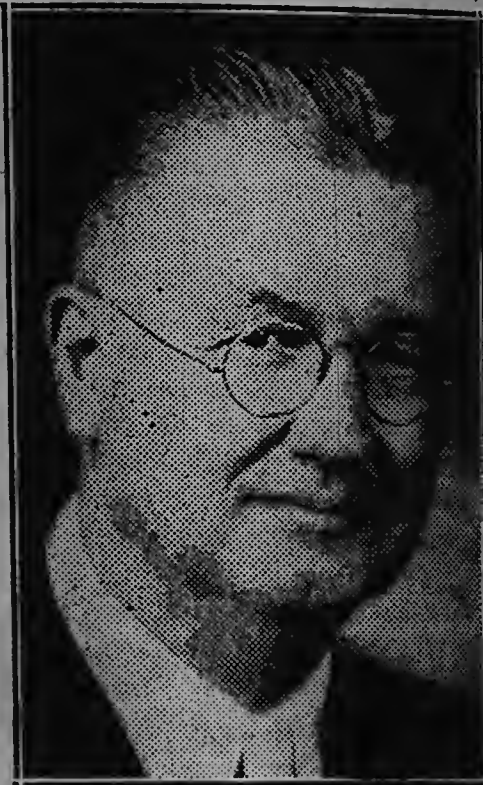
From renovating the Temple, Josiah moved to the reforming of the nation. By present-day standards, it was a ferocious reformation. Perhaps less force and formality with more persuasion and education, less of the priest and more of the prophet, would have been more effective. There can be no permanent reform without regeneration. It was well to accept the one Book, to concentrate in one Temple the worship of the one God, but Judah had drifted already into the rapids. The cataract was even then thundering the doom which fell as Josiah's reign ended. The harvest may be

long delayed, but national and international reaping is as certain as their sowing. How absurdly premature the ringing of bells and blowing of whistles to celebrate the end of the World War in 1918—premature by at least 100 years! What men mistook for peace was but the beginning of more drastic and diabolical preparedness; agreements were but the armistice of exhaustion; treaties but "scraps of paper," already trampled in the mire and muck of national hatreds and rivalries.

Corporations and nations may have no souls, but they are weighed and found wanting, sentenced and destroyed, even as individuals. A temporary reform, sealed with a spectacular passover, cannot avert the penalty for years of deliberate misdoing. Thirty-eight years of Josiah cannot undo the work of fifty-seven years of Manasseh and Amon. Even in the midst of the depression, it is time for America to think of character and of God. Her brood-line is more appalling than her bread-line; her poverty of soul more significant than her poverty of purse. But somewhere, devout souls guard a Book and faithful hands guide the feet of a little child who shall lead this nation to a new covenant with God with a wisdom whose "ways are ways of pleasantness, and all whose paths are peace."

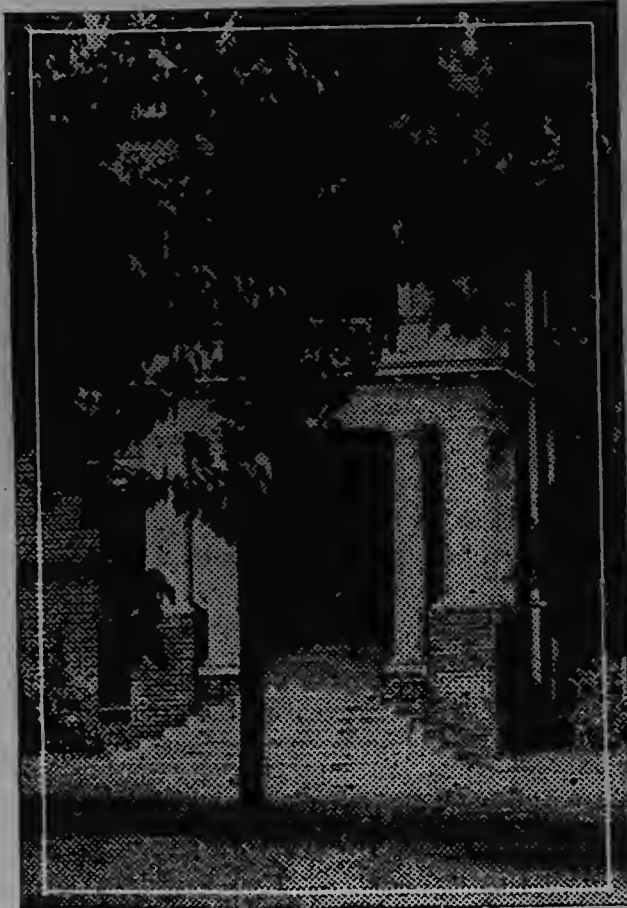
### TOPISAW CAMP-MEETING

The annual camp-meeting will be held at Topisaw Camp Grounds, August 9-18. Services each day at 11 a. m., 3 p. m. and



REV. JNO. F. BAGGETT

8 p. m. Rev. John H. Baggett, pastor of East End Church, Nashville, will do the preaching, and Rev. Frank E. Dement, Meridian, will lead the singing. The first service will be held at 8 o'clock, Friday night, August 9. At the afternoon service some visiting preacher will speak. Rev. C. W. Wesley is the pastor, and he is looking forward to a great and a gracious time.



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Brookhaven, Miss.



## DISTRESSING ACCIDENT

Dear Editor: May I have just a little space, just this once? On June 27 Mrs. Henderson and I were on our way from Shreveport to Oil City, our home, when we were forced off the highway by a truck driver who hogged the road. It was turn out or meet him head-on; we turned out and turned over, completely demolishing our car. I was badly cut and bruised, and Mrs. Henderson was seriously injured, having been thrown 20 feet on her face; several bones were broken in her face, and she will probably lose the sight of her right eye. She spent some days in the Highland Sanitarium in Shreveport and is slowly recovering, but it will be some time before she is her old self again. Many messages from friends over Louisiana, with flowers galore, came to us, all of which we appreciate more than we can express in words. I want to thank the following brethren of the ministry whose visits cheered our hearts in one of the darkest hours of our lives, when for days we did not see how she could recover: G. F. Sexton, J. F. Wilson, A. C. Lawton, J. R. Roy, R. M. Brown, A. M. Wynn (who drove 50 miles to see how we were), Rev. B. F. Wallace, pastor of a Shreveport Baptist Church, who came three times.

Yours very truly,

W. F. HENDERSON, JR.

Oil City, La.

## POSITION OF MR. WALTER W. HEAD

President Boys Scouts of America

"Neither Boy Scouts of America nor I individually have any permanent connection with the organization referred to in

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Regular session begins September 11th

D. M. KEY, President

your letter—an organization proposing a ten-year campaign to promote drinking. Under no circumstances would I knowingly align myself with an organization regardless of the name under which it masquerades if it advocated the use of intoxicating liquors by boys and girls in any quantities. All my life I have taken the definite position that our boys and girls should not indulge in the use of alcoholic liquors. I have endeavored to teach them that total abstinence is the safe and only plan for their protection. You are authorized to make such use of this information and the information conveyed to you by letter as you may see fit."

Wm. F. QUILLIAN.

REV. R. T. HOLLINGSWORTH  
ON TOUR

Dear Mr. Editor: In the hope that a few lines will be interesting to some of our readers (I know it will be to some), I am writing.

Our people at Tutwiler, Miss., a city of no mean inhabitants, granted me a thirty-day vacation and I am here in the Great West, along with 14 others—Boy Scouts—to my heart's content. I never dreamed that the scenery could be so awe inspiring. If one can take a trip through Carlsbad Caverns and Grand Canyon and not believe in God, surely he must be tough. I wish you had space and I had time and words that I might express the feelings I had while going through Carlsbad Cavern, New Mexico. The description of the cavern may be found in any good encyclopedia but one's feeling is the gift of God. The nineteenth Psalm took on new meaning for me.

I am profoundly grateful to our people of the Tutwiler charge who made this trip possible for me. I hope that I may be able to impart to them some of the information in a helpful way that I am gaining on this trip.

Hear this incident and I close: Yesterday while driving through the Rocky Mountains near Phoenix, Ariz., a large wild deer crossed the road immediately in front of our bus. It was a thrill to hear our boys shout and it looked as if R. E. Simpson would jump out of the bus.

My heart goes out to all of our people on this the Lord's Day, 9:30 a.m., July 8, and my prayer and wish is that we will get our quota, and more, of subscriptions to the Advocate. It seems to me that it's getting better all the time.

Very cordially yours,

R. T. HOLLINGSWORTH.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Gen. 26:25: And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

1. "Isaac's servants digged a well." Work feeds both tent and altar. Isaac's well is an ever-flowing source of power and refreshment.

We do not think of Isaac as an empire builder like the mighty Abraham. We do not think of him as clever as the shrewd, pathetic Jacob. But Isaac was a plain man of affairs. He does glorify the commonplace for us. Isaac and his servants worked with a will and with steady enthusiasm amid the rocks and heaps of earth. There is poetry, beauty, and eternal blessedness in common work. Isaac knew there were springs of water under

the ground. With energy and patience he dug the well. It is high service to work honestly and faithfully. Jesus said "The Father worketh hitherto, and I work."

"Every mason in the quarry, every builder on the shore,  
Every woodsman in the forest, every boatman at the oar,  
Hewing wood and drawing water, splitting stones and clearing sod,  
All the dusty ranks of labor in the regiment of God,  
March together toward His temple, do the tasks His hands prepare,  
Honest toil is holy service, faithful work is praise and prayer."

2. "He pitched his tent there." Isaac looked after his home.

Solomon built a palatial residence. He spent thirteen years in building a mansion of cedars. (I Kings 7:1; 9:10). It took longer to build the elaborate house than to build the temple. It required seven years to construct the temple, but it took thirteen years to erect such a house. Of what avail such a palace? Only one son of Solomon is mentioned. And Rehoboam rebelled against his father and brought untold grief to him and others.

Isaac had only a tent. He pitched his tent in a short time. But he built a home. He transmitted the faith to his children. His family was devout. Through that home, he was a blessing to the world.

Whence come the recruits to the army of crime? Alas, from the ranks of children. We are told that two hundred thousand children each year are haled before the juvenile courts for delinquency. This figure does not represent the total of apprehended delinquency, for many cases are handled by the police and do not reach the courts. Many other cases are never apprehended.

Family unity and integrity are basic to the welfare and sound development of children. Far better the tent of an Isaac than a palace of Solomon unless there is an altar in that palace.

3. "He builded an altar there, and called upon the name of the Lord." This is the first thing mentioned. Before Isaac pitched his tent or dug his well at Beersheba, Isaac "builded an altar there, and called upon the name of the Lord." The man of the tent is the creature of time; the man of the altar endures forever.

It is in worship that man finds the inspiration to pitch his tent and dig his wells. It is in communion with God that man finds guidance for the home and for his labor. Sociology and Economics cannot explain everything. Religion explains the character of man.

"Unless the Lord build the house, they labor in vain that build it." Nor can man-made towers of Babel reach the heavens. It is only a spiritual foundation society can build. The sure way to build a sound civilization is to build brotherhood in the hearts of man. The sure way to build brotherhood is to worship God.

### PRAYER

Our Heavenly Father, we are grateful for those who toil hopefully even amid unpromising surroundings. We are grateful for those who care for their families and minister to the needs of loved ones. We are thankful for the men and women who constantly call upon the name of the Lord.

We would build our altar today. We would call upon Thee for wisdom, grace, and strength to pitch the tent and dig the well for others. We offer our petition in Jesus' name.

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## VACATION SCHOOL,

Methodist Church, West Point,  
Miss., June, 1935

(Continued from last week)

Junior department studied "Workways in Japan." They learned mission songs, Japanese songs, and Bible verses. They made posters showing Japanese customs, ways of living, and the people at work. They dramatized life in Japan. The girls did embroidery pieces, while the boys constructed bird houses, book shelves, etc. They made a scrap book showing American homes and work ways. This will be sent to Japan. They brought money for missions in Japan. There were 35 children on roll. These came almost every day.

The intermediate department studied "We All Need Each Other." They made a relief map of Palestine, studied its ways of living in Bible times and now, showing the difference yet similarity. They became acquainted with the customs and people of Palestine as it was and is. They learned two psalms, two missionary hymns, and led worship services.

The girls embroidered table scarfs and dish towels to be given to the Missionary Society for use in the church. The boys made a book case for the intermediate department and three trellises to be used in special decorations at the church. There were 32 on roll. The attendance was good. They also wrote 30 world friendship cards to be sent to different missionary countries, expressing good will. They brought a missionary offering.

In each department flowers were brought each day and sent by committees to the sick and shut-ins. Notes were written in some cases.

At each recess there were play supervisors who helped the children to play Japanese as well as American games, helping them to be thoughtful of others, to share, to play fair.

On the day before the close, in the afternoon, there was a picnic for the whole school. This did not take the place of a morning session. We hired school busses and went five miles to a lake. Here besides boating all kinds of games were played, but still the spirit of kindness to others, to little ones, of fair play was developed.

On Thursday the children wrote invitations to the parents making them Japanese fashion, to come to the closing exercises on Friday evening. It was voted by the children to decorate the assembly room like a Japanese garden. Committees of children had certain parts

to do. Trellises were covered with vines and flowers, lanterns hung, Japanese parasols put around, flowers arranged in vases Japanese fashion, Japanese scarfs used. Some of the young lady helpers and many of the children were in Japanese costume. The exhibit of work done was put up in each department room. Committees of children were hostesses and guides. Visitors were taken to each room before the program. The numbers on the program were taken directly from the work of each department. They were voted and arranged by the children themselves.

## PROGRAM

Songs and worship service by the intermediate department. They sang, "We've a Story to Tell to the Nations," and "This Is Our Father's World," and repeated the One Hundredth Psalm which they had learned. A group of girls presented a scarf and dish towels they had made to the Missionary Society for the church. A group of boys presented the three trellises they had made, also the book case.

The beginners gave a song and some verses they had learned. Certificates were presented to fifteen.

The primary department sang "We Are All Children of One Father," and "Children of Many Lands." They repeated two missionary verses, and different ones told of things they had learned about Japan. Certificates were presented to 28.

The junior department gave a short playlet on Japan and World Brotherhood. The children had arranged it themselves. Twenty certificates were given to them and fifteen to the intermediate department, making 78 certificates given for perfect attendance and good work done.

The spirit of the school was good will to other nations and service. All voted to have it again next year.

SUGGESTIONS FOR PLANNING  
A VACATION CHURCH SCHOOL

1. Bring the matter before the local Church Board of Christian Education for approval.

2. Select some person as supervisor to organize and direct the school. This person, and as many of the other leaders as possible, should be the regular children's workers of your local church. One worker for every ten to fifteen children in each department or age-group will be needed.

3. Order pamphlet: "The Vacation School in Your Church, No. 77-H, 5 cents" (Pamphlet, "Vacation Schools on a Circuit, No. 77-H, 12 cents," is also good). Read the pamphlet carefully and all articles in the Elementary Teacher dealing

with vacation school problems.

4. From the list "Vacation Church School Materials" (also in back of Church School Magazine for May), choose one course for each age-group or department to be included in the school. Your choice should be based on what was used last year and on the present interests and needs of the various groups. The courses on this list "starred," are especially good for the first school, as they give detailed information for daily sessions with instructions in full. Where envelopes of materials are listed, one envelope will be needed for each group of twenty-five children.

5. The workers should have their text books on hand at least two weeks before the opening of the school, so that they may study them carefully and make plans as suggested.

6. The supervisor should call the workers together several times before the school opens to:

- (a) Assign a definite responsibility for each worker.
- (b) Agree upon grouping of children.
- (c) Distribute space.
- (d) Arrange a tentative time schedule, (how long your sessions will run each day, and time given to each activity).
- (e) Discuss the purpose of the vacation school and what they hope to accomplish.
- (f) Study the materials on hand and collect other materials you will need and have them ready.
- (g) Plan carefully for the first day, and discuss tentative plans for closing session.

7. The daily sessions for the vacation school will continue from one to two weeks (or more), each session being divided into periods of study, worship, work and play. The type of activities will be in keeping with the enterprise. Use as much Bible as possible.

8. Visit each home to be represented if possible, let the parents know what you are planning to do for their children, invite them to visit the school. Announcements from the pulpit, in church bulletins, posters and local newspapers help to develop interest. Let the children help make plans when possible. Always keep in mind what you hope to accomplish toward the development of Christian character and a personal relationship with God, in the lives of the boys and girls you teach.

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## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

which he indicates there will be permanent injuries. We regret to learn of this misfortune, and we trust that the worst effect indicated in his letter may not come to pass. Such accidents should arouse the citizens of the country to a determined effort to stop the driving which makes a menace on every highway in the land.

## DISTINGUISHED VISITOR TO LAKE JUNALUSKA

Dr. Shaller Mathews, famous theologian and author, and dean of the Divinity school at the University of Chicago, will spend three days at Lake Junaluska beginning July 31. Dean Mathews will speak at the Missionary Conference held at the Lake July 31 to August 13.

On August 1 and 2 there will be luncheons at which all the preachers on the ground will lunch informally with Dr. Mathews and discuss modern Church problems.

Another distinguished visitor to the Missionary Conference at Lake Junaluska is Dr. Ralph Harlow of Smith College. Dr. Harlow is chairman of the New England division of the Congregational Board of Social Actions.

## "THE PALMER CREEK YOUNG PEOPLE'S CAMP"

By Rev. James M. Lewis, Director

The Palmer Creek Young People's Camp was a combined camp, composed of the Christian Adventure Group and the Christian Culture Group of the Gulf Coast Union of the Seashore District. The date of this camp was June 24-29.

There were 63 registered in the Christian Adventure Group, and 35 in the Christian Culture Group. Every one of them met the requirements for credits, but because two were out of the required age limit they did not receive certificates; 62 of the Christian Adventure Group and 34 of the Christian Culture Group received two units each, making a total of 124 units in the Christian Adventure Group and 68 in the Christian Culture Group.

For those who may not think that I know what I am talking about, let me say that the representatives of the Young People's Division of the General Board of Christian Education at Nashville, Tenn., authorized this combined camp for special reasons.

This was the first Young People's

Camp ever held in this section of the Seashore District, and it was pronounced by all as a glorious success. There were many "bright conversions" during this camp, and all the young people and most of the teachers and helpers caught a new vision of Christ and His Church.

The teacher staff was as follows: Miss Sophie Kuntz, Mrs. W. A. Welch, Mr. W. A. Welch, Miss Hattie Rea Lewis, Rev. H. W. F. Vaughan, Rev. Roy Wolfe, Miss Martha Robinson, and Rev. W. W. Murry, Jr., Director of Recreation; Mr. William Fulgham, and Director of Craft Work Miss Arnold. There were other helpers who added greatly to the success of the camp.

The Camp Fire consecration service conducted by Mr. Fulgham, of Jackson, Miss., on the last night of the camp, was the most impressive service of the kind I ever witnessed. Devils and Angels were both under the tabernacle at that hour, but the Spirit of the Lord prevailed. It was a sight that gladdened the heart of God and rejoiced the hearts of angels

as those 98 young people, one by one, came up to the Camp Fire, laid their fagots on the fire, and said in effect, "As the fire burns this fagot, may God burn out all sin and bad habits in me. I dedicate my life anew to Him and His Church." Is it worth while to have a camp like that for our young people?

I am suggesting that two similar camps be held next summer in this section of our Conference—one at Palmer Creek Camp Ground and one at Salem Camp Ground.

There are some resolutions the young people passed on in the last business session which I hope to have published soon.

Long Beach, Miss.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

## ADVOCATE CIRCULATION CAMPAIGN REPORT

With this issue of the Advocate the Circulation Campaign officially comes to a close. However, the report below includes only subscriptions received through July 30, the date that this issue goes to press, and all subscriptions received on quotas during the intervening days will be counted. In our next issue, August 8, we will publish a full list of subscriptions received from the various charges. There is a possibility that several additional districts may secure their quotas before this time and win the \$100.00 cash prize. The Monroe, the Meridian and the New Orleans Districts are within reach of their quotas and every effort is being made in each instance to go "over the top."

We greatly appreciate the loyal support of Presiding Elders, Pastors and Laymen who contributed to the success of the campaign, and trust that the paper will enjoy a large place in the advancement of Methodism and the Kingdom as it makes its weekly visits into the homes of its readers.

The following report covers subscriptions received during the week, July 24 through July 30:

Rev. W. H. Wallace, Jr., First Church, N. O., La. ....	15	Rev. W. R. Crouch, Corinth, Miss. ....	2
Miss Rosalie James, Myrtle, Miss. ....	14	Mrs. D. W. Slay, Purvis, Miss. ....	2
Rev. W. F. Baggett, Kreole, Miss. ....	14	Rev. R. W. Faulk, Louisiana-Gentilly, N. O., La. ....	2
Rev. H. W. F. Vaughan, Coalville, Miss. ..	7	Rev. W. W. Holmes, Rayne Memorial, N. O., La. ....	2
Rev. Geo. H. Thompson, Lumberton, Miss. ..	6	Mrs. Mattie Walters, Crowville, La. ....	1 1/2
Rev. W. L. Doss, Homer, La. ....	5	Rev. W. B. Baker, Durant, Miss. ....	1
Rev. M. S. Monk, Parker Memorial, N. O., La. ....	4	G. V. Wharton, Slidell, La. ....	1
Rev. W. D. Kleinschmidt, Algiers, N. O., La. ..	3	Miss Katherine Yeldell, Noel Memorial, Shreveport, La. ....	1
Rev. A. W. Townsend, McDonoghville, N. O., La. ....	3	Rev. R. R. Branton, St. Mark's, N. O., La. ..	1
Rev. J. W. Booth, Houma, La. ....	3	Rev. W. L. Duren, P. E., New Orleans, La. ..	1
Rev. Olla Nix, Poplarville, Miss. ....	2	Rev. W. H. Mounger, Winona, Miss. ....	1

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter		261	20
Baton Rouge, Rev. K. W. Dodson		325	25
Lake Charles, Rev. B. F. Rogers		244	250
Monroe, Rev. H. L. Johns		249	169
New Orleans, Rev. W. L. Duren		266	193 1/2
Ruston, Rev. L. Hoffpaul		353	39 1/2
Shreveport, Rev. Geo. Sexton		395	43
Conference Total		2092	740
Mississippi Conference			
Brookhaven, Rev. C. W. Crisler		424	64 1/2
Hattiesburg, Rev. V. G. Clifford		380	407
Jackson, Rev. B. L. Sutherland		580	123 1/2
Meridian, Rev. J. A. Smith		457	318 1/2
Seashore, Rev. L. J. Power		382	60 1/2
Vicksburg, Rev. H. G. Hawkins		375	118
Conference Total		2538	1091
North Mississippi Conference			
Aberdeen, Rev. W. P. Buhrman		644	188
Columbus, Rev. V. C. Curtis		455	17
Corinth, Rev. J. D. Wroten		517	121
Greenville, Rev. J. R. Countiss		211	27
Greenwood, Rev. A. T. McIlwain		325	330
Salis-Grenada, Rev. W. L. Stormont		332	65
Conference Total		2384	748 1/2
Total three Conferences		7014	2579 1/2



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 32.

NEW ORLEANS, LA., THURSDAY, AUGUST 8, 1935.

Whole No. 4143.

## Centenary Methodist Church, McComb, Miss.

CENTENARY METHODIST CHURCH, so named because it was founded on the hundredth anniversary of the founding of Methodism in America, is backed by years of interesting history. Three buildings have been used by this congregation. The first was a modest frame building much like the rural churches of today. The second was of brick, covered with ivy, and of an architectural design of rare charm and beauty. The lamented Bishop Galloway officiated at the laying of the cornerstone of the brick structure. The present church, a magnificent stone edifice, a plant costing \$125,000, beautifully and practically equipped in all departments, is one of Mississippi's finest and most elaborate.



The three buildings were successively made necessary because of growth. The membership today is in excess of one thousand.

The members of Centenary Church are faithful. Only once since 1896 has this church failed to pay all of its obligations in full. This record is particularly significant in view of the fact that McComb is a railroad town, and during the depression the railroad industry was distressingly hard hit, this causing an unusual situation in the matter of unemployment in this city and in this church. Nevertheless, Centenary Methodist Church has carried on. The task has been difficult, but the reward sufficient to spur the officials and members to the acceptance of the ever impending challenge.

Rev. Otto Porter is the pastor; Dr. Chas. W. Crisler, the presiding elder. These men, and the faithful brethren of the ministry who have preceded them at this charge, have immeasurably contributed to the spiritual welfare of the kingdom as the results of their efforts through Centenary Church of McComb.





# Wallet of the Week



"A NEWS REPORT FROM LONDON," says the **Religious Telescope**, "states that a party of archaeologists, excavating for relics in Palestine south of Antioch, have reported the probable finding of the Holy Grail, or chalice used by Christ at the Last Supper. The report is of a small case containing a glass chalice which experts described as fine Roman work. It is dated roughly from 100 B.C. to 100 A.D." Please page Lord Tennyson!

\* \* \*

A CASE OF EYE-STRAIN, is the caption of a facetious paragraph which we take from an exchange. The paragraph says: "A certain congregation noticed that the pastor had taken to wearing glasses. On inquiry it was found that he had strained his eyes looking for official members at the Wednesday evening prayer meeting." But why pick on the stewards? Our observation has been that their batting average is about as good as that of the rank and file of the membership.

\* \* \*

"INTELLECTUAL ACHIEVEMENTS," says Canon Streeter, "just like material ones can be used for evil as well as good, and it is not always intellectual considerations that can persuade us to use these achievements aright. One of the reasons why the Church is failing is that it has relied too much on theological and intellectual arguments and forms. What the world needs is not less knowledge, but more goodwill to use the knowledge it has."

\* \* \*

THE DEATH OF ALFRED DREYFUS, at the age of seventy-six, on July 12, recalls a French court martial of a generation ago which shook the Third Republic to its foundations. In 1894, Captain Dreyfus of the French army was charged with writing the "bordereau" which offered to betray French military secrets to Germany. In a secret trial, he was convicted and sentenced to life imprisonment in Devil's Island. Five years later he was given a new trial through the efforts of Col. Picquart and the novelist, Zola, but was again convicted. He was then pardoned, and seven years later his innocence was completely established. A worthless adventurer named Esterhazy was proved to be the traitor; Dreyfus was restored to his rank in the army and was given the Legion of Honor. Clemenceau, who defended him, said that Dreyfus was the only one who never understood his case, and that he stood "abysmally below his affair."

DOCTOR G. CAMPBELL MORGAN, a British writer, teacher, lecturer and preacher well known in America, has suffered another break-down in health. He was giving a series of lectures at a recent conference in England, and it became necessary to suspend the course. He will probably not be able to work again before October. Dr. Morgan might be aptly described as a man of Genevan severity in manner and appearance; he has been a tireless worker for many years and in many lands; and his break in health will be the occasion of anxiety to many enthusiastic friends in America.

\* \* \*

THE FREE METHODIST CHURCH, which was organized within the bounds of the Genesee Conference, New York, in 1860, has steadfastly refused to admit instrumental music into its worship. Last year a second referendum was taken on the removal of the rule, and the vote was 43 for to 112 against and the General Conference refused to hear the result of the vote, and ordered the ballots to be burned. It is said that even the young people oppose the change.

\* \* \*

THE OREGON CONFERENCE of the Methodist Episcopal Church of Oregon, says the Scottish Rite News Bureau, has requested the Administration, in the form of a resolution, to design and put into circulation a stamp commemorating the four hundred years of the printed English Bible. It was requested that the stamp show on its face an open Bible. The request was made of the President of the United States through the Postmaster General, and copies were furnished the Governor of Oregon and the Oregon representatives in Congress.

\* \* \*

IT APPEARS THAT ITALY, despite the pacific gestures of her dictator, moves steadily toward war with Abyssinia. It may be possible for the friends of Italy to find a shadow-justification for the conquest, in the practice of slavery there; but to the outsider it looks like a war of ruthless aggression on the part of the Italian government. It has the prospect of involving England as jointly interested in the administration of affairs in the Somaliland. Newspaper reporters may write flippantly of the marksmanship of the Abyssinian soldier; but the fact is that nothing but the breaking out of a pestilence or some other unforeseen disaster can save Abyssinia from being overwhelmed, in the event of war.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, AUGUST 8, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### COLLEGE EDUCATION

The great number of trained men who have come from colleges and universities during the last few years, and the difficulty which they have experienced in adjusting themselves in the changed economic order has brought about a reaction against college training for the rank and file of the people. It is possible that there may have been some lack of guidance as to the vocational meaning and purpose of education. The feeling that college training is a highroad to ease and luxury can not do otherwise than end in disappointment. In academic circles, there seems to be a tendency to discourage the man of plodding type who would go to college, and an inclination to winnow him out in favor of, if not the more brilliant prospect, certainly the man who has greater promise of constructive leadership. It is argued that a college degree adds little to the effectiveness, or to the chances of a mediocre man for success in life; but that it adds a great deal to his discontent with the lot than may fall to him. We are not able to agree with either conclusion. To say that it adds little to the chances of success, is an assumption which can not be verified. It is a question about which one may speculate to his heart's content, but there is no method for measuring the subtle changes which have been wrought in the personality of such a man. On the other hand, the very discontent which academic training might generate is an incentive to and is the energy of progress. For our part, we believe that anything that raises the average of efficiency in the rank and file of the people is a no less important factor in civilization than is the training of commanders for those whose march may be undistinguished. Hence we are inclined to say with the urge and the optimism of the days when our college halls were thronged to capacity: "Young man, Young Woman, go to college." We believe that such advice is justified by every personal consideration, and that such effort is an imperative obligation of citizenship.

### ABYSSINIA

The landing of Italian troops upon the inhospitable shores of Africa is another example of the reckless gamble of those who undertake the conquest of the jungles of the Dark Continent. The thermometer, at this season of the year, is said to stand at 122 degrees, and the soldiers can be allowed only two pints of water daily for all purposes. When the Portuguese invaders undertook the subjugation of Abyssinia in 1632, the fanatical devotees of Ethiopian religion exhibited amazing valor and fortitude in defence of their faith and their fatherland, even after two emperors had been persuaded to accept the rule of Rome. Gibbon says: "Whole legions were slaughtered on the field, or suffocated in their caverns; and neither merit nor rank nor sex could save from an ignominious death the enemies of Rome." But despite the merciless ferocity of the invaders, they were eventually expelled, and the new Emperor Basilides "restored to the wishes of the nation the faith and discipline of Egypt." Heat, the scarcity of water and tropical pestilence are natural defences of people who have been immunized by lifelong residence in the jungle. And, if the Abyssinian of today retains the valor and the fanatical determination of his ancestors, Italy and the Italian people may find their conquest a march of sorrow and suffering and victory a costly achievement.

### A NEW FEATURE

During the past few weeks we have featured the educational institutions of our territory in the Advocate. It is now our purpose to give similar recognition to a church in every district of our three Conferences. We have written every presiding elder asking him to secure a cut of a church which has done outstanding work this year, and to furnish with it either a brief sketch of the work it has done, or a resume of important things which have transpired in the district this year. We require that a cut be furnished, as we will not be able to have cuts made at our expense. We can have them made

cost to us, bill to be paid by those interested. The cuts may be  $3\frac{1}{2} \times 4\frac{1}{2}$ , or  $4\frac{1}{2} \times 5\frac{1}{2}$ , or  $5 \times 6$  inches. The longer to be the vertical dimension on the page. Please help us by sending cuts and sketches at once. Help us and let us help you.

### CAMP MEETING AT MT. SEQUOYAH

Dr. Millar, editor of the Arkansas Methodist, is giving editorial promotion to a new feature for Mt. Sequoyah Assembly this year. It is a camp meeting for August 16-25 to be led by the widely known pastor-evangelist, Dr. R. P. (Bob) Shuler of Los Angeles, Calif. The time is late enough to give pastors an opportunity to share in a great season of spiritual refreshing after their own revivals have been finished. There could be no more fitting conclusion to the evangelistic effort of this section than a great camp meeting at Mt. Sequoyah, and no more aggressive and fearless leader could be found than Dr. Shuler, who will be assisted by Dr. Frank E. Day, of Minneapolis, and others. Let our pastors and people arrange to have part in this new and worthy venture of the assembly.

### SELF GOVERNMENT FOR INDIA

The British Parliament has just passed an act conferring self-government upon India. The measure climaxes a contest of eight years' duration and is described as being the most momentous political event of the twentieth century. It cements 600 States covering 700,000 square miles of territory, with 350,000,000 people, into one great Indian federation. The move encountered strong and determined opposition in Parliament; and there was opposition among the Indian princes, who were opposed to such a gigantic scheme of centralization. There will doubtless be criticism by the British people; but it is altogether possible that the deed may prove to be the outstanding event of Premier Baldwin's political career.

### EDITOR McTYEIRE

Eighty years ago: "The Young Men's Christian Association.—This practically benevolent association has now in force a Relief Committee of ten members, which, in the name and with the charities of the association, will afford assistance to the sick among the indigent and strangers. A large proportion of annual sufferers from yellow fever are young men who are here far from families. By calling on J. H. Massey, 47 Camp Street, R. Gribble, corner

Camp and Magazine Streets, or at the rooms of the association over the Bible House, information may be obtained. We heartily commend their purpose and bless them in their work."—Christian Advocate, August 25, 1855.

## Contributed Editorial

### YOUTH AND WAR

By Rev. D. B. Raulins, D.D.

It is reported that the Christian Endeavor young people in their recent international convention at Philadelphia were warned against making the anti-war pledge.

If youth wishes to make such a pledge let no adult leader protest. They have more at stake in war than have their adult leaders. One way to stop war is to cease to participate in it. They are entirely within their rights if they pledge.

Furthermore, youth is not without worthy precedent in the matter. A number of our most prominent and effective ministers, along with others, have made such a pledge. And they have seen war from both the inside and the outside. They decline either to participate in or bless another war.

They can be both Christian and patriotic and sign such a pledge. Uncle Sam himself has signed the pledge. He has sworn off.

You don't think so? What do you call this?

"The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

That is what Uncle Sam has signed along with some sixty other nations. Is it merely a "scrap of paper?"

But the signing of the pledge against war does not mean a holiday for the signer. It may mean ostracism and prison. Conscientious objectors may be honored with the crown of martyrs.

However if the young men of the preceding generation were willing to go out and in war die to make the world safe for democracy, those of the present generation should be willing to sacrifice something for peace.





# The Forum



## CAMPAIGNS

By A. W. Bryan

Some people believe in campaigns for every thing on earth except church campaigns. Most people do not like a church campaign for money and many "shy off" from a campaign to increase the religious fervor of the valley of dry bones.

At this time there is a great deal being said and plans being laid for the 1936 political campaign, both state and national, and it seems that we are already, knowingly or otherwise, paying our good money into a political swill barrel to perpetuate the evils of the day.

When the Eighteenth Amendment was being attacked by politicians and finally repealed we were told that the old saloon would not and should not return. This was only the story of the camel that only wanted to warm his nose in the travelers tent—now we have the same old saloon, with its familiar smell and hang-out crowd around the door. The same old blind at front door and gambling den in the back. The radio blaring and the usual drunk and half-drunk, loud mouthed patrons.

The state of Louisiana has recently blossomed out in every locality with a crop of slot machines. Local authorities pass the buck saying that the state gave permission to install the slot machines and that they (local authorities) can not override the state authority.

If the church members of this country had not lined up and voted with the brewery interests in the repeal of prohibition we would never have had the job to do all over again—but granting that many church people were misled and honest in their belief that the whiskey business could be "regulated" and be made a perfectly nice commercial business it now becomes their very grave duty to look about and see if the politician and brewery interests have kept their word. Are conditions better? Is there less whiskey consumed? Does "good whiskey" improve the morals and health of the younger generation who are patronizing the boot-legger? Has the boot-legger folded up his tent? Do you see more or fewer drunks on the street and under your nose every place you go?

The churches have always been the deadly enemy of the forces of evil and there is nothing that the politician dreads more than to be "put on the spot" by the churches. The church has a right to know

what the office seeker stands for and above all else the good sense and honesty to vote as he prays.

I do not believe it is fair to the preachers for a congregation to sit back and expect him to do all the preaching against the evils of the day, and above all, shame on the crowd that would have a preacher soft pedal the glaring evils of his state and community just because there are some members of the congregation who are either directly or indirectly connected with the evils.

With the approaching campaigns, local, state and national, I believe that every Board of Stewards should lend the preacher every encouragement to plainly and sensibly call attention of the congregation to their duty in voting for men of character and demand of the office seeker an honest declaration of principles and if he does not go straight, go and talk to him instead of talking ABOUT how rotten conditions are—and get no place.

## BISHOP CANNON ABROAD

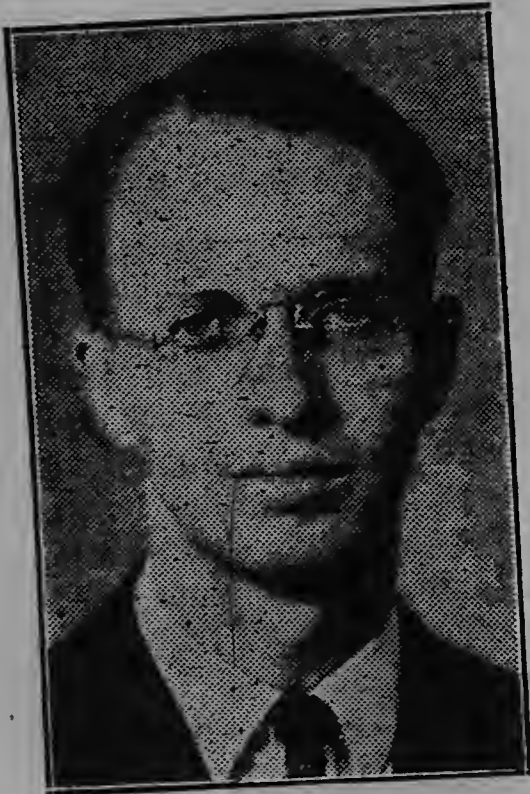
Bishop James Cannon, Jr., sailed for Europe on the Berengaria, July 26, to attend meetings of several International Religious and Reform Bodies: Continuation Committee on Faith and Order will meet in Hindsgaul, Denmark, August 4-8; World Alliance for Peace through the Churches, at Chambray, Switzerland, August 12-18; Continuation Committee of Universal Christian Conference on Life and Work at Chambray, August 18-24. Bishop Cannon has attended meetings of all these organizations every year since 1920 as the representative of the Methodist Episcopal Church, South. He has been appointed a delegate by the College of Bishops to the World Conference on Faith and Order to be held at Lausanne, August, 1937. The meetings this summer will be especially important in shaping up the plans for the 1937 conferences.

A special meeting has been called at Montreux, Switzerland, September 1-3, by the International Temperance Union. As chairman of the executive committee of the World Alliance Against Alcoholism Bishop Cannon will attend this conference, reporting conditions in the United States and aiding in the formulation of international policies and programs. His report from the United States is both distressing and hopeful. The results of repeal have been so shocking in a tremendous increase of accidents and accompanying increase of drunkenness (especially among

women and youth) crime, killing and maiming by drunken drivers, that such a great reaction has set in as to inspire hope for a speedy return of prohibition. Washington, the capital city, is today the disgrace of the nation with its multiplied drinking places and drunkenness. Virginia is so disgusted with its State Control System that it will soon repeal the law and join the other dry Southern States of Tennessee, Alabama and Georgia on the march back to National Prohibition.

### DR HENRY M. BULLOCK

The newly elected associate professor of religious education at Millsaps College arrived last week for conferences with the faculty and administration of the college relative to his work in the department of



Dr. HENRY M. BULLOCK

religion, which will begin with the opening of school on September 11.

The administration of the college feels that Dr. Bullock will prove a valuable addition to the general life of the school. He will return to Jackson August 27 for special lectures at the Methodist adult summer conference, and will remain here then to assume his duties with the college when school opens.

Dr. Bullock is a young man, holding degrees of bachelor of philosophy from Emory University, and

bachelor of divinity and doctor of philosophy from Yale. The dissertation which he wrote for his doctor's degree on The History of Emory University will be used as a basis for part of the celebration by that university of its 75th anniversary next year.

With a record of six years' experience in the department of religion at a college in Carlinville, Ill., where he served as active dean during the past year, Dr. Bullock comes to Millsaps with high recommendations for teaching ability. He is also equipped for teaching in leadership training schools, and has frequently spoken at young people's conferences and assemblies.

The Department of Religion at Millsaps has had a record of valuable service in training the young men and women of Mississippi in the fundamentals of religion. The catalog description of this department makes the following statement: "It may be observed that these courses of study are not offered for any special professional or pre-professional interest, such as the ministry or Christian life service, but generally for the training of the future laity of the Church universal."

### A REQUEST

At the Conference, in November, at First Church, there will be a historical exhibit of First Church and of all the other churches in New Orleans. If you, who read this, have any pictures of the old churches or missions or of any of the workers, who were especially associated with them, or if you know of anyone who has anything that would be interesting for the exhibit, please communicate with Mrs L. M. Carré, 7732 Plum St., New Orleans, phone Walnut 1809-J. She will be responsible for the return in good condition any articles that are loaned.

### MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, September 11, 1935, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 6, 1935. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

enlisted with the crusaders of the thirties. Among them were some of the most effective leaders of the opposition to slavery. Outstanding were Marius Robinson of Tennessee; William T. Allen of Alabama; James Thome and James G. Birney of Kentucky; a Mr. Hedges of Virginia; Huntingdon Lyman of Louisiana; and Sarah and Angelina Grimke of South Carolina. James G. Birney was a slave owner, a lawyer in Kentucky and Alabama and twice nominated for President of the United States by the Liberty Party. He went North for the sake of his convictions on the slavery issue. The Grimke sisters were Episcopalians in South Carolina but when they went North they found hospitality, not in the church of their childhood, but among the Quakers. When it is remembered that enlistment against slavery meant expatriation, it is undoubtedly a great tribute to Southern conviction that so many and such capable men and women joined in the anti-slavery crusade and gave themselves in sacrificial service to the cause of slave-emancipation.

James G. Birney charged that the American churches were the bulwarks of slavery; and to expect that there would not be a clash between its material interests and its soul, must leave out of account the men and women who composed its membership. As we have pointed out, New England shipping was pro-slavery until the right to import slaves expired under the twenty-year Federal limitation. The South had rights and interests in the institution which were fortified by legal sanctions; and the Methodism of the South was pro-slavery because an overwhelming majority of the membership determined its policy. The North was anti-abolitionist because there were influences in that direction which it could not ignore. The North was ultimately captured by abolition; and the South withdrew under what it felt to be an ecclesiastical necessity. It may be true that on both sides there was too great regard for secondary considerations; but it is much easier to analyze and criticize events than it is to sponsor an opposite course in the face of stern opposition, or even to forecast the effect of a different policy.

In the course of events, the churches were disrupted and a social and sectional chasm was made which has kept people of a common blood, a common heritage and history, and kindred ideals apart to the hurt of the nation and the world. When all the facts shall have been sifted, all charges made and all credits allowed, it is probable that the responsibility for secession and the war will lie at the door of a hesitant national

government. Only Congress had sufficient power and authority to deal effectively and justly with the issues of that period; and it temporized when it should have entered the breach and have borne bravely and heroically whatever odium might come as a consequence of meeting courageously the demands of a desperate situation.

After the tragic experiences of a great war, the attendant evils of an era of reconstruction, and a longer and sadder period of criticism and misunderstanding, we begin to appreciate the American heart on both sides of the slavery struggle. In the clear and dispassionate judgment of a period seventy-five years removed from the last smoldering embers of our national catastrophe, we come to know that there was an honesty of heart and purpose in all factions which was little understood in those fateful days of turmoil and strife. On the one side, deep and abiding convictions were sacrificed upon the altar of peace; and on the other, passionate yearnings of the soul were crushed under an avalanche of social and economic circumstance. With this survey of the ebb and flow of sentiment and action in church and nation, and of the valiant struggle of Methodism to preserve the integrity of its soul, we turn to the threshold of eighteen forty-four.

## CHAPTER VIII. RENT IN TWAIN

The events of the General Conference of 1844 constitute a logical sequence of the facts and feelings which had been often recorded and ever with a more ominous emphasis—a culmination foreshadowed from the very beginning of the American societies. The first century of Methodist history, as we have seen, began in spiritual dearth, and it ended in ecclesiastical disaster. But the delineation of the events which led up to that catastrophe is not so simple a matter as the mere statement of the case might seem to imply. The events of this period truly form one of the most complicated chapters in the history of Methodism. The task of interpreting the upheaval which was the result of so many contributing causes, ancient and modern, social and economic, political and religious, would be difficult enough at best; and when the maze of fact and of conflicting interests and opinions is complicated by deeds and discussions reflecting the prejudices and passions of the men who were parties to the contest, the undertaking assumes proportions from which the strongest might sincerely wish to turn away. But after all, the worth of history does not lie in the embellishment of uncontested areas of progress; it is re-

vealed through the discovery of evidences of greatness and virtue in the desolated and storm-swept zones found in the march of events.

For contemporary discussions of this entire subject, the student is referred to *The Disruption of the Methodist Episcopal Church*, by Myers; and *History of the Great Secession from the Methodist Episcopal Church*, by Elliott. It should not be overlooked, however, that the literature from which this period must be interpreted was produced under the smarting of wounds which only heaven could heal; and much of it might very well be expunged from human recollection, if such a thing were possible. The oratory had the pitch of anger and excitement, and the reasoning lacked the judicious poise and the balance of judgment which the seriousness of the hour demanded. A flood of sophistry and special pleading did more to inflame than to inform the Methodist public. The documents and volumes, whose yellowed pages embalm the story of that lamentable contest, reveal the desperate earnestness of good men in an effort to resolve difficulties which were too great for the powers of human wisdom and understanding.

The North had come slowly, steadily and, perhaps, with a measure of unwillingness to the necessity of taking an aggressive position against slaveholding, even among those honored with official position in the church. Its attack was greatly embarrassed by political sanctions which, as we have seen, formed an organic feature of national legislation. To this political embarrassment, was added the fact that the Discipline of the church had uniformly excepted the territory in which slavery existed, in conformity to state laws and where emancipation was prohibited, from the operation of the anti-slavery statutes. It was necessary, therefore, for it to justify the action of 1844, by an appeal to ecclesiastical principle which clashed with civil enactments, and to plead "expediency" for a course which could not be justified by the terms of either state or church law.

The South, from vital economic and social considerations, could not do otherwise than resist the attack. It naturally insisted upon the Disciplinary exceptions made in its behalf; and it plead the civil guarantees under which its industrial and social life had been developed. The representatives of the South in the General Conference of 1844, asserted that failure to respect the political and ecclesiastical immunities granted to that section would ultimate in the complete disintegration of the church, and the disruption of society itself. Its religious thinking was so thoroughly intertwined with its economic interests, and the political restraints regarding emancipation were such that, as a whole, it did not share the change in the currents of thought which were slowly bringing the world to feel that human slavery was a practice not consistent with the ideals of religion or the interests of civilization.

The problems of church administration, North and South alike, were directly affected, on the one hand by the slow-changing civil law, and on the other by the increasing sensitiveness of the religious conscience on the subject of slavery. The conflict on either side was less voluntary, no doubt, than we are apt to think. The law being mandatory in its processes, made an extremely difficult situation for those who would invoke or who might desire action in obedience to moral and religious principles with which such law chanced to be in conflict. We must, therefore, approach the delicate questions of this stormy era of Methodist history with these preliminary observations in mind; and we must give due credit on all sides for the tenseness of feeling which had developed, if we are to arrive at just conclusions as to what was done.

The struggle of 1844 and after is only indirectly chargeable to those who were the actors in the conflict. It was simply the time to which every Conference since 1784 had postponed its troubles. The postponement of trouble is the explanation of much that is implied in the rather cryptic and somewhat evasive records of the early Conferences. The Conference of 1844 is one of the landmarks which we must take into account in the survey of the course and progress of the two great bodies of episcopal Methodism. It was an act of consummate wisdom on the part of those who organized the Methodist Episcopal Church, South, that they took immediate steps to publish a volume containing the official documents and their own interpretation of the literature dealing with that momentous period in the history of the church. No greater tribute could be paid to their historical perspective than is recorded in their own words: "Your committee would further state, that we do not attempt to disguise the fact, that the movements of the Methodist Episcopal Church, both North and South, are at this time characterized by facts and circumstances, which will and must be referred to by generations yet unborn, as an important epoch in our history, and will stand paramount among the records of our beloved Church, until the Trump of God shall awake the dead." Every turn in the ecclesiastical fortune of Methodism since that time has verified the foresight and wisdom of the step taken for the preservation of those invaluable sources of Methodist history. The interpretation of the acts of the General Conference of 1844 and of the subsequent developments is a major responsibility of the historian who would make an adequate portrayal of the story of Methodism.

Outside of merely routine matters, the interest of the last General Conference of the united church revolved around Bishop James O. Andrew of Georgia, whose connection with slavery had suddenly become a source of irritation and the occasion for much agitation at the North. When Bishop Andrew was apprised of the feeling, his desire was to resign his office in the interest

(Continued Next Week)



## Mississippi and Louisiana

Mrs. J. S. Pigott, of Zachery, La., says that she has been a subscriber for the Advocate for twenty-seven years, and that she can not get along without it.

Rev. Carl Lueg and Mrs. Lueg are on a trip to Florida, with a party of friends. Brother Lueg is doing splendid work at Slidell and he has earned the outing that has been given him.

A telegram from Rev. W. C. Scott, of First Church, Monroe, La., announcing that a list of eighteen subscriptions for his church was on the way, is in hand. Thank you, and thank your people!

Mrs. J. E. Wimberly, eighty-seven years of age and confined to her bed, finds the Advocate a source of joy and comfort each week, and we are glad. Her home is in Port Arthur, Texas.

We are indebted to Mrs. Lee Rush for an appreciated message which includes the entire office. It helps us greatly to be assured that we are making a contribution to the happiness of others.

Mrs. E. B. Foust, Houston, Texas, writes that the Advocate is like a letter from home to her. Thank you, and we hope to keep you in contact with your friends, and thus make life a little happier.

Rev. L. T. Nelson of Adams charge, Mississippi Conference, was assisted in a meeting recently by Rev. O. S. Lewis, of Brookhaven. We learn that the meeting was well attended and did much good.

Rev. W. L. Doss, Homer, La., is looking after every detail of his work as he has always done, and he finds time to write the Advocate a word of encouragement and the assurance of his interest.

Rev. W. F. Baggett, Kreole, Miss., Seashore District, made the Advocate glad with a handsome list from his charge. nineteen subscribers with a possibility of more to follow is simply fine for that work.

Dr. D. B. Raulins and family are on a motor trip to the Illinois home of Mrs. Raulins. Before their return they expect to stop for a time at Castle Heights Academy, where Dr. Raulins went to school.

Rev. W. H. Saunders, Purvis, Miss., is hard at work on his charge. He says that his difficulties are great, but he refuses to believe that they are not to be overcome. That is the spirit that wins in the end.

Rev. Lawrence L. Cowen, of Noel Memorial Church, Shreveport, continues his energetic ministry regardless of the season or the weather. Three hundred and three new members have been added to his church this year.

At the time of our going to press last week, we received a telegram from Rev. H. L. Johns, presiding elder of the Monroe District, saying that his district expected to reach its quota in the Advocate campaign, and so it did.

Miss Mavis Godbold writes that Rev. L. L. Matheny has just closed a good meeting at Bethesda church, in which he was assisted by Rev. L. P. Anders of McComb. The messages were of a high order and much good was done.

Dr. Dana Dawson, First Church, Shreveport, appears to have set up an August camp for the bishops. His Sunday services in the month of August will be filled by Bishops Dobbs, A. Frank Smith, Hay and Kern in the order named.

Rev. Rolfe Hunt, Lauderdale, Miss., has just closed a meeting at that place in which he was assisted by Rev. J. L. Neill, of Meridian. Rev. W. H. Lane, a former pastor, was a visitor for one day. There were four accessions on profession of faith.

Rev. O. S. Lewis of Brookhaven, Miss., is a loyal friend of the Advocate and a wide-awake pastor. He and his people are preparing for a series of special serv-

ices to begin on the fifth Sunday in August. Dr. Virgil H. Fisher, of Houston, Texas, will be the preacher.

Dr. G. C. Ballard, a captain in the medical corps during the World War, a member of the Methodist Church and a native of Natchez, Miss., died in a hotel at Little Rock on Monday of last week. He was a brother of Dr. J. C. Ballard of Biloxi. Burial was in Natchez.

Rev. Floyd Lewis reports a very successful revival at Valley Park, Miss., in which he was assisted by Rev. Frank E. Dement, Jr. Eleven new members were added to the church membership, and the people were much pleased with the ministry of Brother Dement.

The lumber for the church to be built at Dulac for the Indians is on the ground, including the pews which were made and shipped knocked-down. All the material was the gift of Mr. T. C. Clinton, of First Church, Shreveport, and Dr. Geo. S. Sexton, the presiding elder, has greatly assisted in bringing the scheme to realization.

The editor and his wife have been honored with an announcement of the marriage of Miss Olivia Stephenson Weaver to Mr. Reber Fielding Boulton, the marriage taking place at Tupelo, Miss., July 23, 1935. The bride is the youngest daughter of the late Mr. R. A. Weaver and Mrs. Georgia Allen Weaver. We join the many friends in wishing the young couple a happy voyage through life.

Rev. R. H. Clegg, pastor at Hazlehurst, Miss., writes that he has just closed a campaign for \$1420 on the church debt, and that this payment makes a total of \$2660 which has been raised for that purpose this year. In addition salaries are paid to date, half of the benevolences have been raised, there have been twelve additions to the church, the Advocate quota has been raised, and the pastor has been voted a two-weeks' vacation. On September 1, he is to begin a revival in which he is to be assisted by Rev. J. O. Hanes, of Birmingham, Ala.

The secretary of the Local Board of Christian Education, of Crowley charge, La., writes that the adult division of that church sponsored a mother-daughter banquet on Thursday evening, July 25, in the social hall of the church. One hundred and fifteen guests were seated at the tables. Men of the church, in white aprons and caps, served the meal in true waiter fashion. An interesting program of music, readings and speeches followed. Mrs. Fadra Holmes Wilson of the faculty of Louisiana State University Department of Psychology, gave an inspiring talk to the mothers. Mrs. G. W. Dameron was toast mistress.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

The Missionary Society of Natchitoches entertained the membership and friends of the church Friday evening, July 25. The occasion was the celebrating of the twenty-fifth anniversary of the uniting of foreign and home missionary societies.

The program opened with music by Mrs. Agnes Saetre and prayer by the pastor, Rev. B. C. Taylor.

The playlet, "Her Heritage," was given in a most impressive manner by Mrs. Lee Ward and Misses Mary Stephens and Gertrude Palmer.

The history of Methodist women followed, with Mrs. W. T. Cunningham presenting "The Past," Mrs. Clyde Bostick, "The Present," and Mrs. B. C. Taylor, "The Future." All were dressed in costumes of fifty years ago.

Mrs. Cunningham told in her own attractive way of the beginning of the work and of uniting the mission boards. There was both pathos and humor in her message. She spoke of the days of "The Ladies' Aid," when the main thought was to make money to be spent in the local community. With this came suppers, suppers, suppers; ice cream, ice cream, ice cream; and oysters, oysters, oysters.

Mrs. Bostick gave a very thorough review of our present program, beginning with the Council and taking up the work of the Conferences, districts, zones and auxiliaries.

Mrs. B. C. Taylor, who is noted for her originality, was very unique in her presentation of "The Future."

In the cutting of the birthday cake during the social hour, Mrs. Cunningham was asked to blow out the candles and make a wish for the local auxiliary. Her wish (cannot we guess what it would be?) was that every Methodist woman in Natchitoches will become a member of the Missionary Society.

Mrs. S. M. Collins, Conference Superintendent of Bible and Mission Study, is attending the School of Missions at Mt. Sequoyah this week.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Zone four of the Vicksburg District, held its third quarter's meeting with the Roxie auxiliary. Cane Ridge, Fayette, Greendale, Natchez, Nebo, Roxie and Washington were represented and Mrs. W. A. Coleman presided.

The morning program was featured by the Council anniversary; a report of the study class at the Pastors' School, held at Biloxi; a message from the district secretary, Mrs. T. H. Fore, and splendid reports from the auxiliaries. The afternoon session was devoted to a discussion of Wesley Houses and Bethlehem Centers led by the Fayette and Cane Ridge auxiliaries. At noon a delicious lunch was served at the Commerical Hotel, followed by a social hour.

\* \* \*

Several Conference officers attended the zone meeting of the Meridian District, held at Pachuta. Among them were Mrs. T. B. Cottrell, Quitman, president; Miss Ella Wayne Ormond, recording secretary and Mrs. D. L. St. John, district secretary.

Mrs. W. E. Williams of Quitman presided as zone chairman and was also in charge of the program on "Youth," presented by the Quitman society.

Raymond McClinton, a senior at Millsaps College, Jackson, spoke on "Problems Facing the Youth;" Miss Geraldine Mayo of Quitman, spoke on "The Challenge to the Youth of Today" and Mrs. Cottrell responded with an address on "How the Women's Society Will Meet the Challenge of the Youth."

\* \* \*

Celebrating the silver anniversary of the Methodist Woman's Missionary Council, the Woman's Society of East End Methodist Church, Meridian, entertained at the church. Mesdames J. L. Neill, and E. M. Ford were in charge of the program and were assisted by twelve women who presented various phases of the work, the circle leaders served dainty refreshments to the sixty women present.

\* \* \*

A total of 110 women enjoyed the picnic given at Hillcrest club by the Woman's Society of Central Methodist Church, Meridian. In an attendance contest for the first six months of the year, the side captained by Mrs. Harry McMillan won.

Mesdames E. R. Sigler, of the Lillian Knobles circle; W. B. Carr and J. R. Graham, of the Rosalie Brown circle had perfect attendance at all circle and church meetings during the past six months. The Maude Fall circle had the largest gain in new members during the same period and Mrs. J. S. Bryer, leader of this circle, had personally enlisted the largest number of women. Mrs. W. B. Campbell, leader of the Lois Cooper circle had the largest number at the picnic. The day was spent informally. At noon a lunch was served and during the afternoon iced melons were served on the club house lawn.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.  
RACE RELATIONS

An Institute of Race Relations sponsored by the American Friends Service Committee has been in progress at Swarthmore College in Pennsylvania during the month of July. While this Institute has been sponsored by a group which is Quaker in background and thinking, delegates have come from many corners of the United States and have represented many religious and political points of view.

There has been a definite attempt to consider the problems of the many minorities in the United States in an objective rather than an emotional way. Minority groups discussed have included the American Indian, the Negro, the European immigrant, the Jew, and also certain groups located outside of the United States.

The resident faculty staff at the school has included Otto Klineberg, anthropologist from Columbia University, Frank D. Watson, an economist from Haverford College, and Forrester B. Washington, director of the Atlanta School of Social Work.

Though the problem of racial frictions has often brought sullen hatreds or rapid acts of violence, it has been the method of the delegates to attempt to evaluate the ethnological qualities of the Negro and other groups from the point of view of the actual scientific facts rather than from an often distorted public belief.

The persecution of Jews in Germany and other countries was given more attention than formerly by the group, largely owing to the increased pressure which has been placed upon this group of people.

The Institute with the aid of many lecturers and technical experts has examined the economic and political backgrounds of slavery, political competitions during the period subsequent to the Civil War,

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and has concluded with an evaluation of Negro-White relations during the present administration at Washington in order to get a background for an examination of the population, health, economic status and social position of the colored and other races.

Such speakers and authorities as Carleton Beals, author of "The Crime of Cuba," Rudiger Bilden, anthropologist from New York University, R. B. Vance of the department of sociology at the University of North Carolina, and E. B. Reuter of the University of Iowa have each added their general word and ideas to those of a group who differ in many of their beliefs in regard to the ethnological problem, but who are tolerant of conflicting views.

This Institute is particularly outstanding among groups of its kind in the definite attempt which it has made to make the best of an unfortunate situation by developing remedies which will give justice to all groups without oppressing any. Among the conclusions which seem to have been definitely drawn are those which indicate that there are no scientific inherent biological differences in minority groups which would in any way set

them off as useless or inferior to the native white population of America. The conclusion drawn is that certain so called differences which have been used as a basis for intolerance are largely a result of present economic inequalities which should be carefully overcome if minorities are not to become a dangerous problem in the patterns of American life.

MRS. R. P. NEBLETT.  
Swarthmore, Pa.

### A SERIES OF BIBLE CONFERENCES FOR NORTH MISSISSIPPI

On the 25th of August we will begin a series of Bible conferences in the North Mississippi Conferences. We will have with us in these conferences Dr. John H. Hicks of Southern Methodist University, who will lecture twice each day on the Bible. Dr. Hicks is a scholar and a splendid Christian gentleman. We are very fortunate indeed in securing his services. The General Board of Christian Education is co-operating with us and making these Bible conferences possible for us.

It is our purpose to cover as much territory as we can in these conferences. There will be at least one conference in each district. Conferences will be held at the following places: Lambert, August 25-28; Clarksdale, August 29-September 1; Greenwood, September 1-6; Starkville, September 8-11; West Point, September 12-15; Aberdeen, September 15-18; Oxford, September 19-22.

A representative of the Board of Christian Education will be at each of these conferences and present the program of adult work. We hope to have with us Dr. M. L. Rippey of Nashville, who is director of adult work for the General Board of Christian Education.

We are asking the pastors in each district to help us get the laymen interested in these Bible conferences. This will be a fine opportunity for both pastors and laymen to become better acquainted with the Bible and to come to have a greater appreciation of the Scriptures. We hope you will co-operate with us and that you will attend the conference that is most convenient for you.

Wm. L. ROBINSON,

### WESLEY FELLOWSHIP ASSEMBLY

For the first time the Wesley Fellowship group is projecting a separate assembly. In 1932 this program of adult work was carried on in connection with the young people's assembly at Mansfield. The following two years found it connected with the Conference for Chris-

tian workers also held at Mansfield. This year a separate program has been worked out especially for those adults of the church between the ages of 24 and about 35 and the program will be held at the Baptist Encampment at Mandeville, August 19-23.

The assembly will be conducted on a standard training basis. All who attend the five days and complete the work in one of the courses offered will be awarded a Standard Training Credit by the General Board of Christian Education. Two courses, "The World Mission of the Christian Religion" and "Worship," will be taught. In addition the program of the adult division of the local church will be presented in various seminar courses and group discussion periods.

Rev. V. D. Morris, Conference director of adult work, will be the educational director, Rev. R. R. Branton and Rev. D. B. Raulins will teach the two training courses.

The adult division of every local church in the Louisiana Conference is invited to send representatives to this assembly. The cost is \$2.00 for registration and \$8.00 for board. Pre-registration may be made by sending your name and registration fee to the registrar, Mr. Louis G. Gelbke, 7823 Birch St., New Orleans.

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## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 11.

By Rev. J. R. Countiss, D.D.

#### DANIEL (TEMPERANCE AND HEALTH)

Written for the encouragement of an oppressed people whose conquerors were trying to suppress their faith, the book of Daniel has been an inspiration to all generations since its hero stood the test of loyalty to his faith and convictions. Who eats Belshazzar's food must share Belshazzar's fate—a statement of a tragic truth, learned sometimes by observation, but too often by sad experience. Rich foods are not brain foods. High-powered stimulants provoke the lower nature while they cloud and befuddle the better self. The gluttonous and intemperate fall in the race of life while the rewards go to those who live simply and abstemiously. Religious scruples may not be sound, but they are sacred, always to be regarded by the subject and respected by others. Religion comes first or not at all. The man who consents to violate his conscience will violate any law or loyalty that stands between him and the gratification of his appetites and ambitions. Conscience may be warped, dwarfed, or degraded—may stand in need of education, development, or correction—but its voice is imperative. The man who lacks religious convictions lacks the strongest motive operative in the building of character. The world is in need of men who dare to be different, to face danger for their principles.

Like the modern youth who says "I will try anything once," Daniel might have offered to try the King's wine and dainties for a season. Why not? Was he not in the King's charge? Could not any ill effects have been noted and the accustomed fare resumed? Perhaps. But meantime, conscience would have been stifled, precedent would have been established, and a habit formed. Besides, plenty of others were making that test. There are two ways to discover that a brick wall is hard: butt the head against it; or observe the bump on the head of the man who has made the test. Daniel chose the latter method.

Within a few weeks, thousands of American youth will be off to the city, off to college, out from the narrow walls of home, away from the kindly counsel of parent and pastor, out "on their own,"

with invitation and opportunity to share the King's dainties. Temptations will come to break away from the training of childhood and "try the world—just once!" Far better to meet the situation with a test of one's simple habits and sound convictions. It will not require a long time nor a wide experience to note whose physical condition is best, whose mind is clearest, whose grades are highest. If in doubt, ask the professors, the coach, employers, life insurance companies. Ask reason, religion, history. The courts are not crowded with the abstemious and temperate. Not water-drinkers, but wine-drinkers strew the highways with wreckage.

Daniel was courteous but firm. He met the steward's offer of forbidden foods with his own suggestion of a better way. Why should his devout conviction be sacrificed to a pagan custom? His act required courage and initiative—marks of personality. He was no chessman to be shoved around the board of life by others. He purposed to live his own life. He believed in God—and himself. He co-operated with providence, coupling diet with diligence, caring for his body and cultivating his mind. He met the steward's test with victory and passed the test of the king with triumph. His valley of temptation led to the moun-

tain of opportunity from whose heights he still speaks to the centuries. Purpose and courage; brain and backbone—happy the youth who has such equipment.

### ADULT BIBLE CONFERENCE

We are to have two adult Bible conferences in the Monroe District this year. The first one is at Winnsboro, September 8-11. The second conference will be at Bastrop, September 12-15. A program giving in detail the schedule and other information will be announced soon.

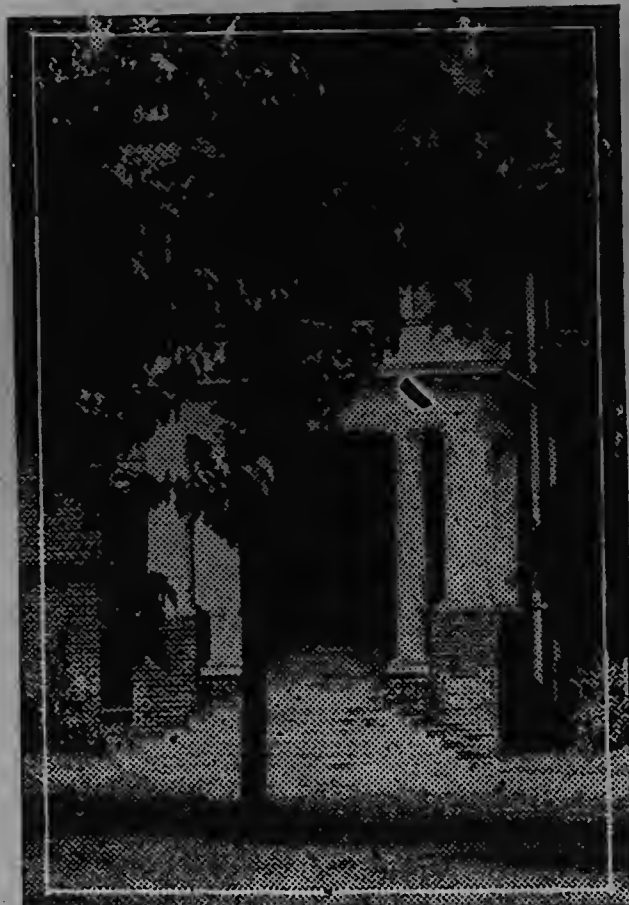
We are very fortunate in securing the services of Dr. R. E. Smith of Centenary College as Bible lecturer.

The purpose of these two Bible conferences is: First, to provide an intelligent, spiritual interpretation of the Bible in order that it may become a living book, making a larger contribution to the spiritual understanding and development of men and women who are seeking to find guidance in Christian living through a study of the Bible. Second, to challenge adults with the opportunities that lie before them in developing and carrying out an effective program of Christian education for adults.

We urge that every church have a delegation of adults at one of the conferences. Attend the conference nearest you. A splendid program will be rendered twice daily.

C. B. WHITE.

Dist. Dir. of Adult Work.



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## FROM LIVE OAK CHURCH

Again the people of Live Oak Church and community have been made happy, in that they have had the privilege of entertaining and worshiping with their friends and relatives on another HOME COMING occasion. Our first meeting of this kind was held at the suggestion of the late Rev. A. W. Turner in July, 1933, and it was such a pleasant occasion that by common consent it was unanimously decided to make it an annual affair. Last year Brother Turner again preached the sermon with his usual vigor and power, and had been chosen to preach again this year; had accepted the invitation, had written many of his friends and relatives to meet him here; but alas! the Master called him to his eternal HOME. He loved Old Live Oak Church, his father gave the land on which the church is built, for a church and cemetery, his brother P. D. Turner was chairman of the building committee.

This year when we began building additional Sunday school rooms and other improvements, he sent us a sign to be placed at the main entrance, and a contribution. Yes, he loved the church, and we of the church loved him, and will cherish and revere his memory. Truly a good man never dies. When it became evident that he would not be able to be with us, Brother H. N. Brown, who is also a product of this community was invited to preach the home coming sermon at ten o'clock, the junior choir of the Sunday school sang a number of selections, to the delight of themselves and all who heard them, after which E. S. Easterly in his usual felicitious manner welcomed our guests and made them feel at home among us.

The pastor, Brother McCoy, then thanked the building committee and all those who had contributed in money, material and work, and prayed that each donor might receive both temporal and spiritual blessings.

Brother Brown was then introduced and preached an eloquent and soul-stirring sermon, and, as Peter said to the Master on the Mount of Transfiguration, truly it was good to be there.

A table on the lawn had been prepared three feet wide and 160 feet long, but this proved to be inadequate, and many had to spread their dinners on the ground or improvised tables. After dinner had been eaten, and coffee served, a social hour was enjoyed by all, old times were talked over and friendships renewed. We then reassembled in the church and sang the old songs that gladdens our hearts and thrills our souls.

At 3 o'clock Brother W. W. Perry preached, bringing a spiritual feast to

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The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts.

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

all who heard him, he is still with us, preaching twice daily. Thirty-six members have joined the church and the church membership unified and strengthened, and we feel that we are especially blessed in having such spiritual leaders and teachers as he and Brother McCoy.

W. H. UNDERWOOD.

## A NEW COURSE FOR PARENTS

"Achieving a Christian Home Today" is the title of the new elective course for parents which is to be published in the Adult Student during the months of October, November, and December, 1935. Groups of parents in the church school will find this course stimulating and helpful. There is no extra cost for the material since it is found in a regular church school periodical. These classes can meet at the regular church school hour on Sunday morning, thereby making an extra meeting unnecessary. Thus without extra expenditure of time and money the parents of the church can get help in dealing with the religious life of their homes. Churches should make their plans to use this new course for parents during the fall months.

## FROM CALIFORNIA

Dear Advocate: I am renewing my subscription to the Advocate, which I have been reading since my earliest recollections, and I am now seventy-three.

I traveled in the Mississippi Conference for fifteen years, being admitted on trial at Jackson, Miss., in December, 1887. In 1902 I had a serious injury, necessitating my retiring from the itineracy. I suffered most intensely for twenty years. I came here eighteen years ago, and by the help of medical science, good luck, or

providence, if you please, I got relief from that suffering.

What changes have taken place! nearly all the preachers in 1887 are gone, and the membership of the Conference now are nearly all strangers to me, but I am always interested in Mississippi. I wish I had space to tell of some of the sacred memories. Methodism is strong here, and this is the most moral and religious city of its size in the United States, in spite of what you have heard of Hollywood. Shuler is a great power and leader.

JAMES G. CAMMACK.

## JAMES A. PETTY—AN APPRECIATION

With the passing of Mr. J. A. Petty, formerly of the Louisiana Avenue Methodist Church, New Orleans, and of recent years, Mandeville, Louisiana Methodism loses one of its finest laymen.

Mr. Petty was modest and retiring in his nature but big-hearted, sympathetic, loyal and devoted to the church in all his actions. He gave generously to all the great causes of Methodism and was the heaviest contributor to his own local church budget. He was the kind of man who was not offended if you went to him the second time after he had already given generously.

The Petty home life was very beautiful and his pastor and family were greatly blessed by the fellowship. The quiet strength of the father and mother's Christian life overflowed graciously into the lives of all who came into the home.

One of God's noblemen has been called home. Surely the Father will say, "Well done, thou good and faithful servant; enter into the joys of thy Lord."

B. C. TAYLOR. A former pastor,

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

John 6:5-6: Whence shall we buy bread that these may eat? This He said to prove him.

This is the only miracle recorded by all four evangelists. It was the most widely advertised miracle of Jesus except the raising of Lazarus from the dead. There were more than five thousand people involved.

Jesus had crossed the Galilean Lake diagonally to rest in sparsely settled territory. The crowd had anticipated his movements and assembled. So Jesus spoke to them. When the shadows began to lengthen a practical disciple suggested to Jesus that the crowd should be dispersed to permit them to buy food in neighboring towns before the hour became too late. Think of a disciple offering advice to Jesus! Yet sometimes prayers are presumptuous, and the pre-

sumptuous disciple would offer advice to God instead of seeking His counsel.

Jesus asked Philip, "Whence shall we buy bread, that these may eat?" Jesus knew what He would do, but He was testing His disciple. Up to this point the disciples had never dreamed that they had any responsibility for feeding the multitude. It had not entered their minds that the needs of the public were any concern of theirs. Even so our imagination needs to be quickened, for we cannot cut ourselves off from the needs of mankind without exiling ourselves from God. The love of God quickens our sympathies and makes the need of the world a stabbing challenge to our souls.

The question of Jesus tested the faith of Philip. Christ demands a belief in miracles. He can do no mighty works without faith. There are many problems today which the cynics say baffle any abiding effective solution. But man's extremity is God's opportunity. Only as we attempt the impossible can Christ reveal His grace. Where are we to get this adventurous faith? We can get it only from Christ. In Him we find the resources of love and power and vision of His work.

Christ requires the discovery and consecration of our resources. Andrew brought a lad to Jesus with five barley loaves and two small fishes. What we have must be offered to Jesus. We cannot excuse ourselves because of limited talents or limited means. All that we have MUST be dedicated to Christ. The offering needs His blessing. The offering needs to be broken. And it must be USED. When Christ uses our resources, they are multiplied five thousand fold. Our little—our talents and possessions—consecrated to the use of God and blessed by Him, yields great returns. It is the best investment in the world. The wonderful touch of Jesus has miracle working power. Martin Luther gave his heart; it was only the heart of a poor miner's son, but God blessed the gift, and there came a new day for Europe and America. Jesus is the great Conservator. No labor of love is lost in the Lord. Even those who give a cup of cold water to a prophet in the name of a prophet shall receive a prophet's reward.

#### PRAYER

Today has its tasks. Present-day needs challenge our very best. We are comforted as we think of the power of God. There is no problem or difficulty in the way of our service, but that God knows

the solution. There is no tangle of life's perplexities which is not clear to Him for He is Light.

We realize that our difficulties and our problems have something to teach us. They awaken our ingenuity, they rally our energies, they fling us back on our undiscovered resources. They cause us to turn to God. "If God be for us, who can be against us?" We "Can do all things through Christ who strengtheneth us."

We pray that we may offer our loaves and fishes, our all. We would ask what we can offer to the world? We are unprofitable servants at best. People are hungry for the bread of life. Bless our gifts that Thy wonderful touch may perform the needed work. We thank Thee for the all-sufficiency of our God. We dedicate ourselves to Thee in Jesus' name.

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## RESOLUTIONS OF APPRECIATION

Whereas, on the 13th day of July, 1935, our Heavenly Father, in His infinite wisdom, caused to pass from this earthly life our brother and co-worker, Shade G. Smith.

It is hereby resolved by the Board of Stewards of Epworth Methodist Church:

First, That our beloved brother will indeed be missed from our counsels, and we are deeply appreciative of his earnest efforts and of his example of regular church attendance and unfailing interest in the work of the kingdom; nevertheless we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, That we extend our sincere and heartfelt sympathy to his wife and the members of his family in their sorrow, commending them for comfort to a loving Savior, praying that His sustaining hand may guide and strengthen them.

Third, That a copy of this resolution be spread upon the minutes of this board; that a copy be sent to the family of our beloved brother; and that a copy be forwarded to the New Orleans Christian Advocate for publication therein.

Sincerely,

C. A. COULTER,

Chairman.

JAS. B. GRAMBLING,

Pastor.

R. H. NESTLER,

Secretary.

## RESOLUTIONS

Our hearts are bowed with sorrow at the death of our beloved friend and co-worker, Mrs. T. M. Stokes, on June 19, 1935; and we hereby express our sincere grief at her passing from us.

There was no worthy cause, no sympathetic task, but that she had a part in it. She was quiet and gentle, and her friendship was highly valued. Her greeting cheered us along life's way.

The intimate relations long held by the deceased with the members of the Missionary Society render it proper that we should place upon record an appreciation of her services and of her merits as a member.

Resolved, first, that the Woman's Missionary Society has sustained a great loss in the passing of this our dear member, and we, the members of the society, bow in humble submission to the will of our Heavenly Father.

Resolved, second, that we tender to her husband, sister and other relatives our sincere condolence, and our earnest sympathy in their affliction at the loss of one who was a devoted member and

a sweet and lovely character. And be it further

Resolved, third, that a copy of these resolutions be sent the husband, Mr. T. M. Stokes, that a copy be sent to the New Orleans Christian Advocate and a

copy be spread on the minutes of the Picayune Missionary Society.

MRS. C. McDONALD,

MRS. W. H. FARRELL,

MRS. R. L. BRENT,

Committee.

## FINAL REPORT, ADVOCATE CIRCULATION CAMPAIGN

HATTIESBURG, LAKE CHARLES, GREENWOOD AND MONROE DISTRICTS WIN \$100.00 CASH PRIZE

While the total number of subscriptions secured during the Advocate circulation campaign, which came to a close on August 1, were considerably short of the goal, the results as a whole were better than any we have enjoyed in similar campaigns during the past five years. The number of new and renewal subscriptions received total 2726.

Four of the 19 districts in the territory served by the Advocate over-subscribed their respective quotas and were awarded the \$100.00 cash prize offered to each district securing its quota in full. These districts, listed in the order in which they secured their quotas, are as follows: Hattiesburg, Rev. Victor G. Clifford, P. E.; Lake Charles, Rev. B. F. Rogers, P. E.; Greenwood, Rev. A. T. McIlwain, P. E., and Monroe, Rev. H. L. Johns, P. E.

We want to take this means of thanking every Presiding Elder, Pastor and Layman who contributed to the success of the campaign, and we assure you that we will not spare any effort to make a large place for the paper in the hearts of the Methodists of Louisiana and Mississippi.

The following report includes: first, acknowledgement of subscriptions received during the week; second, report of districts showing quotas and subscriptions secured; third, charge by charge report of subscriptions received during the campaign, May 1-August 1, 1935. This report does not include subscriptions received prior to May 1, 1935, nor does it include subscriptions placed in budgets by charges early in the year. It may be that we have made some mistakes in compiling the final results of the campaign, and trust that wherever an error appears, the pastor of the charge will notify us immediately so that we can make the necessary correction in our next issue.

## SUBSCRIPTIONS RECEIVED DURING WEEK

Rev. P. M. Caraway, Gulfport, Miss. ....	20	Rev. S. S. Holladay, Jr., Sterlington, La. ..	2
Rev. W. C. Scott, First Church, Monroe, La. 18		Rev. J. H. Midyett, Pioneer, La. ....	1½
Mr. R. E. Rushing, West Monroe, La. ....	8	Miss Katherine Yeldell, Shreveport, La. ....	1
Rev. J. E. Williams, Poplarville, Miss. ....	7	Rev. S. N. Young, Oak Ridge, Miss. ....	1
Mr. J. P. Drake, Bay St. Louis, Miss. ....	7	Rev. B. C. Taylor, Natchitoches, La. ....	1
Rev. D. B. Boddie, Lake Providence, La. ....	7	Mrs. G. Bennett, Crystal Springs, Miss. ....	1
Rev. H. W. Riskey, Gilbert, La. ....	6	Rev. Roy Wolfe, Sautier, Miss. ....	1
Rev. D. W. Poole, Mangham, La. ....	6	Rev. R. S. Walton, Jackson, La. ....	1
Rev. W. H. Wallace, First Church, New Orleans, La. ....	6	Rev. A. M. Shaw, Belcher, La. ....	1
Rev. W. F. Baggett, Kreole, Miss. ....	5	Rev. R. L. Ellis, Black Hawk, Miss. ....	1
Rev. J. D. Fomby, Waterproof, La. ....	5	Rev. H. T. Carley, Ruston, La. ....	1
Rev. H. E. Pfost, Oak Grove, La. ....	4	Rev. E. B. Emmerich, Osyka, Miss. ....	1
Mrs. C. M. Purvis, Rayville, La. ....	4	Rev. D. E. Vickers, Brooklyn, Miss. ....	1
Rev. Olla Nix, Oloh Ct., Miss. ....	4	Rev. B. F. Hammond, Cockrum, Miss. ....	1
Rev. Martin Hebert, West Monroe, La. ....	3	Mrs. H. B. McEachern, Haynesville, La. ....	1
Rev. W. H. Saunders, Purvis, Miss. ....	3	Rev. R. G. Moore, Leland, Miss. ....	1
Rev. J. M. Amord, Oak Ridge, La. ....	3	Rev. W. L. Blackwell, Ocean Springs, Miss. 1	

## STANDING BY DISTRICTS

Louisiana Conference		Quota	Subscriptions
District	Presiding Elder		
Alexandria, Rev. Briscoe Carter		261	21
Baton Rouge, Rev. E. W. Dodson		325	26
Lake Charles, Rev. B. F. Rogers		244	250
Monroe, Rev. H. L. Johns		249	250
New Orleans, Rev. W. L. Duren		266	198½
Ruston, Rev. L. Hoffpauir		353	44½
Shreveport, Rev. Geo. Sexton		395	46
Conference Total		2092	833
Mississippi Conference			
Brookhaven, Rev. C. W. Crisler		424	66½
Hattiesburg, Rev. V. G. Clifford		380	407
Jackson, Rev. B. L. Sutherland		580	122½
Meridian, Rev. J. A. Smith		457	318½
Seashore, Rev. L. J. Power		382	109½
Vicksburg, Rev. H. G. Hawkins		315	119
Conference Total		2538	1143
North Mississippi Conference			
Aberdeen, Rev. W. P. Buhrman		644	188
Columbus, Rev. V. C. Curtis		455	18
Corinth, Rev. J. D. Wroten		517	121
Greenville, Rev. J. R. Countiss		211	26
Greenwood, Rev. A. T. McIlwain		325	331
Salis-Grenada, Rev. W. L. Stormont		332	86
Conference Total		2384	750
Total three Conferences		7014	2726

## CHARGE BY CHARGE REPORT OF SUBSCRIPTIONS RECEIVED

LOUISIANA CONFERENCE		Baton Rouge District—Rev. E. W. Dodson, P. E.	
Alexandria District—Rev. Briscoe Carter, P. E.		Baton Rouge, First Church—J. A. ...	1
Alco—L. C. Wilson	4	Denham Springs—J. P. ...	7
Bunkie—J. J. Rasmussen	1	Franklinton—C. E. McLean	2
Ferriday—R. A. Boxeman	2	Greenburg—C. M. Morris	1
Natchitoches—B. C. Taylor	1	Jackson—R. S. Walker	4
Opelousas—C. D. Atkinson	1	Plaquemine—Wm. Sch...	1
Pineville—R. F. Harrell	1	Ponchartraine—T. N. ...	1
Winnfield—O. L. Tucker	11		
Total	21	Total	

Silver City	J. E. Abbott	25
Wickburg	Crawford Street—J. A. O'Neill	3
Wickburg	Gilbert Memorial—M. M. Hunt	2
Wendover	J. L. Norton	1
Woodville	J. E. McClellan	1
Yonkers City	J. E. Carr	2
<b>Total</b>		<b>33</b>

~~Marshall, District—Rev. W. E. Robinson, P. E.~~

Corinth District—Rev. I. H. Winters, P. E.	
Ashland Circuit—H. L. Thayer	1
Baldwyn and Wheeler—W. C. Welch	12
Corinth, First Church—J. H. Cunningham	26
Corinth, South Side—C. C. Edwards	10
Guntown and Gaithe—J. W. Shaw	7
Hickory Flat—C. E. Leebster	1
Holly Springs—J. V. Bennett	5
Myrtle—L. M. Jones	12
New Albany—H. J. Gidding	1
Ripley—W. W. Womland	6
Sherman—A. W. Bailey	5
<b>Total</b>	<b>101</b>

New Orleans District—Rev. W. L. Duren, P. E.

Ackerman—W. M. Langley	1
Artesia—Seamans Eliza	2
Calcedonia—T. W. Smallwood	2
Durant—W. E. Baker	6
Long View and Cedar Bluff—W. M. Foster	1
Pickens and Goodman—C. A. Northington	3
<b>Total</b>	<b>13</b>

Eastern District—Rev. Louis Hoffmann, P. R.

Greenwood District—A. T. McQuinn, P. R.	2
Acous—G. W. Robertson	2
Balsam—T. M. Bradley	2
Black Hawk—R. L. Ellis	2
Carrollton—W. W. Brainer	2
Drew—E. A. Brown	2
Duck Hill—S. B. Fotts	2
Greenwood—J. M. Bradley	2
Inverness & Iola—W. I. Bailey	2
Ira Bend—W. J. Dawson	2
Kilbuck—J. R. Hunt	2
Lexington—J. T. McCaffery	2
Miner City & Glendora—A. R. Bandy	2
Moorhead—M. H. McCracken, Jr.	2
Osageville & Doddsville—W. M. Campbell	2
Schluter & Price Memorial—W. J. Cunningham	2
Sundowner—A. J. Henry	2
Swiftown—J. O. Dewille	2
Tehula & Cruger—J. J. Baird	2
Tutwiler—R. T. Hollingsworth	2
Vaiden & West—H. R. McKee	2
Webb & Sumner—W. T. Phillips	2
Winona—W. H. Mowrer	2
Winona Circuit—W. R. Goudelock	2
Total	2

Shreveport District—Rev. Geo. S. Sermon, P. E.

**Wichita District—Rev. H. G. Hawkins, P. M.**

Greenville District—Rev. J. R. Cummins, P. E.	
Clarkdale—L. P. Wasson	1
Glen Allen and Winterville—W. W. Jones	3
Greenville—J. W. Ward	1
Leland—R. G. Moore	7
Merigold and Shevard—R. G. Wohler	1
Shaw and Litton—H. H. Wallace	9
Tunice—W. N. Duncan	4

Total	.....	10
<hr/>		
Sardin-Grenada District	Rev. W. L. Starnes	
	P. R.	
Byhalia—W. C. Beasley	.....	3
Charleston—H. P. Lewis	.....	9
Cockrum—B. P. Hammond	.....	1
Courtland—D. R. McDougal	.....	3
Grenada—J. H. Felts	.....	24
Hernando—W. N. Dobbs	.....	22
Lake Cormorant—E. C. Driskell	.....	7
Oakland—J. C. Wasson	.....	1
Senatobia—A. C. McCorkle	.....	1
Total	.....	60



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 33.

NEW ORLEANS, LA., THURSDAY, AUGUST 15, 1935.

Whole No. 4144.

## Park Avenue Methodist Church

PARK AVENUE METHODIST CHURCH, Shreveport, La., formerly Texas Avenue, began its eventful history in 1890. In December, 1890, during the pastorate of Dr. J. H. Scruggs, the First Methodist Church bought lots and began the new enterprise. Rev. J. M. Henry was appointed the first pastor and the charge was known as "Shreveport City Mission." With the support of the First Methodist Church of Shreveport and the Conference Mission Board the congregation grew. In 1898 the Texas Avenue

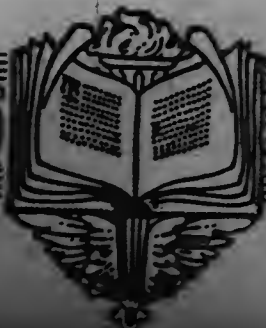


Church first appeared in the list of the Louisiana Annual Conference appointments. Rev. P. O. Lowrey was appointed pastor.

Outgrowing the church building on Texas Avenue in 1924, lots were purchased at the corner of Park Avenue and Laurel Streets and the magnificent new church building was erected. Rev. R. T. Ware was appointed to Park Avenue in November, 1926, while the congregation was still worshipping in the old building on Texas Avenue. Brother Ware has served as pastor continuously since 1926, excepting for one year. In 1928 work was started on the new structure.

During the entire history of Park Avenue Church it has been known as an evangelistic church. Brother Ware has conducted, himself, five revivals at the request

(Continued on page 13)





# Wallet of the Week



THE PHYSICAL AND MATHEMATICAL INSTITUTE of the State University of Tashkent, Russia, proposes to go America one better. While we are proposing to split our pennies into mills, the Russians have just completed a 500,000 volts electrical plant, the use of which is to split the atom of matter. Maybe that is the Russian idea of performing a minor operation.

\* \* \*

THE HOME MISSION COUNCIL, says *The Religious Telescope*, announces that for the first time in the history of Protestant missionary work in this country a definite agreement between various denominations has been made to discontinue all competitive mission work. Thirty-two denominations have already signed this agreement. As an experiment in economy as well as home evangelization, this course will at least commend itself to those who insist upon a policy of co-ordination of all Christian work.

\* \* \*

CALIFORNIA'S GOOD NAME has been brought into disrepute, according to press reports, by the lynching of a white man suspected of implication in the shooting of a chief of police. The victim was taken from a marshal who is reported to have run away. The flight of the officer may have been, like Washington Irving said of the trembling of Kendrick Kip, due to "excessive valor." But twenty-five unrecognized men have made another attack upon civilization, and have stained their hands with a crime as black as that which they have made the excuse for a deed which outraged law and order.

\* \* \*

FRANKLIN COUNTY, NORTH CAROLINA, on July 30, according to press reports, fell upon a demented Negro and lynched him. *The North Carolina Christian Advocate* says: "That act of savage barbarism perpetrated last Tuesday in Franklin county brings a deep sense of humiliation to every good citizen of North Carolina. It is bad enough to do to death a demented Negro, but this is not half as bad as it is for sane and responsible citizens to lynch the law of a commonwealth. Such incompetent officers are a disgrace to organized society." Lynching will not end until an enlightened public conscience shall demand that the perpetrators of such deeds shall be brought to justice; and an officer with the conscience and the courage to discharge his whole duty in the protection of a criminal in his custody can be a very important factor in making lynching an unpopular pastime.

DOCTOR KEIFER'S TABULATION of religious bodies for *The Christian Herald* shows 10,027,927 Baptists, 8,976,492 Methodists, and 20,398,509 Catholic communicants. The Baptist gain last year was 161,720, and the Methodists 210,475. The Lutherans are credited with 4,482,212 members, the Presbyterians with 2,696,639, the Protestant Episcopal 1,898,549, the Disciples of Christ 1,596,054, and the Congregational and Christians 1,020,894. All other Christian bodies have less than a million each, and Jewish Congregations have 4,081,242.

\* \* \*

SIX TEXAS NEWSPAPER REPORTERS have been cited for contempt of court in connection with the publication of testimony in a murder trial in that state. It is not necessary to give an opinion upon that particular case in order to say that there is a type of reporting such matters which is not helping the crime situation in our country. There is also a type of criminal lawyer who capitalizes that kind of publicity and not infrequently paves the way to a theatrical career for men and women whose deeds have been utterly unworthy of society and civilization.

\* \* \*

"A NEW LETHAL WEAPON" is the term which a feature writer of *The British Weekly* applies to the benevolent appearing and confidential dispensers of rumor, particularly as respects public leaders. Such malignant communications are necessarily softened by tones and professions of sympathy which serve only to deepen the guilt of the culprit. Whatever other virtue the expression may have, as a biting rebuke, it is a piece of art. He places in the "rogues gallery" a daguerreotype of the character killer, which no one can misunderstand.

\* \* \*

A MEETING OF LAYMEN from Chicago and the surrounding territory was held at the Union League Club, Chicago, on July 29, according to various notices in the Church press. It appears that about thirty-five laymen from that section met, "To discuss the growing radical propaganda and hostile attitude toward business and the established social order which are being disseminated and proclaimed in the name of the Methodist Episcopal Church." We do not know any of the men whose names are given; the statement of purpose gives us no information; and the statement which was issued does not clarify the situation. If it is anti-social, as it seems to be, we doubt if it will get very far with its opposition. But we do not prejudge the movement.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, AUGUST 15, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### CONTROVERSY OF CHRIST

In certain quarters there seems to be a disposition to revive the old, old controversy as to higher criticism and heretical teachers. We have no disposition to ask leniency for one who would rationalize truth to its destruction. But at the present we can not bring ourselves to believe that our chief peril is in any type of criticism, high or low, or in any school of radical theology. Around the world at this moment is a manifest tendency to demand that the message of the church shall be conformed to dominant social and political theories—that it shall submit to be a mouthpiece for the propaganda of political factions, who are interested in themselves and in perpetuating their control of the political fortunes of the state. The mere demand for such would be unimportant, if there were no disposition to accept the dictation. To be sure, we have our conventional piety, and so had the Pharisees of Jesus' day. But if the church has a mission, it is spiritual—not political, not economic and not social, except in a secondary sense. The eras of weakness and unworthiness in the life of the church, were periods when it became allied with political power. At such times it becomes a mere organ of national diplomacy and a tool of human selfishness. It loses its consciousness of a divine commission and authority, and the inflexible demands of a righteous God are reduced to the level of the public mind and purpose. The peril of a materialist approach to Scripture and a rationalistic theology may be ever so real; but, in our judgment, the most threatening peril of the Christian world today is a poverty of spiritual experience, and a consequent indifference to the demands of righteousness. The mere letter of law or gospel is always of less importance than a clear and positive experience of personal salvation; and the urge of divine reality in the quickened soul is far more powerful than ethical convention. We verily believe that the church needs a baptism of power more than a defense of its Scriptures, and a personal faith more than a fortification of its orthodoxy. It needs to feel the grip of divine reality all the way from the pulpit to the remotest pew.

### FRONTIERS OF FREEDOM

The word freedom stands for an idea which constitutes one of the jealously guarded treasures of all peoples; and, yet, there is no clearly defined understanding of its place and function. All too frequently it is thought of as a personal license to misuse privilege and an authorization to abuse every faculty and relation of life. Some time ago Dr. Inge, late Dean of St. Paul's in London, made use of this statement: "Originality means thinking for oneself and not merely thinking differently from other people. Free thinking is fine so long as there is sufficient emphasis on the latter word and not too much on the former." He simply meant that freedom in the realm of thought is secondary because it must be conditioned by one's thinking. Or that there are recognized frontiers to intellectual freedom. A step further back we find St. Paul writing to the Romans that in life no man is a law unto himself, which means that there are liberty boundaries which he may not ignore. In the parable of the Prodigal Son, Jesus emphasizes the same fact. In that simple story, the younger son said, "Father, I want to be free—free to live my own life. Give me the portion of goods that falleth to me." It was a perfectly proper request, the record is that the father divided unto them his living. The trouble came when the young man failed to recognize the frontiers of the freedom which he had acquired. The record is that he gathered his belongings together and took his journey into a far country and there wasted his substance with riotous living. He ambled aimlessly into a far country and dissipated his resources with indifference to his trust. It was that attitude and idea of freedom which turned a dowered son into a prodigal and brought a mendicant back to the threshold of his father's house. The public highways are open thoroughfares for all, but the freedom to use them is conditioned upon a consideration of safety and the observance of the rules of the road. All freedom has limitations. No treasure which we possess is more precious, if we keep in view the ends for which it is conferred, and no gift is more dangerous if it be perverted to unworthy uses.

## APPROACHING WEDDING ANNOUNCED

Rev. and Mrs. W. F. Roberts of Franklin, La., announce the engagement and approaching marriage of their daughter, Lillie Margaret, to Mr. Larkin Earl Deacon of Grapevine, Texas, the wedding to be solemnized in the First Methodist Church of Franklin, on August 31, with the bride's father, assisted by Rev. W. W. Holmes, pastor of Rayne Memorial Church, New Orleans, officiating."

Such is the announcement which has reached our desk, and the editor makes acknowledgement of an invitation to be present and joins the many friends of the happy young couple in wishing that their lives may be as roseate and beautiful as are the dreams which fill their hearts as their wedding day approaches.

## L. M. LIPSCOMB TRANSLATED

It is with sincere sorrow that we record the passing of Rev. L. M. Lipscomb, of the North Mississippi Conference. He died on Friday afternoon, August 9, and was buried from Galloway Memorial Church, Jackson, Miss., the following afternoon. Brother Lipscomb was a native of Winston county, Miss., and he was graduated from old Southern University, Greensboro, Ala., about 1891. In the fall of that year he was received into the North Mississippi Conference on trial, at Macon, and was ordained deacon by Bishop E. R. Hendrix. In 1895 he was ordained elder by Bishop O. P. Fitzgerald at Water Valley. Something more than a year ago Brother Lipscomb lost his wife; he was already in failing health himself and through all the time since her going he has seemed to trail a wing. Only a few weeks ago he gave up his work at Como, Miss.—a prelude of his passing through the gates eternal. Mississippi Methodism has lost a loyal soldier; the ministry of the North Mississippi Conference has lost a comrade worthy of its best traditions; and every righteous cause has lost an advocate and a friend. May the boon of a father's blessing and honor rest upon the children whom he leaves to mourn his going.

## PRESIDING ELDERS—PLEASE

Do not postpone the matter of getting your cut for the front page of the Advocate, with the material for publication in connection with it. We desire to run these cuts continuously until we have completed the round of the Districts. We have the one for next week in hand, but we do not want to miss an issue of the series. So please send yours along.

## Contributed Editorial

### CARE OF CHURCH PROPERTY

By Rev. W. W. Holmes, D.D.

The Southern Methodist Church alone has in this country 16,158 houses of worship, valued at \$169,941,778.00 and 6,148 parsonages, valued at \$24,340,031.00. The conference records in the patronizing territory of the New Orleans Christian Advocate show:

North Mississippi Conference: houses of worship, 541; value, \$3,324,430.00. Parsonages, 184; value, \$593,500.00. Mississippi Conference: houses of worship, 488; value, \$2,903,450.00. Parsonages, 163; value, \$543,850.00. Louisiana Conference: houses of worship, 360; value, \$3,724,300.00. Parsonages, 152; value, \$633,450.00. Total for these three conferences: Houses of worship, 1,389; value, \$9,952,180.00. Parsonages, 499; value, \$1,770,800.00. In addition the Church has other valuable properties, such as colleges, hospitals, orphanages, etc.

Not many commercial concerns can claim such property valuation. The possession of such property should bring to the whole church a deep sense of appreciation and gratitude to Almighty God, and should inspire every member to a larger use and a greater care of his own Church property.

We are forced to admit that many of our houses of worship have been very much neglected. "A stitch in time" seems to have been nobody's responsibility; consequently, many churches are in an unkept and dilapidated condition. The roof leaks, the steps have given way, the window panes are broken, the doors are left open for all kind of intrusion, the walls are decorated with spider webs and dirt-dauber nests, the yard has grown up in grass and weeds, there is not a flower anywhere; the whole appearance is that of neglect and desertion. Good business demands better care of church property. A place for the worship of God is worthy of our very best efforts to make it attractive and beautiful. Here is an opportunity for somebody to render a signal service by heading up a group in the local church for the specific purpose of making the house of worship the most inviting, enticing and beautiful place in all the community.

The parsonage, to all effects and purposes, is the property of the preacher, except he doesn't have to pay taxes, insurance, etc. It is his home and whatever he puts into it is shared by the itinerant brotherhood. When moving time comes every preacher should leave the parsonage in better shape than he found it. When this is the spirit of the preacher the people are usually happy to co-operate.





# The Forum



## METHODISM IN NORTH LOUISIANA

By W. A. McKennon

A few years ago I was driving from Greenwood, La., to Mooringsport, La., and about four miles from Mooringsport came to a country church across the road from a large cemetery. Interested in old cemeteries I stopped and investigated. Near the front gate I turned over a broken slab and discovered the grave to be that of Rev. Jesse Burch who died in 1857, and "had been a preacher in the Methodist Church for forty-seven years." I decided then and there to find out all I could about Rev. Jesse Burch, and this church across the road. After several years of searching and inquiring I am now informed, and the information is so interesting and historical that I am sending it to the Advocate, as I am sure it will interest others. The church is the Mt. Zion Methodist Church built by Rev. Jesse Burch in 1839-40, now ninety-five years old. Rev. Jesse Burch was born in Georgia in 1791 and when nineteen years of age, in 1810, entered the Methodist ministry and was given a charge in Alabama. In 1835, together with several other families, they started with ox teams to Louisiana. The trip required over a year to make. In 1838 they entered land near Mooringsport, La., and in 1839-40 Rev. Jesse Burch built the Mt. Zion Methodist Church and served as the minister until his death in 1857.

Now for the historical part. As far as the information can be had, this is the oldest Methodist Church and the oldest established place of worship in Caddo Parish.

The Methodist Episcopal Church in Louisiana is said to date back to 1823, when eighty-nine white and ten colored members represented the membership in the state. From 1829 to 1833 William Stephenson preached throughout the state.

Mr. "Burke" attended the "little Methodist societies" in 1841 of Greenwood, Shreveport, Alexandria, Donaldsonville, St. Jessop, Baton Rouge, and Franklin, till 1844. I am led to wonder if it was not "Rev. Jesse Burch" instead of "Mr. Burke."

Caddo circuit existed in 1823 prior to the founding of the city of Shreveport—1839. The Methodists were first to build a church in Shreveport in 1845. The first session of the Louisiana Conference was January 8, 1847, and Rev. R. J. Harp was appointed to First Methodist Church, Shreveport. This shows Mt. Zion Church established the year Shreveport

was founded, and just seventeen years after Louisiana was admitted to the Union, and six years before any church was built in Shreveport.

Some of the preachers who have served Mt. Zion church in years past were Currie, Duncan McFarlin, Burt, Harp, Davis, and Davies.

## HAWKINS OF HAWKINS MEMORIAL

(From Secular Press Bureau)

Hawkins Memorial Church of Meridian, Miss., recently honored W. D. Hawkins, outstanding Methodist layman, by celebrating the 40th anniversary of his church membership by devoting the 11 o'clock service to a special program, under the direction of the pastor, the Rev. W. A. Terry.

Greetings from former members from as far as Wyoming were received and read; and all denominations, including Roman Catholics, Jews, and Protestants, took part in the exercises.

Every department of the Sunday school and church was represented, from the youngest children who marched into the church carrying banners, the letters on which spelled, "Brother Hawkins, we love you," and singing a song expressing the same sentiment, to the Board of Stewards and Woman's Missionary Society, in the speeches of congratulation and appreciation.

Dr. Terry in his address cited Mr. Hawkins as a model member whose example should be emulated. Holding twenty-eight separate offices in the local church and general boards of the church, he is "faithful and competent in them all, and I have never before been the pastor of a member with such a record."

Mr. Hawkins, in his response to the many felicitations, after expressing his appreciation, cited four rules which he had adopted as a guide in his church life. Briefly they were:

"I have never missed a service; preaching, morning and evening, Sunday school and mid-week prayer meeting, except when I have been necessarily absent from the city.

"I have never fallen behind with my financial pledge.

"I have never showed partiality to any pastor, but have co-operated with them all alike, giving them my loyalty and service.

"When it has been necessary for me to be absent on Sunday I notified my pastor where I was to be and the reason for my absence."

### MRS. CHRISTIAN KEENER

The death of Mrs. Christian Keener in a hospital at Baton Rouge, La., on last Friday, brings to a close a long and useful life. She was eighty-five years of age and she had been ill for a long while. She was the widow of the late Rev. Christian Keener, who was a son of Bishop John C. Keener. Mrs. Keener held her membership in the Carrollton Avenue Church of New Orleans, and her demise removes from the roll of membership a name long and prominently associated with New Orleans Methodism. She was buried at Baton Rouge, La., Saturday afternoon.

### GREENWOOD DISTRICT INSTITUTES

Plans are in the making for a series of Institutes to be held throughout the Greenwood District early in September. Tentative places and dates as follows: Winona, September 3; Carrollton, September 4; Inverness, September 5; Lexington, September 9; Ruleville, September 10. Standard Training School at Greenwood, September 1-6. These Institutes will be under the direction of Rev. R. G. Lord, Executive Secretary of the Conference Board of Christian Education, assisted by the presiding elder and the following District workers: Prof. J. R. Bain, Prof. B. D. McCallister, Rev. M. H. McCormack, and Mrs. Will Matthews. More definite information concerning the program will be announced later.

### EDITOR McTYEIRE

"An Exchange.—In exchange for the tiara sent by the Queen of Spain to the Pope, and which was valued at 2,000,000 reals, the Pope has sent her majesty the body of Saint Felix, the martyr. We think the Pope has the best of the bargain."—Christian Advocate, August 11, 1855.

### FROM THE MISSISSIPPI CONFERENCE LAY LEADER

Dear Brethren: Reports from presiding elders and pastors indicate that the laymen's day program, as suggested by the Board of Lay Activities, has been used in most of the charges during June and July with very gratifying success. It is our desire and hope that the day will be observed in every charge of the six districts, and district lay leaders are now endeavoring to determine which charges have not yet observed the day. Will pastors of such charges kindly notify the district lay leader, that a complete report may be made, and any desired assistance for the program given.

The Institute for Stewards and other Church Officers recently held for the Jackson District was well attended and greatly enjoyed. Mr. G. L. Morelock, General Secretary of the Board of Lay Activities, was present, at the invitation of

the presiding elder, Dr. B. L. Sutherland, and delivered three great addresses. If the stewards of every district in the Conference would co-operate with the presiding elder and district lay leader in arranging for such an Institute and insuring loyal attendance, the practical and inspiring messages of Mr. Morelock and Dr. Crawford would stir every board to greater efficiency in its wide and important field of service.

The report of the Conference treasurer on benevolences to August 1 is as follows:

**BROOKHAVEN DISTRICT:** \$1,838.70—Adams, \$45.00; Brookhaven, \$300.00; Crystal Springs, \$125.00; Gallman, \$4.70; Georgetown, \$28.27; Harrisville, \$24.00; Hazlehurst, \$450.00; Magnolia, \$25.00; McComb, LaBranch St. and Fernwood, \$56.40; McComb, Pearl River Ave., \$65.00; Meadville and Bude, \$162.94; Osyka, \$104.00; Scotland, \$50.00; Silver Creek, \$19.74; Summit and Topisaw, \$62.30; Tylertown, \$150.00; Utica, \$130.85; Wesson, \$32.50.

**HATTIESBURG DISTRICT:** \$2,121.07—Bay Springs, \$65.88; Bonhomie, \$75.00; Bucatunna, \$56.27; Ellisville, \$87.50; Eucata, \$18.00; Hattiesburg, Broad Street, \$201.03; Hattiesburg, Court Street, \$250.00; Hattiesburg, Main Street, \$402.00; Heidelberg, \$50.00; Laurel, Kingston, \$81.85; Laurel, West Laurel, \$35.48; Magee, \$150.00; Montrose, \$25.00; Mt. Olive, \$75.01; Petal, \$40.00; Shubuta, \$212.53; Sumrall, \$12.00; Taylorsville, \$30.00; Waynesboro, \$69.75; Waynesboro Circuit, \$60.77; Williamsburg, \$15.00.

**JACKSON DISTRICT:** \$8,139.54—Benton, \$261.00; Bolton and Raymond, \$51.75; Brandon and Pelahatchie, \$242.00; Camden and Sharon, \$78.12; Canton, \$80.00; Carthage, \$100.00; Clinton, \$40.00; Fannin, \$113.77; Flora and Benton, \$156.27; Florence, \$113.00; Forest, \$120.54; Harperville, \$45.00; Homewood, \$35.00; Jackson, Capitol Street, \$3,806.00; Jackson, Galloway Memorial, \$1,734.17; Jackson, Glendale, \$50.00; Jackson, Grace, \$146.55; Jackson, Millsaps Memorial, \$230.00; Lake, \$12.80; Lena, \$69.60; Madison and Pocahontas, \$170.25; Mendenhall and D'Lo, \$30.00; Morton, \$202.85; Raleigh, \$30.30; Shiloh, \$54.57; Terry, \$75.00; Vaughan, \$55.00; Walnut Grove, \$30.00.

**MERIDIAN DISTRICT:** \$2,030.13—Burnside, \$36.75; Chunky, \$42.82; Cleveland, \$34.25; Daleville, \$18.00; Decatur and Hickory, \$115.00; DeSoto, \$60.90; Enterprise, \$173.81; Lauderdale and Electric Mills, \$182.25; Meridian, East End, \$150.00; Meridian, Fifth Street, \$83.00; Meridian, Hawkins Memorial, \$201.15; Meridian, Poplar Springs, \$74.70; Meridian, Wesley, \$15.00; Newton, \$75.00; Philadelphia Station, \$350.00; Philadelphia Circuit, \$120.00; Porterville, \$25.00; Quitman, \$58.50; Scooba, \$9.00; Union, \$205.00.

**VICKSBURG DISTRICT:** \$2,095.20—Anguilla, \$100.30; Centerville, \$148.50; Edwards, \$82.00; Fayette, \$112.00; Lorman, \$40.00; Louise and Holly Bluff, \$80.70; Mayersville, \$50.50; Natchez, \$262.27; Nebo, \$10.80; Oak Ridge, \$20.00; Port Gibson, \$91.25; Rolling Fork and Cary, \$75.00; Roxie, \$36.85; Satartia, \$53.35; Silver City, \$43.25; Vicksburg, Crawford Street, \$300.00; Vicksburg, Gibson Memorial, \$142.93; Washington, \$24.75; Woodville, \$10.75; Yazoo City, \$350.00.

**SEASHORE DISTRICT:** \$2,364.86—Biloxi, Main Street, \$213.00; Brooklyn and Bond, \$15.00; Carriere, \$37.00; Coalville, \$50.00; Columbia, \$400.00; Gulfport, First Church, \$800.00; Handsboro and Second Church, Gulfport, \$47.00; Kreole, \$46.25; Leakesville, \$25.00; Logtown, \$31.00; Long Beach and Pass Christian, \$77.00; Lucedale, \$50.25; Lumberton, \$25.00; Mentor, \$17.55; Moss Point, \$110.70; Ocean Springs and Wesley Memorial, \$55.00; Oloh, \$13.00; Pascagoula, \$159.11; Purvis, \$40.00; Saucier, \$153.00. Grand Total, \$18,589.50.

J. M. SULLIVAN.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

of peace; but his purpose brought forth immediate and vigorous protest from the Southern delegates. They held that such action on his part would amount to a virtual surrender of their cause, and would make an intolerable situation for the church in the South. The Bishop yielded to the wishes and opinions of his brethren and did not resign. In response to the inquiry made through the Committee on Episcopacy, he made a frank statement of all the facts touching his connection with slavery. He first became the owner of a slave girl under the will of a friend in Augusta, Georgia; he afterward inherited a slave boy from the family estate of his first wife; and finally, a short time before the General Conference of 1844 assembled, he became possessed of a number of slaves by his marriage to a woman who had inherited them from the estate of her former husband. To the girl and boy whom he had inherited, Bishop Andrew offered freedom when they were willing to go where it would be possible for them to enjoy it; but they both declined to go, and there was no other way for him to emancipate them except to become a law-breaker himself and, at the same time, to surrender the interests and the freedom of the slaves, since they would be subject to seizure and re-enslavement. The slaves belonging to his second wife, he immediately bound to her, whose they were, by a duly executed legal document. By that instrument he renounced all interest and ownership in them. But that course gave him the appearance too of being conscious of the impropriety of his connection with slavery, and it gave him the appearance of adopting a measure for escaping responsibility for slaveholding.

The records indicate that the course of Bishop Andrew was entirely honorable, both as respects his observance of the law and in his treatment of the slaves themselves. It is also to his credit that he never purchased a slave and he never sold one. But, since his ownership of slaves came about after his election to the episcopacy, it is not easy to believe that he was as sensitive to the delicacy of the situation as he should have been, nor as to what his ownership of slaves, however acquired, might involve for the church. He could not have been uninformed as to the increasing opposition to slaveholding upon the part of ministers. He had been a member of three General Conferences preceding his elevation to the episcopacy in 1832, and he knew of the growing disposition to withhold all official recognition from those connected with slavery. At the General Conference immediately preceding his election,

the contest over the election of a delegate to the British Conference had been finally settled. In 1826, Bishops McKendree and Soule nominated for that place, William Capers who was a slaveholder; Bishops George and Hedding objected and nominated instead Wilbur Fisk. The result was a tie vote and the settlement of the contest went over to 1827, when Bishop Roberts was present; but he declined to break the tie either way. The decision then went to the General Conference of 1828, when Dr. Capers was elected on the second ballot by the slender margin of ten votes. Bishop Andrew knew also that he had been favored over Dr. Capers for the office of Bishop, because he was not a slaveholder, while Dr. Capers did own slaves. On the floor of the General Conference of 1844, he admitted that William Winans had spoken to him on the subject: "He said he could not vote for me, because he believed I was nominated under the impression that I was not a slaveholder. I told him I had not sought the nomination, nor did I desire the office, and that my opinions on the propriety of making non-slaveholding a test of qualification for the office of Bishop, were entirely in unison with his own." Whatever interpretation one may put on these words, they must mean that he had a clear understanding of the possible effect of his becoming a slaveholder, and he should have jealously guarded the peace of the church at that point.

Having spoken frankly concerning Bishop Andrew's acquisition of slaves, it remains now to be said that his course was not without positive legal justification. There was in the pronouncements of the General Conference, a distinct offset, as we have seen, to the view of those opposed to slavery; and the issue was less personal than the contest might lead one to believe. It was, at last, a contest between opposing factions on the subject of slavery; and Bishop Andrew's connection with the institution was the occasion for an eruption of the pent up feelings of the church on that subject. It is clear that the members of the General Conference of 1844, were not in a frame of mind which would qualify them to sit as a court of equity in the decision of anything relating to slavery. As soon as the sentence against the Rev. Francis A. Harding, appealed from the Baltimore Conference, had been affirmed, the inquiry turned to the case of Bishop Andrew and a resolution was introduced by Mr. A. Griffith of the Baltimore Conference, asking him "to resign his office as one of the Bishops of the Methodist Episcopal Church." This resolution was afterwards replaced by the Finley substitute which said: "It is the sense of

this General Conference that he desist from the exercise of this office so long as this impediment remains." The substitute was passed after ten days of rancorous and bitter debate.

No matter what our theory of the powers of a General Conference, we do not see how it would be possible to establish the consistency of what the General Conference did in the case of Bishop Andrew. It is true that the ministry always formed a separate class in the anti-slavery legislation of the church, but the restrictions had been less against slave ownership than against the merchandise in slaves, and the territory in which slaveholding was established by civil law had been uniformly excepted from the operation of such statutes. For the charge of an infraction of church law, any minister was entitled to formal and orderly process of trial before a jury of his ecclesiastical peers. Yet Bishop Andrew, without being charged with the violation of any law and without even the form of a trial, was placed in the anomalous position of being a bishop by confession of the General Conference, a bishop in the pay of the church, but a bishop without assignment of episcopal duties—by a resolution requesting him to "desist." His status under the law regarding slavery was clear. At the General Conference of 1836, the Bishops said: "It cannot be unknown to you, that the question of slavery in these United States, by the constitutional compact which binds us together as a nation, is left to be regulated by the several State legislatures themselves; and thereby it is put beyond the control of the general government, as well as that of the ecclesiastical bodies; it being manifest, that in the slaveholding States themselves the entire responsibility of its existence or non-existence rests with those State legislatures." In the Resolutions censuring the Abolitionists, is this expression: "Resolved that they (the delegates) . . . wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slaveholding States of this Union." Quoting again from the Episcopal Address, "The only safe, Scriptural, and prudent way for us, both as ministers and people, to take, is wholly to refrain from this agitating subject." It is true that this is not the language of statutes for the regulation of slavery; but they are resolutions and authoritative utterances which, by every fair implication, committed the General Conference to an attitude respecting the institution which it plainly recognized as being protected by the highest law of the land. It was an interpretation of Methodist law which was intended for the restraint of those who were insisting upon a reversal of the policy which the church had consistently maintained toward the section where slavery was a legal fixture. Regardless of the moral and religious questions that were being raised with reference to the institution, the South had a right to expect that there would be no sudden reversal

of the policy of granting immunity to those who were bound by civil enactments.

If there remained any lingering doubt in any mind as to what was the attitude of the General Conference on this subject, it must have been removed by the action of 1840. The Westmoreland Circuit of the Baltimore Conference, a circuit located in the State of Virginia, was asking to be excepted from the application of the slavery restrictions of the Conference of which it was a part, and to have its rights recognized under the exception of all slaveholding States. The case related wholly to the ministry and the General Conference said: "While the general rule on the subject of slavery, relating to those States only whose laws admit of emancipation, and permit the liberated slaves to enjoy freedom, **should be firmly and constantly enforced**, the exception to the general rule applying to those States where emancipation, as defined above, is not practicable, should be recognized and protected with equal **firmness and impartiality.**" The committee respectfully suggests to the Conference the propriety of adopting the following resolution:

"Resolved, by the delegates of the annual conferences in General Conference assembled, That, under the provisional exception to the general rule of the Church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or territories where the laws do not admit of emancipation, and permit the liberated slaves to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture in view of such election and ordination." This unequivocal declaration, which was passed, is too definite and sweeping in its terms to be misunderstood. Orange Scott, an outstanding abolitionist who later left the church, said of this action: "The General Conference of 1840 decided that slaveholders had a disciplinary right to the office of bishop." When the pronouncements of the General Conference are placed alongside the circumstances, under which Bishop Andrew came into the possession of slaves, the case is relieved of what might otherwise have been its censurable features. A. L. P. Green, of Tennessee, said that at one time Bishop McKendree had purposed to buy a slave boy for a servant, but he had dissuaded him from doing so, and it was said that "the first Methodist Bishop was for a time a slaveholder without censure, though he became such by purchase;" but Bishop Andrew made no appeal to the precedents or purposes of his predecessors in the episcopal office, and he made no concealments of the facts in his own case. In a dignified and manly way, he said: "I have no confession to make; I intend to make none. I stand upon the broad ground

(Continued Next Week)



## Mississippi and Louisiana

Mr. Rhydon Grigsby, of Minden, La., died suddenly on the morning of the 13th. He was a member of the Methodist Church of Minden, La., and his death will be a real loss to that church.

A card from Rev. H. W. Suydam of Macon circuit, North Mississippi Conference, is greatly appreciated. That field of work has many pleasant recollections for the present editor of the Advocate.

Rev. Anthony Hearne, pastor at Cordele, South Georgia Conference, spent a short time in New Orleans and he called at the Advocate office in the absence of the editor. We are sorry that we failed to see him.

Rev. A. T. Law and family have returned from a vacation trip which included the mountains of North Carolina, Virginia, and Washington, D. C. Brother Law is pastor of Fidelity and Chalmette, New Orleans.

Dr. W. W. Holmes and family, of Rayne Memorial Church, New Orleans, are leaving this week for a visit to Atlanta, where they will visit their daughter and her family. They expect to be away about ten days.

Rev. C. H. Strait, of Wiggins, Miss., makes report for that little city, and it indicates the activity for which he is characteristic. We hope that he will give us a report more in detail soon, when his meetings are finished.

Rev. B. F. Hammond, pastor on Cockrum charge, North Mississippi Conference, wins the prize for brevity in his communication. He simply says that "All goes well in these quarters." We call that a good report.

Rev. Clyde H. Gunn calls our attention to a discrepancy in the Advocate of his quota of subscribers. The error was made in the office and was unintentional, of course. Brother Gunn's quota was se-

cured in full and we are happy to make the correction.

Rev. W. W. Perry, of Baker, La., reports that his charge is making splendid progress along all lines, and that a fine spirit prevails. At Black Water church, where he was assisted by Rev. W. E. Thomas, twenty-three members were added to the roll.

Rev. E. Nash Broyles, the active and aggressive pastor of First Church, Columbus, Miss., is planning a service commemorating the seventy-fifth anniversary of the laying of the corner stone of that great old church. The anniversary will occur early in September.

Rev. C. B. Powell, Boyce, La., is beginning a meeting with a sunrise service on Friday, August 16. He expects to continue the sunrise service and is looking forward to a good meeting. He will be assisted by Rev. H. W. Cudd, Conference Evangelist, of Monroe.

Rev. W. W. Woollard, pastor at Ripley, Miss., who with his wife is spending a two-weeks' vacation at the Seashore Methodist Assembly, Biloxi, Miss., was the preacher at the Campground last Sunday. He is reported to be looking well and enjoying the outing by the sea.

Montpelier church of the Baton Rouge District in Louisiana, has had a good revival, according to report which has just reached us. Rev. Thurlow Barrett is the pastor and he was assisted by Rev. Alvin McKnight of Angle, La. Eight members were added as a result of the meeting.

Rev. W. C. Barham, pastor of Church Point charge, Louisiana Conference, reports a successful revival at Petreville church, in which the presiding elder, Dr. B. F. Rogers, did the preaching. As a result of the fine spirit which prevails, he

expects to have a fine report at Conference.

Rev. John Rasmussen, pastor at Bunkie, La., has been in a meeting during the last two weeks. He was assisted by Dr. Maxton S. Moak, of Parker Memorial Church, New Orleans. We understand that the weather was extremely trying and we have not heard the results of the meeting.

Rev. W. P. Buhrman, presiding elder of the Aberdeen District, North Mississippi Conference, finished second in the Advocate campaign for his Conference. He has just returned from a vacation trip in Florida, where, in addition to visiting their own, the ties of other days were renewed.


In the death of Mrs. J. Reitsbol a short time ago, the Methodist Church of Morgan City, La., has sustained a great loss. In addition to her contribution as an individual member of high character, she was a conscientious and faithful official. No one in that congregation could be missed more than she will be.

Rev. H. N. Brown, pastor at Ponchartroula, La., has quite a list of people from his charge in New Orleans hospitals for observation and operations. No pastor looks after his sick more carefully than does Brother Brown. We have a letter from him this week asking that we look after his people who are in hospitals here.

We regret to learn of a tragic accident which happened to Mr. Benson and family, members of First Methodist Church, Monroe, La. They had motored over to Vicksburg and the accident occurred near the river bridge. A daughter, who was a trained nurse, was killed, Mrs. Benson lost an arm, and Mr. Benson suffered a broken leg.

It will bring sorrow to friends in Louisiana to learn of the death of Rev. Frank E. Singleton, of Weatherford, Texas, whose father and brother, now deceased, were once members of the Louisiana Conference, and whose brother, Dr. H. S. Singleton, is now a practicing physician at Slidell, La. Brother Singleton's death followed an operation, and burial was in Dublin, Texas.

Rev. Frank Newton Sweeney, superannuate member of the Louisiana Conference, residing at Franklinton, La., announces the marriage of his daughter, June, to Mr. James Madison Burris, on Saturday, August 10. The wedding took place at the residence of the bride's sister, Mrs. Lewis A. Radalet, in New Orleans, the father of the bride officiating. The Advocate joins their many friends in good wishes for their happiness as they journey through life together.



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## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Have you sent your rural work money? The twenty-five cents per member may seem too much, but read this report from Miss Myrta Davis and see if you do not change your mind.

"Besides the D. V. C. schools I think the most important work I have been privileged to take part in has been the Christian Adventure Camp. I taught handicraft in both Castalian and Greenwood Springs. I also taught at Greenwood Springs the course in "What Can I Do for My Community?" I wonder if the Church as a whole realize just what one of these Christian Adventure Camps can mean to the intermediate boy or girl? So frequently we think of a camp as a place where one goes and does nothing except hike, hunt, fish, swim and be lazy. At Greenwood Springs we began the day with a beautiful worship service on the mountain side. The whole day was permeated with the love of God shown through nature. In asking one girl what she liked best about the whole camp she said: "The worship service." Every evening at sunset we had another worship service in our vespers. At bedtime everything was quiet while the bugler blew Taps. As a rule every person was ready to obey Taps and the night was spent in rest. Never have I seen a group as a whole so ready to join in everything planned for the camp. Usually there are several who think it the thing to sit out and let the others play the games. But not so here. Only two or three sat out and those really had good reasons for

doing so. Of course I have not had the opportunity to interview all who attended the camp, but I think I can say that was really a Christian Adventure for all of them.

I always place Vacation Church Schools ahead of any of the work that I do. It is here that the future workers in the church get their first intensive training. If there are to be well trained church workers there must be well conducted church schools. We have had three on the Tishomingo charge. One of these schools was the first to be held in that community. Of course there were only a few who attended—so few, in fact, that we debated whether it was worth while going so far to hold it. But we knew that even a little leaven leaveneth the whole lump. Next year we hope to have at least twice or three times the number. In the school here in Tishomingo we had nineteen in the beginner-primary class. These came every day except one. There were about twenty in the other two classes. These all received such training that they have been more regular in attending Sunday school since that time. The third school was held at Boggs Chapel. The average attendance there was about twenty. Last year on the first day we had only five. Of course a number of these children would not have gotten to attend had it not rained. Had the weather been good they would have had to work in the fields. So we had the rains to thank for the good number to attend. We could not hold schools in the other two churches on the charge because the children were needed in the fields. Maybe there will be time for them yet.

These two portions of labor are so very important that I want to take this opportunity to urge every pastor in the Conference to see to it that his intermediates take advantage of the Christian Adventure Camps and that through the Sunday school or the Missionary Society a Daily Vacation Church School is put on in his church.

\* \* \*

We are not far from our goal of our North Mississippi Scarritt Scholarship. The girl is waiting. School opens in September. This is August. Do not overlook your donation in making up the third quarter's report.

Are you making plans for the Retreat at Grenada, September 10-13? Expenses are only \$1.25 a day. Not often does a

Conference have this opportunity! A hundred women are wanted for this Retreat.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The book recommended for the fall mission study is: "That Other America," by John A. Makay. This book is fascinating, quite different from our usual Latin-American studies.

The price of the book is 60c and it should be ordered from the Methodist Publishing House, Nashville, Tenn. The following books, which can be ordered from the same place, are suggested as helps:

"A Course on Latin America," by Arthur M. Sherman. Paper, 25 cents.

"New Days in Latin America," by W. E. Browning. 25 cents

"Makers of South America," by Margaret Daniels. 25 cents.

"Wall Map of Latin America," 35x46 inches, 60 cents.

"Large Outline Map of Latin America," 28x32 inches, 25 cents.

"Fun and Festival from Latin America," by Winifred Hulbert. Paper, 25 cents.

Other books suggested as supplementary reading, are:

"The Two Americans," by S. P. H. Duggan.

"Whither Latin America?" by F. Tannenbaum.

"The Other Spanish Christ," by J. A. Mackay.

"Peace by Revolution," by F. Tannenbaum.

"Latin America: Its Rise and Progress," by F. G. Calderon.

"Lupita," a story of Mexico in Revolution, by Alberto Rembao.

"New Worlds to Conquer," by Richard Halliburton; "The Romance of the Rise of the Tropics," by Crowther; "Great Conquerors of South and Central America," by A. Hyatt Verill; "Greater America," by W. Thompson; read "Mexico: Just Next Door," by Leonore Mullen, in the May issue of "Delineator."

### ZONE MEETING

The Woman's Missionary Society of the Bonhomie church entertained the Hattiesburg zone when they met for the second meeting of the year on the fifth Monday of July. This was a business and social meeting. The church was decorated with summer flowers of roses, smilax, rose of Montana and potted ferns. The third meeting for the year will be held with the Petal Methodist Woman's Missionary Society as hostess.

Mrs. R. E. Rutledge, wife of the Bonhome pastor, and Mrs. J. R. Cook, pres-



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and give skin comfort  
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dent of the Bonhomie society, greeted the 132 guests as they arrived.

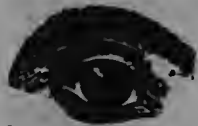
"Rock of Ages" played in variations by Mrs. A. H. Lewis, pianist, opened the meeting. The hymn, "Take My Life and Let It Be," was sung. The devotional was conducted by the Rev. R. E. Rutledge, pastor, who used as his subject "Stewardship of Time." Mrs. D. F. McNeill of the Court Street Priscillian Society read a poem, "No Time for God."

Mrs. R. E. Rollings, of Court Street, and president of the Hattiesburg zone, presided during the meeting and she chose as her subject "Life's Highway." She stated as we start out we find the signal lights, "Stop, Caution, and Go." She said the red or "Stop" light in a Christian's life is his conscience; the yellow or "Caution" light is daily Bible reading which will enable you to pass corners congested with traffic in safety and with caution, and the green or "Go" light is the command when the bell rings and light changes to green is the command of Jesus to "Go and teach all nations."

The Christian Social Relations of the Missionary Society was compared to the signs on the highway which read, "Curves Ahead," some of these signs reading "Dangerous Curves Ahead." This was discussed by Mrs. Rollings. An anti-lynching petition was passed, also a map showing lynchings and prevented lynchings in 1934, practically all of these being in the South, and Mississippi showing more than any other state. To this petition 119 names were signed.

The bridges which on the highways

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span rivers and other streams were compared with the bridges of "Mission Study" which span the rivers of indifference to missionary work. Mrs. W. H. Weathersby, chairman of the zone circulating library, made her report on Mission and Bible study books.

The president told the story of "He Who Travels Best on Life's Highway" and stated the zone was attempting to travel best by removing stones from the pathway of others. Reports were received from the societies who had sent boxes to Rev. Mr. Ellis, superannuate minister of New Augusta. Brother Ellis had died since the last zone meeting, but the zone voted to continue sending these boxes to his family through this year. She also asked the members to remember a local minister who is sick to help brighten up his days.

The line down the center of the highway to keep all on the right side, was compared to the plan for membership and echoes from the Conference. This was discussed by Mrs. R. E. Rutledge.

At this point the program had reached a "railroad crossing" with its "Stop, Look, Listen" sign. The president said they would stop, listen and look back over the past twenty-five years as Mrs. K. B. Allsup, of the Broad Street Missionary Society, presented the "Twenty-fifth Anniversary of the W. M. S."

Mrs. Victor G. Clifford, wife of the presiding elder, discussed the signs at the forks of the roads which are to guide you on the way. This was the presentation of the new Mission study book, "That Other America," by John A. Mackay.

Last, but not least, to be heard from, was the "scenery along the highway." Members of the different societies represented the scenery. At this time members of the Glendale Missionary Society, a new society just organized by the Broad Street Society, were introduced and welcomed into the zone.

The Lydian Society of the Main Street Church reported the splendid work being done by a local girl whom they had sent to Vashti, she having won a scholarship to complete her education.

Mrs. Rollings gave a short talk on missions, after which Mrs. A. H. Lewis sang "The End of the Road." This was accompanied by Mrs. Victor G. Clifford.

Pastors present were the Rev. R. S. Saucier of New Augusta, the Rev. J. T. Leggett of the Main Street Church, Hattiesburg, and the Rev. R. E. Rutledge of the Bonhomie Church.

After the benediction which was pronounced by the Rev. Mr. Leggett the members were invited to the Sunday school room where delicious refreshments of iced tea, sandwiches, cookies, pickles and mints were served.

## LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

There is always a "sadness of farewell" when we see our deaconesses take their leave from the institutions in which they have served so faithfully for a number of years.

A number of New Orleans Missionary women (including Mrs. George Sexton, Jr., who happened to be spending the day in the city), were at St. Mark's the day the departures were made. Deaconesses Nettie Stroup, Margaret Hodgkins, and Dorothy Lundy have left to visit in their homes during the month of August and will go to their new appointments in September.

Deaconess Margaret Young who has done such a magnificent piece of work at Bethlehem Center, Nashville, will arrive in New Orleans early in September to assume her new duties as head resident of St. Mark's Community Center.

Mrs. L. A. Sims, district secretary of the Alexandria District, writes as follows: "I am planning our 'Mission Study Coaching Days' with my zone leaders for this quarter. The three women who attended the school in Shreveport will assist me."

We are always inspired to do greater things when we hear of the enthusiasm of our workers in far away lands. Miss Annie Clyde Price, missionary to China, had this to say when word was received that Laura Haygood School, Soochow, would share in the 1935 week of prayer offering: "Six of us were sitting around the living room table when Miss Bradshaw told us that we were going to have a new building after all. You do not need the last Thursday in November to have a Thanksgiving meeting, neither do you need a church; we had quite a satisfactory one around the table. Our thanks were for the great host of American women who were going to make our new building possible." Missionary women of Louisiana, let's not disappoint our workers on the fields of service. Let's begin at once to make our plans for the week of prayer and also to save our money.

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## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 18.

By Rev. J. R. Countiss, D.D.

#### MARTHA (A HOME-MAKER)

The incident of this lesson is often used to draw a contrast between the two sisters, not too flattering to Martha. Emphasis may be so placed as to put either in an unfavorable light, making Martha appear practically materialistic and Mary impractically spiritual. The outstanding qualities of the two are complementary, and the combination evidently made their hospitality most acceptable to Jesus. Freely interpreted, Martha had a feast; Mary had a guest. A feast might be prepared at will. Rarely was any home honored with such a guest. There is no more pleasing virtue than that of Christian hospitality. Thousands have found Jesus present in their joint breaking of bread. Few people become guests merely for the sake of the food served, and it should never become the chief feature of entertainment. The sharing of food is as nothing compared to the sharing of friendship.

The vocation of home-making stands at the top of the list. It is elementary enough for the woman of ordinary talent, great enough for the gifts of the genius, high enough for a mother, and holy enough for a saint. Home-makers are world-makers. The woman who "has nothing to do but keep house" is often doing far more than her busy husband with his staff of assistants. Many a woman succeeds in being wife and mother, mistress and maid, companion and nurse, help-meet and teacher without thought or thanks from husband and children, and without honor from the world. Others find rest and recreation in outside interests and activities while the home-maker is often left to the ceaseless grind of routine. Happy are those who at the end of the day escape the worry and bustle of business in the sanctuary of a well-ordered home whose atmosphere is more refreshing than a breeze from the sea or ozone from the mountains. It is a pity if a painstaking housekeeper becomes a painful housekeeper—so intent on order and cleanliness that neither family nor guests can feel comfortable. Such a slave to her responsibility misses the high privilege and honor of her position.

Probably most of us are too much absorbed in the practical and the common-

place, taking too little time for meditation and for fellowship with family and friends. Chained to custom, we become slaves of the routine. Tired and nervous, we are jealous of those fine, calm souls who seem always to find time for the nobler factors of life.

Christian hospitality presupposes a Christian home. When is a home Christian? When it reflects the worship of the Christian church, the education of the Christian school, and the mutual service of a Christian society. The home is the training school for every Christian virtue and practice. From the Master to his humblest disciple, it has ever been a joy to be a guest in such a home.

The true Christian guest shares not only the joys but the sorrows of his host. When death broke the family circle, Jesus hastened back to this Bethany home. It was Martha who met him now. Broken by her grief and still setting too much store by the mere physical, she cries: "If thou hadst been here, my brother had not died." Very tenderly, Jesus leads her out to a larger faith. At last she grasps the life immortal and the broken circle is again complete. If Jesus went home with her that day, I wonder if she was "cumbered about much serving?" With the right host and the right guest, how little the food matters!

### SINGING EVANGELIST

Ed. G. Phillips has open dates for September and October. Refer to Rev. W. M. McIntosh, Columbus, Miss., Rev. J. V. Bennett, Holly Springs, Miss.

### FROM WISNER, LA.

Dear Dr. Duren: Just a few words from the Wisner work. But first let me say we are to have two adult Bible conferences in the Monroe District and three weeks ago I sent an announcement to be put in the Advocate. It has not been printed to date, but trust you are planning to publish it soon. It was an article giving the dates and program of each conference.

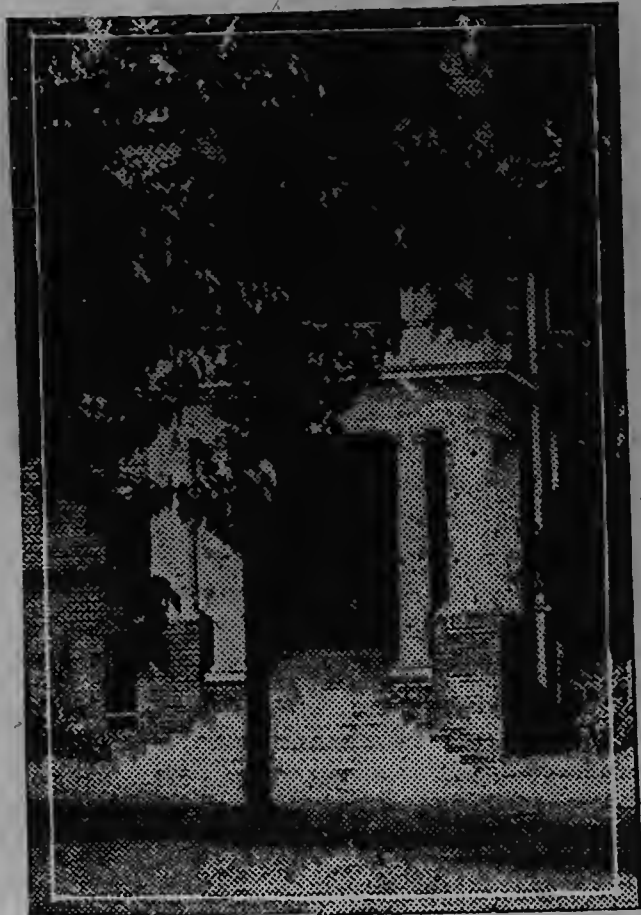
We closed a great meeting here last night. Brother R. M. Bentley from Gordon Avenue in Monroe did the preaching. He certainly proved himself to be a man of God and a splendid man to have for a revival for he knows how to reach folks. We had Brother Johns, our presiding elder, with us for the closing service; he held the third quarterly conference after the service.

Wisner raised her quota and one over on the Advocate campaign.

Fraternally,

C. B. WHITE.

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## PARK AVENUE METHODIST CHURCH

(Continued from page 1)

of his own congregation. More than 600 members have been received during the nine years pastorate. In the Shreveport District Park Avenue Church is one of the leaders in evangelistic work. The work accomplished by this pastor and his loyal members is outstanding in every department. It is an example to all of our churches in that it is perfectly organized according to the disciplinary plan of church work. The Board of Christian Education and the church school are doing a magnificent piece of work. It has an enrollment in excess of 1,000, having sometimes as many as 987 in attendance in the various departments.

It has a strong official Board following the most modern methods in financing the church work. There is a strong Woman's Missionary Society, strong Young People's organization, all functioning under the new set-up. Being in that part of the city where there is a dense population the summer Vacation Bible Schools reach a high enrollment.

The pastor and members of the Park Avenue Methodist Church are examples to all churches, especially the smaller churches that contend that they can not set up a completely organized church in every department.

This progressive church is free from debt. Its magnificent building and educational department is paid for in full. As would be expected of such a progressive church, it meets its financial obligations year by year and will be one of the churches in the Shreveport District that will pay everything in full this Conference year.

## LIFE, DEATH, AND VICTORY

By Arthur Madison Shaw

### LIFE:

Sharp is the strain of the struggle with evil—

Legions of foes ever rising a-fresh—  
Mighty the shock of the spirit's upheaval;

Tireless the tug and the tear of the flesh!

### DEATH:

Sombre and dank seems the air in the gloaming;

Halting and weak is the lingering breath.

Faint grows the soul, that is set for the homing;

Gruesome and grim is the grapple with death.

### VICTORY:

Sweet is the succor and strength of the Savior;

## "MEETING THE NEED FOR A TRAINED MINISTRY"

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THE CANDLER SCHOOL OF THEOLOGY

FRANKLIN N. PARKER, D.D., Dean

Emory University, Ga.

Blest the assurance: "Be never cast down;  
These will sustain thee in valiant endeavor:  
Heaven, thy goal, and thy guerdon a crown!"

## MRS. LUCIE DANA HURST

Mrs. Lucie Dana Hurst, widow of the late Rev. W. W. Hurst, was born near Warrenton, Warren Co., Miss., July 17, 1848, and passed to her eternal reward on July 4, 1935, in Vicksburg, Miss., at the home of her nephew, Mr. C. C. Dana. She was the daughter of Mr. Charles Dana and Mrs. Nancy M. Dana, and was the seventh of nine children. On October 7, 1890, she was united in marriage to Rev. W. W. Hurst, of the Mississippi Conference, with whom she lived happily until his translation on August 26, 1908. No children were born to them, but she helped to rear two of her husband's children by a former marriage. She was converted and united with the Methodist Church during her girlhood, and for a number of years she served as superintendent of the Sunday school of the old Red Bone Church. For several years before her marriage she taught in the public schools of our state. She was a faithful and consecrated itinerant preacher's wife, and many a life was blessed by her holy influence. For five or six years she taught the ladies' Bible class of the Gib-

son Memorial Church, Vicksburg. She was an invalid for the last seven or eight months of her life, but was uniformly cheerful, patient, and trustful. Truly a noble Christian woman has fallen on sleep, and many friends mourn her passing. She is survived by two nephews: Mr. C. C. Dana and Mr. H. E. Dana, of Vicksburg; by three nieces: Mrs. J. N. Miller, of Church Point, La.; Mrs. Ethel Ethridge and Mrs. Mamie Stamford, of Vicksburg; and also by three step-daughters. She was buried beside her husband in the cemetery of the old Red Bone Church in Warren County.

Her pastor, M. M. BLACK.

The year 1934 saw the new brick station church at Wembo Nyama in the Congo Mission almost completed. Prior to this time the station church had been a large open shed, similar to those in the out-villages. The new brick church with dark gray slate roofing was made possible by the gifts of missionaries and the free labor of many native Christians.

## MILLSAPS COLLEGE

JACKSON, MISS.

The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts.

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Ps. 78:41: They turned back and tempted God, and limited the Holy One of Israel.

1. The Psalmist described the blessings of the Israelites: "Marvelous things did He in the sight of their fathers." (vs. 12). "He divided the sea, and caused them to pass through; and He made the waters to stand as an heap. In the daytime also He led them with a cloud; and all the night with a light of fire. He clave rocks in the wilderness, and gave them drink as out of the great depths." (vs. 13-15). "He rained down manna on them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full." (vs. 24, 25).

2. Yet THEY TURNED BACK AND TEMPTED GOD. "They tempted God in their heart by asking meat for their lust." (vs. 18). "They sinned against Him by provoking the Most High in the wilderness," (vs. 17). "For all this they sinned still, and believed not for His wondrous works," (vs. 32). "For their heart was not right with Him, neither were they steadfast in His covenant," (vs. 37). "They remembered not His hand, nor the day when He delivered them," (vs. 42). "They tempted and provoked the most high God, and kept not His testimonies," (vs. 56).

3. THEY LIMITED THE HOLY ONE OF ISRAEL. Jesus was limited in His ministry. After He had announced His mission and demonstrated His power in other sections, He returned to Nazareth. "He could there do no mighty work,"

(Mark 6:5). "And He did not many mighty works there because of their unbelief," (Mat. 13:58).

Toward the end of His ministry, He looked at Jerusalem and cried, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," (Mat. 23:37). Jesus held the secret which would have ended all Jerusalem's woes, its strife, its sin. Yet Jerusalem would not receive Jesus and limited God.

4. In limiting God, Nazareth brought trouble upon itself. In limiting God, Jerusalem brought desolation upon itself. So in the 78th Psalm, we see how the Israelites brought terrible calamities upon themselves. God withdrew His Presence. "So that He forsook the tabernacle of Shiloh, the tent which He placed among men; and delivered His strength into captivity, and His glory into the enemy's hand. He gave His people also over unto the sword: and was wroth with His inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword," (vs. 60-64). So we see "He put them to a perpetual reproach," (vs. 66). Many plagues came upon them as a result of their blacksliding. They suffered loss of power and honor. They met defeat and slaughter in battle. They suffered great social misery because of their sins.

5. We cannot escape the conclusion that today men are limiting God. Indifference toward Him becomes doubt, doubt hardens into denial, and denial develops even antagonism. The end of that way is death. God is limited today by the lack of faith and lack of consecration of multitudes. Men are wandering aimlessly. But men can repent and readjust their lives to the cleansing, healing, life-giving stream of God's life. This is the way to the true life—to eternal life. This is the way to proper self-realization and the achievement of personally responsible work in the world. This is the way to moral power and abundant life.

#### PRAYER

Our Father, forgive our sins, our doubts and fears. Henceforth may we take the high road of discipleship and service. Henceforth may we experience Thy abiding companionship and control. Forbid that we should grieve the Holy Spirit of God. We would walk by faith and keep Thy holy commandments all the days of our lives. We ask for grace in the name of Jesus.

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Rev. R. W. Lyons; "How To Enjoy the  
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## In Memoriam

### CLARENCE MARION CROSSLEY

January 25, 1866—April 5, 1935

By Rev. Geo. H. Jones

It has been said that the soul of culture is the culture of the soul. Clarence Marion Crossley was a cultured soul. Early in life he consecrated himself, finding himself born with a rich heritage bequeathed him by pious Methodist parents. Early in his ministry he professed entire sanctification. His was a rich religious experience and he lived true to his high calling of God in Christ Jesus, sustained by an inner joy and happiness derived from fellowship with his Master.

With an educational foundation supplied only by the common schools of his youthful days, throughout his ministry he improved his mind and increased his knowledge and power by constant contact with the best books supplied by the consecrated scholarship of the Church, until he became one of the best-informed and best-equipped of our ministers. He fairly revelled in the last book which he read, one which had the significant title, "The Secret of Victorious Living," a secret which we think he possessed for a large number of years.

Brother Crossley developed his talents and expanded his soul until he became a pulpit orator seemingly "to the manner born." How graphic he was in his descriptions! How exact in his delineation of character! How unsparing in his condemnation of sin and littleness of soul! He was a preacher of righteousness and

a proclaimer of the love of the Heavenly Father as revealed through our Lord Jesus Christ. His passion was that his hearers give all their powers to the service of God and the Church. Many will long remember his great message on the Church and the Christ of the Church, a message which the writer has heard more comment on than any other sermon of our ministers.

In delivering the funeral oration, Louis F. Alford, his friend for forty-five years, emphasized the fact that he was a hero. Truly he was. His courage and devotion were great in his early ministry when year after year he served weak circuits faithfully and uncomplainingly, with bare pittance for earthly remuneration. On one occasion he crossed a swollen stream on his faithful horse, against the earnest entreaty of one of his faithful members, rather than miss a single Sabbath appointment. He knew nothing but faithfulness to his duty. He could not do otherwise. His reward was in heaven. He has now gone to receive it.

Brother Crossley was born near Summit in Pike County on January 25, 1866, being the son of Andrew Crossley, one of the charter members of the old Adams Campground Church, and of Katherine Weathersby Crossley. Of the four brothers and two sisters of this pious home, only three survive: Mrs. T. W. Swearingen, McComb, Miss.; Mrs. Tom Sudduth, Magnolia, Miss.; and J. A. Crossley, Evansville, Ind.

When he was thirteen years old he was converted and joined the Church at the famous China Grove Campground, along with Barney W. Lewis, now among "our Sainted Dead," and Tommy B. Reagan, now a member of the Northwest Conference in Montana.

On March 28, 1884, he was married to Miss Sarah Zipporah Baldrige of Pike County, and to this union five daughters were born: Miss Ola Crossley, Hattiesburg, Miss.; and Mrs. Cora Mae Russell, Philadelphia, Miss., who survive him; and Misses Ernal, Eura, and Louise who went to the Father's house before him. On January 24, 1902, Brother Crossley suffered a great loss in the death of his wife, but on October 1, 1902, he was married again to Miss Elizabeth Edwards of Conehatta, the fine spirit who survives him. Sister Crossley felt the definite call of God to help rear the five little daughters for Brother Crossley and for God. And well did she do it. What devotion there was in the home to the three fine daughters who became afflicted! How

considerate the household of their every need and desire and comfort until God called them! To this second wedlock were born four more children, all of whom survive: Clarence Harmon, Newton, Miss.; Miss Christine, Newton, Miss.; James Edward, St. Louis, Mo.; and Mrs. Elizabeth Whyte, Newton, Miss.

Although Brother Crossley was established in his own home at McComb and was connected with the J. J. White Lumber Co., where he received more salary in a month than he did the whole of the first year of his ministry, he felt the call of God to preach and he responded, being licensed by the McComb City quarterly conference in August, 1890, with W. B. Lewis his presiding elder and B. S. Rayner his pastor.

In the class of sixteen, eight of whom still survive, he was admitted on trial into the Annual Conference at Natchez in 1892. He was received into full connection and ordained a deacon by Bishop Hendrix in Port Gibson in 1896, and was ordained an elder by Bishop Key in 1902. In the Conference he served one quadrennium on the Board of Church Extension, one quadrennium on the Board of Finance, and the last three quadrenniums on the Board of Missions.

Perhaps his greatest work in recent years was at Court Street, Hattiesburg, where he spent five happy years in the longest pastorate that that church has had. The old frame building burned in

(Continued on page 16)

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## ROME, MISS.

Dear Brother Duren: Permit me, sir, to say a little about our revival at Rome. The people came to church in spite of the hot weather and election. Rev. J. M. Alford, from Oak Ridge, La., assisted us well. I never hear him preach better, nor did one preach under more difficult circumstances—pastor broke down, too much Rocky Mountain, weather hot and four fellows trying to get the Governor's office.

Well, I am about to say in "quitting" that handicaps are often the best kind of caps. I believe the Lord could move a mountain if He wanted to—even the Rockies. I saw one gigantic column in Carlsbad Cavern that the Lord made in the brief space of 60,000,000 years. My faith was re-enforced. If God can do a job like that in 60,000,000 years, surely he can help anyone who is laboring under handicaps.

The Romans are great people. They love the Lord and the church, thanks to them and thanks to Brother Alford for his splendid ministry. I like my job and my folks and am glad to be back home.

R. T. HOLLINGSWORTH.

## CLARENCE MARION CROSSLEY

(Continued from page 15)

1921 when Brother Crossley was there, and in 1922 the present splendid building was erected, and it stands today as a monument to his untiring devotion to his work and to the co-operation of his faithful people.

Brother Crossley served the following appointments: Broohaven Circuit, 1893; Beauregard, 1894; Porterville, 1895-96; Blinnville, 1897-98; Vimville, 1899; Daleville, 1900; Walnut Grove, 1901-02; Trenton, 1903; Deasonville (now Vaughn), 1904-07; Utica, 1908-11; Meridian, South Side, 1912-13; Forest, 1914-16; Philadelphia, 1917-19; Hattiesburg, Court Street, 1920-24; Meridian, Fifth Street, 1925; Columbia, 1926-29; Waynesboro, 1930-31; Newton, 1932-33; and Vicksburg, Gibson Memorial, 1934.

Thus he served forty-two uninterrupted years in nineteen different pastorates, from the smallest to the largest in the Conference, received from \$166.80 to \$3,600.00 salary; received 902 into the Church on profession of faith, baptized 520 adults and 202 infants, and had the greatest year of ingathering at Walnut Grove in 1901, receiving 102 on profession of faith and baptizing 88 adults, leading the Conference in each of these respects.

Receiving the superannuate relationship in November, 1934, he moved into the parsonage of the old Newton District, little realizing that he had but a few months to live. When his active work ceased he rapidly declined in bodily strength but lingered for several weeks in his final illness, being tenderly ministered unto by his loved ones. Two days before his death he aroused from seeming unconsciousness to sing clearly the first stanza of "Come, Thou Fount of Every Blessing, Tune My Heart to Sing Thy Grace," in perhaps his last conscious moments. His consecrated spirit slipped away to be with that "Fount of Every Blessing" just before noon on Friday, April 5, 1935.

Brief services were held in the Newton Church on Saturday morning and more elaborate services in the Philadelphia Church that afternoon, with L. F. Alford in charge, assisted by several of his brethren. Beneath a beautiful bank of flowers his body was consigned to earth beside the graves of his three departed daughters in the cemetery at Philadelphia, Miss., with J. A. Smith, his presiding elder, in charge.

## NORTH MISSISSIPPI CONFERENCE

## Columbus District—Fourth Round

Kosciusko Station, Aug. 25, a.m.  
Durant Station, Aug. 25, p.m.  
Macon Station, Sept. 1, a.m.  
Louisville Station, Sept. 1, p.m.  
Columbus, First Church, Sept. 8, a.m.  
West Point, Sept. 8, p.m.  
Starkville Station, Sept. 15, a.m.  
Ackerman Station, Sept. 15, p.m.  
Kosciusko Circuit, at Pierce's Chapel, Sept. 18.  
Mashulaville Circuit, at Middleton, Sept. 21.  
Artesia & Shaeffers Chapel, at Artesia, Sept. 22, a.m.  
Columbus, Central, Sept. 22, p.m.  
Caledonia, at Caledonia, Sept. 26.  
Macon Circuit, at Center Point, Sept. 27.  
Chester Circuit, at Antioch, Sept. 28.  
Ethel, at Chapel Hill, Sept. 29, a.m.  
Crawford & Mayhew, at Crawford, Sept. 29, p.m.  
Louisville Circuit, at Center Ridge, Oct. 2.  
Sturgis, at Mt. Airy, Oct. 4.  
Noxapater, at Camp Ground, Oct. 5.  
Sallis, at Salem, Oct. 6.  
Pickens and Goodman, at Pickens, Oct. 6, p.m.  
Longview and Cedar Bluff, at Longview, Oct. 11.  
Brooksville, Oct. 13, a.m.  
Shuqualak, Oct. 13, p.m.  
Wier and McCool, at —, Oct. 20.  
Preachers' meeting at South Union, Tuesday, August 27. Services beginning at 10 o'clock. Every pastor is expected to be present. The meeting is important.  
Let each pastor whose Board of Christian Education was not elected at the third quarterly conference have his nominations ready, as he does the other officers of the church.

V. C. CURTIS, P. R.

## The (New) Methodist Hymnal

(Official)

Will be printed  
and ready for  
use by  
October 1, 1935

Advance orders  
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Hymnals from  
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# Get Rid of Malaria!

## Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all drug stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 34.

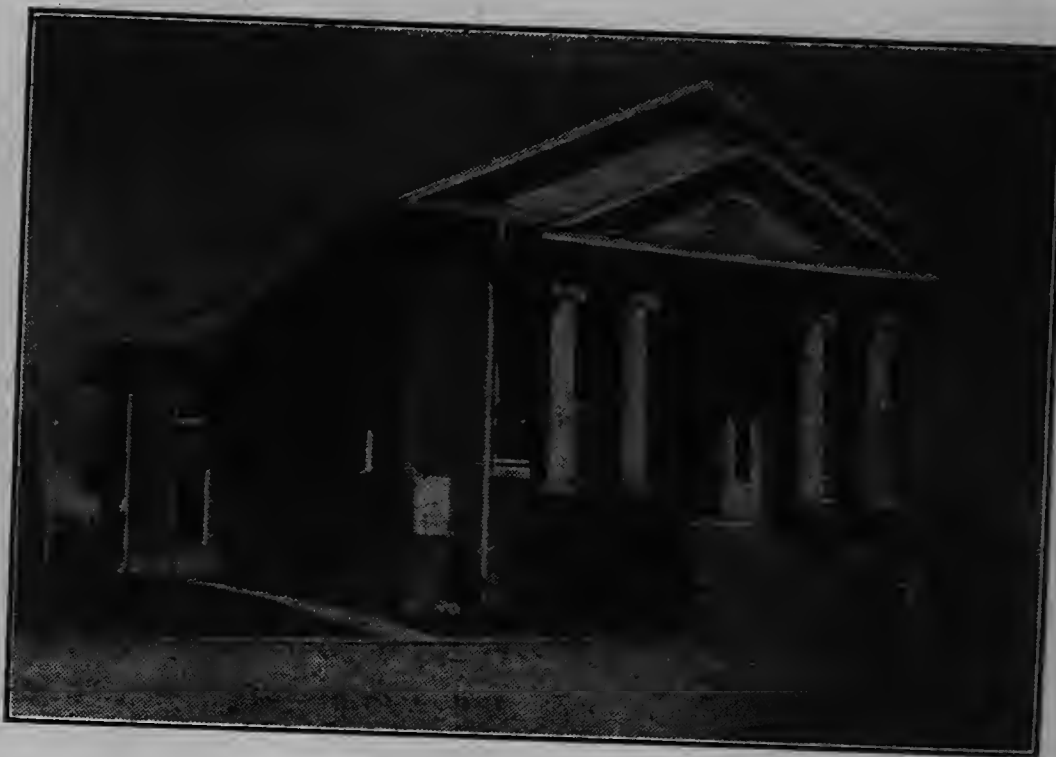
NEW ORLEANS, LA., THURSDAY, AUGUST 22, 1935.

Whole No. 4145.

## Fulton Methodist Church

THE FULTON METHODIST CHURCH, Ittawamba County, Miss., will be dedicated on Sunday, August 25, at the 11 o'clock hour, by Rev. W. P. Buhrman, presiding elder of the Aberdeen District.

This brick veneer church, which has an auditorium 36x60 feet and 12 Church school rooms, was built in 1930 at a cost of \$14,000 for the church and the furniture.



Rev. W. R. Goudelock was the pastor, and G. C. Pratt, C. B. Cowden, R. A. Haynes and J. M. Gibbs composed the building committee. This is not one of the large churches of the North Mississippi Conference, but its contribution to the spiritual welfare of the community is an important matter, and it is worthy of mention that the task of building at that particular time held difficulties enough to test the sterling qualities of the pastor and the people.

This is the third church building for Fulton, and it replaces the one-room frame building erected and equipped about 1880 by M. C. Cummings, the founder of the town

(Continued on page 16)





# Wallet of the Week



**THIRTY THOUSAND CHILDREN** are said to have died this year of malaria in the Island of Ceylon. The figures include only up to June 8, and the scourge was not ended. That is a terrible death toll for such a small area and for such a population. It equals the worst disasters of yellow fever days in the coast cities of America; and the people seem to be as helpless in combating the malaria as we were the yellow fever fifty years ago.

\* \* \*

**THE MISSIONARY CHURCH** is the well-deserved title of the Moravian Church. It has never been a great church either in numbers or in money, but its record for missionary conquest cannot be equalled by any other denomination. Wherever the need is greatest they are there, and the days of their pioneering seem to be just begun. At the present time they are doing work in the West Indies, among the Eskimos and in Tibet. If they had the money of some of our great Boards of Missions, there would be action on a wide front throughout the world.

\* \* \*

**IN THE HUPEH PROVINCE, CHINA**, which has been devastated by floods, the bodies of 14,000 victims have been recovered, and the casualties are estimated at from 50,000 to 100,000. And that is but one of the many disasters which have befallen the Chinese people in modern times; but no disaster seems to discourage them, or to lessen the teeming millions of that age-old Empire. Famine, flood, earthquake, poverty, internal disorder and foreign invaders all combined do not appear sufficient to change the placid demeanor of the Celestial.

\* \* \*

**MR. PETERSON, A MEMBER OF CONGRESS** from Georgia, recently delivered an address in the House of Representatives, in which he gave some very interesting statistics on the condition of American farming, as to debt. The statistics show that two-thirds of the farms of the country are incumbered with debt. In the Southern states, Florida, Kentucky, Tennessee and Virginia are listed as being below fifty per cent incumbered; but in the great cotton section: Alabama, Arkansas, Georgia, Louisiana, Mississippi, South Carolina and Texas, nearly eighty per cent of the farms are under mortgage. The depression will not be over until that situation is remedied, and it seems that less is being done to relieve the pivotal industry of the nation than for anything else.

**BISHOP THOMAS COKE**, it is sometimes said, never exercised his episcopal office in England. But a letter from Rev. William Myles to his brother says that he was ordained by Bishop Coke in the autumn of 1800 at Bristol, and that subsequently he assisted Dr. Coke in ordaining several of the preachers. The letter was dated June 3, 1803, and the post-script containing the above information was dated June 13 of the same year, and was published in the New Orleans Advocate seventy-nine years ago.

\* \* \*

**"THE NEW ENGLAND CONFERENCE Epworth League,"** says Zion's Herald, "is announcing Lasell Institute extension courses in connection with the Asbury Grove Camp Meeting, leading up to a rally of the Leaguers of the Boston and Lynn Districts." It seems to us that the college extension feature offers a suggestion which might be used to great advantage in all of our courses for young people, both as respects the type of work done and as a means of college enlistment.

\* \* \*

**THE KRUPP IRON WORKS** at Essen, Germany, it is said, covered eight square miles, and worked more than ten thousand men under regulations as strict as those of the German army. That was nearly seventy years ago. One and one-half square miles was under roof. One single hammer in the plant weighed fifty tons and cost \$500,000. Everything in the plant was either in duplicate or triplicate. Such was the efficiency of the ordnance producers in the days of the Franco-Prussian War, and that was but a miniature representation of the machine that promoted the World War.

\* \* \*

**DOCTOR DANIEL A. POLING**, President of the International Society of Christian Endeavor, Editor-in-Chief of Christian Herald, and nationally known radio, platform and pulpit speaker, will re-enter the pastorate at the end of the world tour which he is now making in the interest of Christian Endeavor, according to a recent news release. Dr. Poling gives no intimation as to his probable location, and the announcement is given as part of the agreement when he entered his present work more than five years ago. His radio talks and connection with the Christian Herald will be continued; but he will resign the executive responsibilities of the Christian Endeavor movement.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, AUGUST 22, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### BELIEF IN THE HOLY SPIRIT

An outstanding journal of religious opinion carried recently an excellent article dealing with the practical values of belief in the Holy Spirit. In the opinion of the writer, it is the article of our Christian faith which is responsible for the effective realization of the ideals and the teachings of Christ in the life of the believer. But our day, too much afraid of mysticism and otherworldliness, has deliberately suppressed the emphasis upon the central doctrine of the early Church, and the effect has been to weaken the authority and the appeal of the Christian message. The importance of the Holy Spirit found emphasis in the words of Jesus: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." The reason which he assigned does not relate to himself—it is expedient for you. Such reasoning was entirely different from our human thinking, because the motive and inspiration were different. On the eve of his departure, Socrates told his disciples that his going was well for himself, as he would be set free from misunderstanding and persecution. Even Paul said that he had a "desire to depart, and to be with Christ; which is far better (for himself). Nevertheless to abide in the flesh is more needful for you." But Jesus enthroned the entire company of believers of all ages in the words, "If I depart, I will send him unto you." On the score of His wisdom and understanding, it is sufficient to say that the changes which were wrought in the lives of the disciples and in the fortunes of the Christian Church at Pentecost are proofs both of the validity of the words of Jesus and of the creativeness of belief in the Holy Spirit. That belief was the dynamic of the early Church, for it translated the shadows of a great sorrow into a radiant, jubilant, and triumphant fellowship. The need of the modern church for a new dynamic is simply an expression of the need for the recovery of the Holy Spirit as the vitalizing force in our Christian living.

### MINISTERIAL LEADERSHIP

At the opening of the recent session of the British Conference, the President delivered a strong and timely address. His theme was Ministerial Leadership, and he introduced it with a very effective quotation: "If we fail in winning the world to Jesus Christ, we must look for the causes of our failure, not among the things we were not eloquent enough to utter, but among the things we were not wise enough to believe or pure enough to possess." By that he meant to imply that ministerial failure is less often due to equipment than to the lack of an inward experience. The approach to his theme was a plea for an individual and personal force-center for the leadership of the man divinely thrust into the ministry. He then discussed the fields of ministerial leadership as being first of all, a thought leadership of our generation, and a daring devotion to the great dogmas through which the convictions of the Church have found expression. We must bring people to feel that God is more interested in their purity than in their prosperity, and we must make the other world real rather than this world comfortable. He then plead for an evangelistic leadership as being necessary for all men and indispensable to the life and progress of every church, great or small—an evangelism that produces conversions of conduct and character. In this connection, it is some times said that effective evangelists must be found outside of the schools, but he pointed to Moses, the deliverer of Israel, as a man trained in all the wisdom of his generation, and to John Wesley as one of the best educated men of the eighteenth century and an evangelist of the first order. Last of all, a leadership in public affairs, not of sacramental or detached relation, but a religion bearing hope to generations yet to come. A leadership in personal conduct which will lift the ministry above being amiably tolerated or patronizingly praised; but make it appreciated as embodying virtues which the world can not do without. For such leadership, God chooses not great talents or culture, but great likenesses to Christ.

## WILL ROGERS

Today the name of Will Rogers was uttered in accents of sadness throughout the civilized world. Millions of men and women who never saw his face have lost a friend. As radio artist, movie actor, humorist, comedian and homespun philosopher, he made a place for himself in the hearts of people in many lands and his tragic death brings a feeling of personal bereavement to the entire English-speaking world. We are not informed as to his personal faith and we can not offer such profession as a testimonial in his behalf. But better far is the fact that his life, an open book, speaks for itself. We have seen him in person and in the movies, we have heard him on the radio and we have read his writings. We do not recall an instance in all his entertaining which might have been considered unworthy of a Christian man. His humor was clean and without malignant stain, he lent to the "silver screen" a touch of patriarchal purity and manliness, and he gave to life, in the distressful days through which we have passed, a radiance and a hope worthy of the noblest human philosophy. We do not think that it does violence to truth to say that he was the most wholesome comedian of his day. In this generation, he was our best exponent of the doctrine that a merry heart doeth good like a medicine. But, alas, alas, the man who for a score of years brought holiday to the hearts of others, has gone on holiday himself! A ripple of laughter o'erspread his noble face as his plane lifted into the sky and he sped away upon his long journey—a journey from which he will not come back. With a heavy heart, the world says good-bye to the genial friend with whom it has often romped its sorrows away, and we will think of him in the glorious land beyond the blue where laughter is changed into an immortal song.

## EDITOR McTYEIRE

"An Itinerant Emblem.—The Mexican saddle presented to Bishop Early by the Texas Conference passed through our office a few days ago, by express, on its way to Lynchburg, Va. We hope it reached the good Bishop by the 15th inst., on which day he was to commence holding a six days' camp meeting, and then leave for Western Virginia, Missouri, St. Louis and Kansas Conferences."—N. O. Christian Advocate, August, 18, 1855.

## Contributed Editorial

## SHALL WE DRINK BEER?

By Mrs. B. M. Howorth

Legal beer had just come to our town of 5,000. Alcoholic drinks had not been legally sold here for

forty years. Some of our young people had had some bootleg whiskey but they had not tasted beer. Most of the people grown up since alcoholic liquors were outlawed had not used beer or any other intoxicating liquor. Of course there was a little sporadic drinking, not enough with most to form a habit. There was a small group that obtained bootleg liquor regularly but that was hidden and did not affect the town as a whole.

Beer came, was much advertised, and displayed in the windows down on the business streets. A boy of sixteen said to his father: "Daddie, we can drink all the beer we want now. It seems to be sold everywhere, just like orange juice or Coca-Cola. Young people are drinking it, it must be good. You have always taught me not to drink, but there can be no harm in beer, they say. Let us go on and drink it with the others." The father said: "My son, I am so glad you spoke to me about that before you went ahead. It is true the National and State laws have been repealed and beer can be bought anywhere, but God's law has not been repealed and never will be—God's law that even in the smallest quantities alcohol hurts the human body, the brain first of all."

"But daddie, it does not seem to be hurting the boys who drink. They seem to go along just as well, and they say they'll never get the habit."

"How do they know it is not hurting them? Do they expect to be really drunk before they know it is hurting them? Do you know even the alcohol in a glass of beer slows down the nervous system, muscular responses take longer, the eye does not see quite as accurately, the judgment is clouded? To give one instance, this alone causes more automobile wrecks. Suppose you kill some one because you took a glass of beer. As to that habit—no one ever expects to form the habit, it creeps up until it is difficult to break. As for me I shall not drink beer, no matter how free it is. Won't you let it alone? Remember that business men do not want to employ young men who drink. They find out."

"All right, father, I am glad I spoke to you about it. I'll not drink it. I do wish our young people knew more about what it will do to them."

This is just an example of the temptation that is now going on everywhere in our state. Young people who would not have drunk otherwise are beginning. They do not see the harm. Older ones are taking it up, some who had not used liquor for years, find their appetite returning through beer. They are going from that to something stronger.

Our Church must throw its strength at once into educating as to the evils of alcoholic drink, into putting beer out of the counties of the state, and into keeping the dry laws we have.





# The Forum



## A COLLEGE AND ITS IDEALS

"An institution lives because of its ideals," declared Dr. Pierce Cline, president of Centenary College, at the final student assembly of the summer session.

Introduced by Dean John A. Hardin, who expressed his appreciation of the intense "study drive" on the part of the summer students, despite the hot weather, Dr. Cline portrayed the world in which they were living as one which would increasingly challenge thought. "More and more," he said, "there will be a necessity for thought and attention."

"I listened to a man roundly score the whole of education. He declared the country was in a mess, notwithstanding the fact that colleges and universities have been running all the time. In fact, he said, just before the country was precipitated into its distressing social and political troubles, there were more institutions of learning than ever before, and he suggested that that might be one of the reasons for our condition. His indictment was greatly overstated. But, my friends, some of you have been attending college some time, and a few of you for several years; what good has it done you? What are you going to do with what you have accumulated? In what way are you going to be different from what you would have been had you not come or had gone somewhere else?"

"I think there was some injustice in the indictment of education, for it is a sad fact that a great many of those who have had the opportunity either did not avail themselves of it, or having availed themselves of it, did not make proper use of what they had acquired.

"It is the ambition, the hope and purpose of Centenary College, along with many other institutions, that whosoever shall spend a season on its campus shall go forth an individual that will make any scene of activity that he or she may enter a little better than it would be without their presence.

"Reason on the situation for a moment. If you choose to be weak, if you choose to be indifferent, if you choose to be selfish and demand something more than you are willing to give; if you expect to receive more than you are planning to return, what hope have you for a happy, contented, useful life? Regardless of religion, regardless of spiritual values (and anyone who has given any serious thought to the subject of religion and spiritual values knows that they are the highest values in human life)—but re-

gardless of those values, the philosophy of life, the plan of life taught by Jesus Christ, is the only one that gives satisfaction to the human being.

"I believe there are those who, without knowing the teachings of Christ, make an honest endeavor to live up to that ideal. I believe there are those in the Buddhist and Confucian faiths and other areas who, unwittingly, seek to approach the philosophy of life laid down by Jesus Christ, namely, let him that would be greatest among you be the servant of all. Now, whoever attempts to find the highest happiness on some other basis is destined and doomed to failure from the beginning.

"You ask me: 'What about little Centenary College, struggling, poor, never hoping to be rich? Little old frame buildings around on the campus, floors worn out?' Compared with some other institutions, it is a plain place. I can take you to an institution that has spent more money fixing an entrance than has been spent on this campus, but do you know, with all our material poverty, with all our financial shortcomings, this institution has been standing 110 years, not always with its physical plant in Shreveport, but in this part of the South. How can such a humble place live so long? It has lived through depression and prosperity, through war, through peace, through pestilence, through health. It has lived in an age that was as different as that age was different from the time of the Master. The transformation that has taken place during the life of Centenary College is almost past belief. How did it happen? It was no accident, no miracle, nothing strange. This institution was founded with the idea that it would render a service greater than it would receive. It would be great by becoming the servant, to the height of its capacity, to all. You know, an institution dedicated to that ideal is not going to fail, no matter how dark the clouds appear.

"It is to be hoped that those of you who are for the first time enrolled in this institution this summer will carry with you this idea. Those having enrolled upon former occasions, and who will enroll in the future—if you carry it with you in your hearts for a quiet hour's meditation whenever opportunity affords, asking yourself seriously what is the true thing in life, I think you will find it as I have stated it. Following that Man of Galilee, if you will learn to render a service greater than the service you demand, you will then learn the secret of life, for it is by such a process civilization increases, civilization grows.

"Allow me to say in conclusion you have been in a place where you have made your mark. This institution is but the sum total of the marks made by all of those who have gone before, and will be to the end the sum total of those who have gone before. Your own individual mark which is made here will follow you. Your own individual career and destiny will be but the sum total of the acts, thoughts and aspirations that come into your hearts and lives. You have the privilege of controlling and determining, not always the circumstances, but always the purpose that shall animate you; always the desire that shall guide you. And, if the proper purposes, holy ambitions, right desires dominate, the path of success before you is as clear as the needle is true to the pole."

### SOME OBSERVATIONS

By Rev. W. R. Lott

One of the deep wells of joy often neglected is the privilege of rejoicing in the success of others. When viewed without prejudice this gives us food daily to help us grow to be Christians of expansive hearts. It is the very small man or woman who discounts the gifts and progress of others. Many labor under the error that if they discredit the success others are making in any field of work that they advance themselves. The reverse is true. No genuine progress is made in religious life except on the foundation of self-forgetfulness. Of course there is a sense in which men can advance themselves by design to certain positions, but their inner life is injured. It is a beautiful sight to see parents rejoicing in the success of their children; employers taking delight in the development of those who labor with them; mature ministers assisting and taking part joyfully in the growth of the younger men who have zeal with knowledge. One of the most fruitful lives I know has enriched her own life by sharing joyfully the success of others

\* \* \*

The Methodist Church has a group of very attractive periodicals. It appears that we must make a more determined effort to get these papers and magazines in the homes of our people. The new magazine, which will begin to circulate in October, designed for the home, is a most worthy project. We have recently taken a survey of the type of literature the people are reading. It is surprising how much literature is going into homes, yet it will make you feel uneasy when you know what a small amount of Methodist literature is going into our homes even in the best church areas. The causes of the Church must be gotten into the weekly and daily papers. It

makes good news. The informed person will be more interested. Jesus sent men out in advance to make it known among the people what he had in mind to do for them in their midst. The subject matter printed in our church periodicals will fill the greatest need when it is spiritual in character. The vast circulation of extra-church religious periodicals should be a guide to us in furnishing our own people with literature which treats of the spiritual life; its victories, problems, and messages.

### PUBLICATIONS WANTED

The Library of the Candler School of Theology, Emory University, is trying to gather together for the use of its students and the Church all available historical material of the Methodist Episcopal Church, South, to be kept as research material for any needing it. As the value of this material depends in a large measure on its completeness, it is important to fill the gaps in the files. If anyone has any of the issues listed below it will render a distinct service to scholarship if he will communicate with the library:

NEW ORLEANS CHRISTIAN ADVOCATE: Any before Oct. 19, 1916; Nov. 9, Dec. 7, 28, 1916; May 31, July 26, 1917; June 6, 13, 20, Aug. 29, Oct. 24, 1918; May 15, Oct. 9, Nov. 20, Dec. 4, 1919; Mar. 11, Aug. 12, 19, Nov. 25, 1920; July 20, 1922; Aug. 30, Sept. 13, 20, 1923; Feb. 14, Mar. 13, Apr. 17, Aug. 28, Sept. 17, Dec. 18, 1924; Mar. 19, June 11, 1925; Sept. 29, 1927; May 4, 11, 17, 24, 1928; Feb. 7, Oct. 4, 1929; Apr. 7, 1932.

LOUISIANA CONFERENCE MINUTES: Any before 1884, 1885-1886, 1890-1892, 1904-1905, 1910-1914, 1919.

MISSISSIPPI CONFERENCE MINUTES: Any before 1884, 1885-1915, 1917-1921.

NORTH MISSISSIPPI CONFERENCE MINUTES: Any before 1883, 1887-1888, 1890-1915, 1917-1921.

LOUISIANA CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY. ANNUAL SESSION: All except 1907.

NORTH MISSISSIPPI CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY. MINUTES OF THE ANNUAL SESSION: All except 1907.

### NOTICE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at West Point, Miss., on Thursday, August 29, at 10 a. m. Applications to the General Board only will be considered.

J. J. BAIRD, Secretary.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

of the Discipline, on which I took office; and if I have done wrong, put me out . . . , if I have sinned against the Discipline, I refuse not to die."

In the course of the discussion on the Conference floor, much was said concerning the unacceptability of a slaveholding bishop in Northern Annual Conferences; and it was alleged that the action against Bishop Andrew was necessary on the grounds of "expediency." There is no reason to doubt the unacceptability of a slaveholding bishop at the North, but the assertion does not state the whole truth. Bishop Andrew would not have been less acceptable in the North than an abolitionist bishop would have been in the South. It will be recalled that Dr. Coke was threatened with personal violence on account of his emancipation activity in 1785; and the shameful treatment of George Dougharty in Charleston, South Carolina, in 1800, was due to resentment of the anti-slavery agitation of the Methodists. So the doctrine of "expediency" carried to its logical conclusion might have left the church with a rather colorless episcopacy.

As we have observed before, it is wide of the mark to accept Bishop Andrew's ownership of slaves as the one and only explanation of the upheaval which occurred at the General Conference of 1844. His connection with slavery was the immediate occasion for the troubles which arose, but it was only the spark in the Methodist tinderbox which started a conflagration toward which the church had been progressing for more than half a century. On the part of the North, it was the culmination of resistance to the practice of slavery as a political institution to which it had been forced to lend its sanction through provisions excepting slaveholding states from the operation of the rules against slavery. On the side of the South, it was a defensive struggle for maintaining rights guaranteed by both civil and church law, and for the preservation of its self-respect and its position as an integral part of the Methodism of America. The delegates from the South knew that the heated and bitter controversy over the case of Bishop Andrew was only the prelude to the real conflict—the struggle for the emancipation of the slaves. What the majority in the General Conference did, as the South felt, in contravention of all disciplinary regulation, was accepted as an indication of the desirateness of Northern purpose concerning slavery. Let us, then, dissociate the conflict from Bishop Andrew that we may study it as a contest between distinctly marked groups within the church. It was not in any

sense a contest to which the contending factions came after a course of calm and placid reasoning on the principles involved. The situation on both sides lent an insistent urge to action; an urge before which the judicious poise of Methodist leadership collapsed; and, in a riot of feeling, the Conference undertook to find solution for a problem which had rocked the craft of Methodism from the hour of its ecclesiastical birth.

Those who promoted and profited by the slave trade in the North were gone, and the fewness of the slaves left in that section made it comparatively easy to accomplish their emancipation. Slavery had come to be to the North largely an academic question, affecting the moral and the civil life of the country and particularly that of the church. Following the General Conference of 1832, the proponents of abolition had become more active, and the repressive measures adopted by the Conference of 1836, made them militant and aggressive. Abolitionist leaders launched a bitter campaign against the Methodists in the non-slaveholding states, the effect of which began to be felt through protests and petitions and in an ever increasing volume of withdrawals from the membership of the church.

Orange Scott said: "It is not slandering the Church to say that, as a whole, she is **pro-slavery to the core**. There is as much proof that the General Conference (1840) of the M. E. Church is pro-slavery, as there is that the United States Congress is pro-slavery. And those brethren who come out from pro-slavery political parties, in consequence of their corruption, and still remain in a pro-slavery church are grossly inconsistent." Individuals began to withdraw from the church; the secession of a group occurred in Utica, New York; another in Cleveland, Ohio; and in Michigan there was a more extensive secession. In 1843, the Wesleyan Methodist Connection of America was set up in a convention held at Utica. The new organization soon numbered in its fold seventeen thousand members, drawn largely from the Methodist Episcopal Church. The North was aroused and inflamed on the subject of abolition; the charge of casuistry was brought against the leadership of the church; and it was declared to be "not only a slaveholding, but a slave-defending church." Nine Annual Conferences and ten thousand members sent petitions against slavery to the General Conference of 1844. The New England anti-slavery convention demanded that the rule against slavery be so altered as to make slaveholding a term of membership, and it threatened that if the Conference did not entirely separate the church from all connection with

slavery, it would be no longer a home for anti-slavery Methodists. Such was the situation confronting the North at the roll call in 1844. Plainly the church in that section had come to the place where choice must be made of one side or the other, for conciliation was no longer possible.

The Southern section of the church approached the Conference with less of internal agitation and strife, but its problem was the same that it had been from the beginning. Its social and economic life had been constructed around slavery. It had regarded its interests in the institution as being protected by the most sacred civil guarantees; for sixty years the church had made consistent acknowledgement of its rights under those guarantees; and it had recognized the disabilities under which the South labored, concerning any scheme of emancipation. When the General Conference assembled, therefore, the South felt that its rights would not be interfered with; and that they would certainly not be taken away by any sudden reversal of ecclesiastical policy. It is true, also, that the South was not less jealous for the maintenance of its rights in the vast estate, spiritual and otherwise, in the church whose building it had shared. The Methodist Church was as much the idol of Southern hearts and firesides as of those at the North. When the Northern majority held unyieldingly and almost solidly to the resolution to eliminate Bishop Andrew, it meant the sweeping away of the last safeguard, and it meant the reduction of the Southern section of the church to a mere dependence—a position inconsistent with its standing and self-respect. Such was the impasse created by the vote on the Finley substitute by which Bishop Andrew was demoted.

At this point in the proceedings, the issue was definitely joined. The leadership of the Southern group realized that it had come to a critical and dangerous stage in the long struggle, and the delegates were much disturbed. But they refused to take counsel of their emotions and every subsequent move was the result of sober thought and was definitely planned with one end in view—to save the South and the Southern Church from being destroyed. Dr. Mathew Simpson, afterward Bishop, said: "Doctor Capers was in correspondence with John C. Calhoun and other Southern leaders who were watching this phase of the slavery question and the threatened division of the Union." We have not been able to establish that fact; but, if such were the case, it is likely that these eminent statesmen had little occasion to feel ashamed of the achievements of their ecclesiastical understudies. Dr. Simpson then went on to say: "The delegates of the South in the General Conference were more shrewd and diplomatic than those of the North. The latter felt themselves strong, both in the rightfulness of their cause and the strength of their numbers, and the others knew that

they were in the minority, and resorted to the use of tact." He was probably correct in saying that the North felt sure of its greater numerical strength; but the assertion that the South used greater diplomacy, shrewdness and tact is open to question.

James Porter, of New England, a leading member of the Conference of 1844, published an article in the Methodist Quarterly Review for April, 1871, in which he made a confession for the New England delegates. He said that the New England Conferences wanted among other things, "That Bishop Andrew should be required to purge himself of slavery or vacate the episcopal office;" and that, in order to avoid prominence "in pushing the measures agreed upon," they put the "laboring oar" into the hands of the conservatives. In the same article, reference is made to the request of Bishop Hedding that no afternoon session be held, in order that the Bishops might consult regarding a compromise. The article states: "The Abolitionists regarded this a most alarming measure. Accordingly the delegates of the New England Conferences were immediately called together, and, after due deliberation, unanimously signed a paper declaring in substance that it was their solemn conviction that if Bishop Andrew should be left by the General Conference in the exercise of episcopal functions, it would break up most of the New England Conferences; and that the only way to be holden together would be to secede in a body, and invite Bishop Hedding to preside over them." Bishop Hedding could not be seen before the Bishops met for consultation, but when the paper which he had signed was presented, he asked that his signature be withdrawn, which was done. This, as will be observed, is the confession of one of the parties to the diplomatic maneuvers of those who were on the other side of the contest.

It does not seem that the Northern delegates comprehended the real seriousness of the situation that had developed, and it is certain that some of them did not accept at their face value the warnings of disruption voiced on the floor of the Conference. Following the adoption of the Finley Resolution, Dr. Lovick Pierce gave notice that a protest would be filed by the Southern delegates. On June 3, Dr. William Capers introduced a series of resolutions which sought to divide the church into two jurisdictional Conferences, one for the free and one for the slaveholding states; but the committee appointed to consider the scheme failed to agree and nothing came of it. On June 5, Judge Longstreet presented a declaration on behalf of the Southern and Southwestern Conferences, which stated that the attitude of the General Conference on slavery and abolition, and the extra-judicial proceedings against Bishop Andrew, "Must produce a state of things in the South which renders a continuance of the jurisdiction

(Continued Next Week)



## Mississippi and Louisiana

The church at Amory graciously granted Rev. C. T. Floyd a month's vacation which he is sharing with his wife on a trip to Oklahoma.

Rev. G. H. Boyles, of Houston, Miss., is giving four weeks in August to revival services. He is said to be an effective leader in such work.

Dr. C. M. Chapman, preacher in charge at Pontotoc, Miss., is taking his vacation on the gulf coast where the cool breezes blow, when they blow.

A revival is in progress at Winona, Miss., where Rev. W. H. Mounger is pastor. Brother Mounger is being assisted by Rev. W. R. Lott of Aberdeen, Miss.

Rev. E. Nash Broyles, of First Church, Columbus, has secured a visiting preacher for each Sunday morning during August, while he takes a well-earned vacation.

Rev. W. L. Robinson, North Mississippi Conference director of adult work, joined recreation with duty by attending the adult workers meetings at Lake Junaluska this summer.

The parsonages of Rev. Julius McRaney, at Nebo, Miss., and of Rev. F. M. Casey, at Roxie, Miss., have been re-roofed, much to the comfort and joy of the pastors and their families.

Rev. H. L. Johns, presiding elder of the Monroe District, is doing a fine work in promoting the building of a church at Epps, La., where their building was destroyed by fire several years ago.

Rev. H. B. Hines of Amite, La., did the preaching in a revival at Killeen church where Rev. Thurlow Barrett is the pastor. We learn that the meeting was well attended and inspired much interest.

The editor makes grateful acknowledgement of an invitation by Presbyterian friends at Vaiden, Miss., to participate in the centennial celebration of the Shon-

galo Presbyterian Church, on August 22, 1935.

Rev. J. R. Murff, who is preacher in charge at Kilmichael, Miss., had the assistance of Rev. J. O. Dowdle in a meeting at Salem on that circuit. The meeting began on the second Sunday in August.

Brother C. S. Lewis calls our attention to an error in the date of his meeting as reported in the Advocate. It will begin the fourth Sunday in September instead of August, as originally stated in the Advocate.

Mrs. Florence Travis, of Carthage, Miss., writes us an appreciated note in which she commends the Advocate, and particularly the special features. The kind of appreciation she expresses helps us to carry on.

Rev. R. T. Hollingsworth, pastor at Tutwiler, Miss., has just returned from a motor trip through the west. He reports a great time and inspiring experiences among the wonders of nature in that vast region.

Mrs. Rebessa Covington Gorton, of Shreveport, La., sends us a clipping found in her mother's Bible, which we hope to publish in an early issue. We appreciate her desire to share these precious treasures with others.

The parsonages at Satartia and Washington, Miss., have been repainted and renovated. At Washington there was the installation of electric lights. The pastors are Rev. F. J. Jones and Rev. H. L. Norton respectively.

Rev. Claude M. Simpson, Paris, Texas, sends a renewal of his subscription and a congratulatory note to the Advocate. We appreciate the fact that he is still our friend, notwithstanding the fact that we roomed together in college.

The summer services at West Point,

Miss., are being held on a lawn located between the Methodist and the Baptist churches. We presume that the two groups unite in the service. A good attendance and interest are reported.

Miss Sarah Evelyn Franklin was married to Mr. Warner Richard at Crystal Springs, Miss., on August 11. Rev. J. G. Galloway was the officiating minister. The Advocate joins their many friends in wishing the happy pair bon voyage.

The churches of Pickens charge, under the leadership of Rev. C. A. Northington, are putting on the whole program of the Church. At Goodman, where a junior college is located, he has a great opportunity in the large group of young people who come together for the school work.

Rev. S. W. Hemphill, pastor on Crawford charge, says that church work goes forward there in spite of the excessive heat of the summer. He reports a meeting in which he assisted Rev. T. F. Sartin of the Chester circuit, where there were twenty-one additions on profession of faith.

Rev. R. H. B. Gladney, Jonestown, Miss., we have known from the days that he was pastor at Gunnison, and we have not known a more faithful man or a more untiring worker than he. He is still at the task and will be when he hears the summons announcing that his day of work is done.

The editor acknowledges a brotherly word of appreciation from Rev. J. T. Abney, of McComb, Miss., who is now on the honor roll of the Mississippi Conference. The Advocate has no better friend than he and we hope that it may be as a lingering ray of sunshine upon his path to the end of the journey.

Carrollton Avenue Church, New Orleans, surprised the pastor on last Sunday evening with a welcome service in honor of his return from a vacation in Illinois. All departments of the church were well represented and it was one of the happiest and one of the largest audiences in attendance at evening services this year.

The publicity superintendent, Vergil Garlington of Oakdale, La., sends us the reports adopted at a very successful Christian Adventure Camp for intermediates held at Lake Arthur for the Lake Charles District. The reports are too long to be published as they are, but we publish elsewhere in condensed space the report of the findings committee, which contains the substantial elements of the camp's achievement.

Rev. B. C. Taylor, now in his fourth year at Natchitoches, La., plans to spend his vacation at Dresden, Tenn., and at

(Continued on page 16)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The Missionary Society of St. Francisville enjoyed a most happy and profitable day recently when a trip was made to Houma to visit the MacDonnel French Mission School.

Before starting on the journey the group assembled at the attractive home of Mrs. Claude Ellender, where cake and coffee were served.

Returning from Houma the members of the auxiliary stopped to visit Mrs. Stuart Churchill at "Belle Alliance." This opportunity to inspect this lovely antebellum home was a rare privilege indeed.

Sixteen ladies made the trip and on their return home were most enthusiastic concerning the splendid work carried on at MacDonnel School for the French people.

Mrs. S. M. Collins, Conference superintendent of Bible and mission study, was elected at the recent session of the woman's conference at DeRidder, to represent this Conference at the Pastors' School at Shreveport and also the school of missions at Mt. Sequoyah. Mrs. Collins writes as follows concerning these schools:

"The Pastor's School in Shreveport, June 3-8, set a new high for leadership training in the Louisiana Conference. The week was most pleasantly and profitably spent. Although the school did not reach the number Mr. McLelland expected, the quality of the school was high. The class of work done was excellent. I might compare it with Mt. Sequoyah in some respects. Miss De Bardeleben gave the mission study in both places. Dr. Moerner, from the General Board, conducted the course on Christian Education in both places. While the work on 'The Devotional Use of the Bible' given by Dr. Sprinkle at Mt. Sequoyah was fine, I am sure it was not finer than the Bible course taught by our own Dean Smith.

"The study of the new hymnal conducted by Dr. Fagan Thompson of Vanderbilt University, was exceedingly fine and a most enjoyable part of our program. I hope another year many more of our missionary women will take advantage of this opportunity to prepare themselves for a greater service. The management of the school was good and the living quarters pleasant.

"Many of us feel that it is impossible to go to Lake Junaluska or Mt. Sequoyah. Let every study leader make a greater effort to attend the Pastors' School next year."

Mrs. Collins will conduct a number of "coaching days" at various places throughout the Conference in the next few weeks in the interest of Bible and mission study.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### JACKSON DISTRICT COACHING DAY

Sixty women attended the Jackson District coaching day held August 8, at Galloway Memorial Church, Jackson, Miss. Mrs. F. C. Hayden of Vaughan, Mrs. I. H. Sells and Mrs. W. H. Porman of Jackson, who attended the class taught by Mrs. B. W. Lipscomb, at Biloxi, were in charge of the program. Mrs. Hayden outlined the devotionals used in connection with the class. Mrs. Porman gave the methods of teaching for "How Shall I Learn to Teach Religion" and Mrs. Sells explained the plans to be used in studying "That Other America." During the day Mrs. Eurie M. Weston, conference superintendent of Christian Social Relations, spoke of the blot upon our state because of the large number of lynchings this year. At noon the auxiliaries of the Jackson churches served lunch.

In spite of the fact that the unemployment situation among the Mexicans of the Southwest continues serious, yet by special effort, economy, and consecration, every charge in the Los Angeles District of the Western Mexican Conference managed last year to pay all general and conference benevolences in full. Rev. Laurence Reynolds is presiding elder of the district.

Miss Frances Montague of Lydia Patterson Institute, El Paso, Texas, has

taught a Sunday school class for women for many years and last year prepared the Bible study program each month for the Conference Woman's Missionary Society. She also assisted in editing and publishing the Conference Bulletin, "La Voz Misionera," for the Western Mexican Conference, taught several courses on missions at Lydia Patterson Institute, and had charge of the culinary department. She has managed so well that the work has been done with only student help and one paid helper in the kitchen.

Rev. Laurence Reynolds, presiding elder of the Los Angeles District, Western Mexican Conference, reports: "The Homer Toberman Mission in Los Angeles, owned and operated by the Woman's Department of the Board of Missions, is a good property and a good work is being accomplished. Miss Mollie Womack is the new head resident. She is ably assisted by Miss Clara Hodgson and other efficient workers in social service, special classes, club work, playground work, dental clinic, and general church work."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Silver Anniversary Tea given by the Methodist Missionary Society in Ackerman on Monday, July 1, to celebrate the twenty-fifth anniversary of Council was a very enjoyable as well as instructive occasion with a representative crowd of members and visitors in attendance.

The church was beautifully decorated in zinnias in shades of rose and pink, while perennial sweet peas were used effectively around the punch bowl, over which Mesdames Joe Weaver and Garland Weaver presided, assisted by Misses Ernestine Beeman, Anna Ruth Helms, and Frank Pinson.

In the receiving line were Mesdames Hanna, Johnson, James, and Glasgow, former presidents of the society, and Mrs. J. H. Beeman, present president. Each of these ladies was presented with a lovely bouquet of flowers by Mrs. W. H. Gaston in appreciation of their services to the society.

Mrs. Spurgeon Adams rendered a lovely organ offertory. Wade Gaston, Jr., played several cornet solos, accompanied by Mrs. Adams. Miss Lucy Carolyn Gillis sang a solo. After a short devotional, led by Mrs. Glasgow and a prayer by Mrs. Langley, Mrs. James and Mrs. Johnson gave very interesting discussions of the work of the women of the Church for the past twenty-five years. A playlet by Misses Onie Murphy, Nona Adams Gillis,

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and Jane Doughty brought to a close a very splendid program.

\* \* \*

Mrs. W. H. Gaston of Ackerman writes of many interesting things they are doing but these I shall list for you. "We have taken a boy from the Orphans Home to clothe. We have had a Co-operative Daily Vacation Bible School. The C. S. R. Chairman works with the Negro Sunday school and church. We are still sending Octagon Coupons to the Orphans Home."

\* \* \*

"Scarritt College is anxious to discover outstanding young people who have great potentiality for Christian leadership, and who would like to take special training for Christian service. If you can locate such young people in your Conference and will put them in touch with Scarritt College, this will be a very definite service to them and to the Church. (2) we are making an effort to secure as quickly as possible one thousand "Scarritt Associates"—men, women, and children who wish to have some definite part in the work Scarritt is doing. If we can accomplish this at an early date, it will enable Scarritt to assist the young people who must have financial assistance in their special training. (3) We are also anxious that every local Missionary Society should make its \$4.00 contribution to the Scarritt Maintenance Fund, for until we can get an adequate endowment, Scarritt is dependent upon this fund to carry on its work."

The above is an excerpt from a letter from Dr. Cunningham and because it concerns every Missionary woman in the Conference I am sending it on to you. If you would like some literature about Scarritt College or Scarritt Associates, please write me, Mrs. Ernest Moore, Malvina, Miss.

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## CHRISTIAN ADVENTURE CAMP

The Baton Rouge District Christian Adventure Camp, held at Bluff Creek, is now an established feature of the District and Conference program. Last year, some fifteen intermediates registered, and although some very fine work was done, it was somewhat discouraging to leaders. This year, at the Christian Adventure Camp, July 30-August 3, forty-four intermediates and eleven staff members registered, and it proved to be a particularly fine group, and the results were most gratifying. Thirteen churches were represented, as compared with six or seven last year. Forty-two Christian Adventure certificates were awarded on Saturday morning.

Due to the serious illness of his little son Jack, Rev. Ira Flowers was unable to be with us as dean. However, Rev. J. B. Grambling, who brought a group of young people from Epworth Church, ably filled the vacancy, with the assistance of other members of the staff. We deeply appreciate Brother Grambling's "pinch-hitting" for us.

The high point of the 1935 Christian Culture Camp at Bluff Creek was a most inspirational consecration service on Friday night, led by Rev. C. E. McLean. At the close of the sermon, which was from Hebrews 8:5—"See that thou make all things according to the pattern shown to thee in the mount," the entire group gathered around the altar for the prayer of consecration led by Rev. J. A. Alford.

With a total registration of fifty-nine, there were forty-eight young people and eleven adults. Two young people registered too late to earn credit, one left a day early, one under age and one over age, so that forty-three certificates were awarded. Fourteen churches were represented.

The theme: "Christian Youth-Builders" was carried out in every phase of the four-day program. Morning watch carried out the thought of character-building, and was led by Miss Flora Mae McClendon of Amite. "Christian Youth Building a New World" was the theme of the vesper services, which were led by Aralynn Hastings, Charlotte Searles, Margie Stewart, and Billy Schuhle.

MARY SEARLES.

## THE WORLD With Us and Within Us

Not only is the world too much with us, soon and late, as a good, wise peer gave us warning; alas, it is too much within us. An obsessive externality be-

sets us, subduing the soul, if not actually submerging it under the sheer weight and mass and medley of things. If Emerson could say, in his quiet day, that "things are in the saddle and ride mankind," it is ten times true today, when luxuries have become necessities and life is littered and cluttered. It is not so much a materialism of thought as a suffocating materialism of fact which overwhelms us. At no time has man had such a command of the forces of nature, the resources of invention, and the fruits of industry. The invisible, tangible world has become a home, as to the masses of men, it has never seen before. What wonder that our grasp of things unseen is feeble, fumbling, faltering in the presence of so much obtrusive reality—how could it be otherwise?—Joseph Fort Newton.

## The (New) Methodist Hymnal

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## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 25.

By Rev. J. R. Countiss, D.D.

#### BARNABAS (A Man of Consecrated Means)

Jesus, like Simon, by the grace of God won another name, and worthily wore it—"Barnabas, son of consolation, exhortation, encouragement." Fresh in enthusiasm and earnest in zeal, the disciples appear to have abandoned secular employment that they might give themselves wholly to witnessing to the gospel of the risen Lord, those who had property voluntarily disposing of it for a common fund to support the comparatively small group of workers for the Kingdom. Most notable of the donors was Barnabas who sold his farm and contributed the proceeds to the cause. When this plan was later abandoned, it appears that he, like Paul, worked for his living while he preached, (I Cor. 9:6).

Wherever persecution scattered the disciples, they carried "the word," to Jews, to Hellenists, to Gentiles. The church at Jerusalem had misgivings about the ingathering of such diverse elements, and dispatched Barnabas to Antioch for investigation. Being a Levite, he would be loyal to the essentials of Judaism; being a Cyprian, he would be sympathetic toward Gentiles; being a Christian, he would be fair and just to all God's children. He was a man of consecrated common sense. No better choice could have been made. When he met the converts at Antioch, he rejoiced and exhorted them to continue in the faith. He not only approved what had been done, but saw large opportunity for advance under the right leader—and he knew where that leader could be found. He had the genius of recognizing genius, and hurried away to Tarsus for Saul. The circuit-rider discovered a bishop! What a year they had at Antioch, these two, the consecrated lay-preacher and heaven-ordained scholar of the century! They "had a good year, Bishop." Things "moved" that year. The movement had to be named. The workers were too busy to be concerned about that, so their enemies dubbed them Christians, then a term of reproach, but down the centuries a badge of honor, most honorable where most deserved.

"A man of consecrated means." How

enough of his type could bring peace in our strife and order in our confusion! The property question is sharply to the fore, and various "isms" threaten or beckon distraught society, all of them sinister with selfishness. Much do we hear of "share the wealth"—nothing of "share the debt," which was the motive of Barnabas. We face a greed that would grab, in some respects more diabolical than the greed that withholds. Certain popular schemes of distribution would paralyze the savers and pauperize the receivers, leaving the race in the drab equality of misery and despair. Money earned builds character; money donated destroys it. Let saving, slaving parents take note, and paternalistic governments beware. One who is competent to care for inherited or donated fortune is competent to make his own. To the incompetent and unworthy, it is only and always a curse. We need a sense of social responsibility, and equalization of opportunity rather than of wealth. How to share and how much to share may be safely left to enlightened Christian conscience. Certainly the strong should help the weak. Certainly the predatory must be restrained. Not larger fortunes but better people will make a better world. Some should give a tithe; some their entire net income; some, like Barnabas,

should give their capital and henceforth devote themselves to the promotion of the Kingdom of God through personal service. A "good man, full of the Holy Ghost and of faith"—in God and man—will find a way. Barnabas was generous in purse and spirit—happy when he was leading the work, happier still when it was led by his greater friend and co-laborer, Paul.

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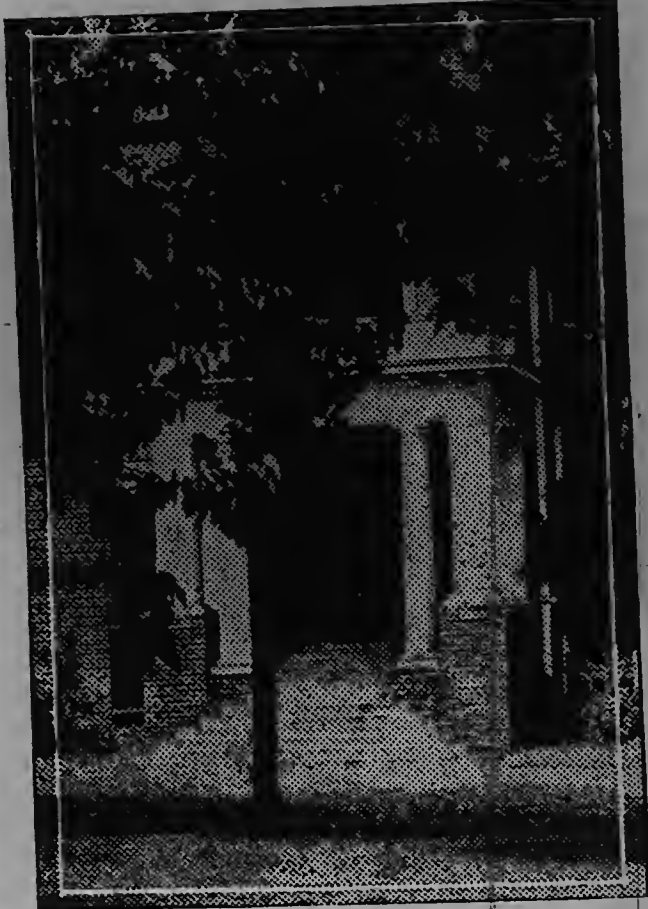
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## SIDELIGHTS OF THE GREENWOOD DISTRICT

By Rev. H. M. McCormack, Jr.,  
District Director

The Greenwood District's success in the recent Advocate circulation campaign was due in no way to accidental forces. It was the natural result of well planned, determined, persistent effort. Our presiding elder has a way of presenting his objectives with such a ring of certainty of accomplishment that everyone takes it as a matter of course that we will do what he asks. When he announced that we had to secure 325 subscriptions, why, we simply went out and got them, and more.

One of the surprises of our campaign was that the Advocate is much easier to sell than we had suspected it would be. The difficulty was in getting started. Once started, the rest was easy. Even a member of the publishing committee could sell Advocate subscriptions if you could only get him started.

The Greenwood District young people's division is making splendid progress. On August 8 we had a district-wide young people's meeting in First Church, Greenwood. Our next step will be to organize some additional unions. We had the largest district delegation at the Conference assembly at Grenada. Some outstanding leaders have been discovered among the Greenwood District young people. Among them are: Miss Jewel Green of Itta Bena, secretary of our Conference organization; Miss Martha Boswell, Winona; Mr. James Sharp, Greenwood; Mr. Eugene Chatham, Schlater; Miss Martha McCafferty, Lexington; Mr. Sidney Carlton, Moorhead; Mr. Johnny Hollingsworth, Tutwiler; Miss Josephine Bradley, Belzoni; Miss Mary Emily Dudley, Moorhead; and a number of others. Mrs. J. T. McCafferty, Lexington; Mrs. W. H. Mounger, Winona; Mrs. J. M. Bradley, Greenwood are among the pastors' wives who have shown a large interest in our young people's work. We hope to have one of the finest district organizations in the Church within another year.

We have been having a number of splendid revivals over the district. Brother Henley had with him Brother Jeff Cunningham at Isola and Brother W. C. Newman at Inverness. Brother J. A. George will be with the writer at Moorhead, September 8. Brother H. P. Lewis was with Brother A. J. Henry at Sunflower recently. Brother J. C. Wasson was with Brother Potts at Duck Hill in June. Brother W. M. Campbell assisted Brother Cunningham at Price Memorial, Greenwood. Fine reports come from all

## MILLSAPS COLLEGE JACKSON, MISS.

The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts.

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

these meetings. Brother Murff reports a great meeting at Kilmichael where Dr. McIlwain did the preaching.

Maybe you won't agree, but a few years' observation has convinced the writer that the one great need of present day Methodists is loyalty. Not that we are disloyal—we are not—but because we are unloyal. In the name of broad-mindedness we have become indifferent and half-hearted. Is Methodism making a distinctive contribution to the spiritual welfare of the world? Is our Church worth being loyal to? Then, let us remember that loyalty supplies power, poise, purpose, ballast, and works for health and success. No church has a greater heritage than ours, no name may be worn with any more credit and pride than the name "Methodist." Loyalty is born of love, and if we are to have genuine loyalty in our Church, we must love it, and teach our children to love it. You can be loyal to your Church without being disloyal to another Church, just as you can be loyal to your family without being disloyal to another's family. There is nothing narrow or selfish in genuine loyalty. It is absolutely necessary to normal health and success. Careless, slipshod indifference is neither broad-minded nor altruistic, but it is fatal to victory. If Methodism is to have a rebirth of her early zeal and fervor, it will begin in a return to solid loyalty to our principles and institutions.

volume could be rated as great, it is certain that to those who know the author intimately they must possess a charm that will cause them to be treasured. Written on simple themes and expressing in many cases, homely ideas, the reader feels that the author reveals himself as a man of truest ideals with a love for the enduring things of life—home, work, music, friendship and God, all find a place in his poems. If, however, one is seeking stately rhythm and non-prosaic ideas he will be disappointed in POEMS OF PEACE AND POWER.

DORIS BRANTON.

## GOD'S SYMPHONY

As dawn, the virgin daughter of the day  
Sets flaming yellow tapers on the pines,  
She gently shakes the tree-tops, shrubs,  
and vines  
To wake the woodland orchestra of May.  
An unseen leader seems to blend and  
sway  
The scattered notes, He skillfully combines  
The Thrasher's song, like sparkling ruby  
wines,  
With plaintive Phoebe's call. He stills  
the Jay.

The Whip-Poor-Will a melancholy trom-  
bone;  
The Piccolo must be some unknown fel-  
low;  
The Mocking Bird—the lovely violin's  
tune;  
The Owl is perfect as the vibrant cello—  
A symphony too pure to understand.  
The baton must be held in God's own  
hand.

—GLADYS B. LEGG.

## BOOK REVIEW

Poems of Peace and Power. By  
Frank Joel Hedgpeth. Banner  
Press. Price, \$1.50.

While none of the poems in this little

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Mark 1:9—So Jesus came out of Nazareth of Galilee.

Here is the picture of Jesus leaving home for His life work; saying farewell to the village in which he had grown up. How anxious Mary would be about her Son's health and about the perils of the way.

Many sons have left home. Many have sought material fortune. Jesus went out to serve. He left His home. He made possible a Heavenly Home.

"Where are you from?" In static Palestine nineteen centuries ago, that inquiry would mean even more than it does today. This information was considered vital. Men designated themselves by the towns from which they came: Judas of Kerioth, Paul of Tarsus, Jesus of Nazareth. Such names of towns served to both identify and characterize men.

Nazareth was not in best repute. The reception Jesus later received at Nazareth reveals some reason for the sinister reputation of the village. Its citizens sought to kill him. Perhaps its mountain isolation made the people intolerant and suspicious. However, Jesus showed no discouragement because He hailed from Nazareth.

There are those today who would explain all conduct on the basis of environment. But no environment can explain Jesus. Nazareth did not master Jesus.

It is also true that man might dwell in a veritable Garden of Eden and still sin. Environment exerts tremendous influence on many people, but personality must be reckoned with. Man can master his circumstances. Worldliness cannot be condoned on the ground of living in a worldly community. If one feels he is the helpless victim of an unworthy environ-

ment, he can find help here. It is heartening to think of the great characters that have come from unlikely places. Moses was born in a slave hut. Fifty years hence, will not some cabinet minister confess he received his call in a young people's assembly? Will not some great scientist, statesman, physician, teacher, minister, missionary, testify to the faithful witness of a Church school teacher, pastor, parent? In the Church today there are brave and untiring workers. In their service (no matter how remote the church and humble the setting) there is drama and potential destiny and the whole future of America and the world. Who knows where the life-work will be done, of those who accept Christ's sacrifice and way of life as Methodists proclaim it in these difficult and sometimes disheartening days? Any place may produce them—if it is producing at all.

Whatever Nazareth might mean to others, to Him earth was crammed with Heaven, and every common bush afire with God. Those magnificent mountains were famed in history. The mountainous location overlooked the plain of Esdraelon and the great world highway from the East to the Sea and to Rome beyond. The slopes of corn, vines, and figs and flowers, spoke to Him of the Heavenly Father, who watched over the birds, gave increase to the sower, who clothed the flowers in gorgeous raiment. Nazareth means "flower."

Whatever other homes might have been in Nazareth, there was at least one home which held Joseph and Mary. They fostered the things of the spirit. And he communed with the Heavenly Father. Added to Nature's message, added to home influence, was His personal relationship to the Father and His personal choice of doing the Father's will. Jesus came out of Nazareth for a purpose. He knew what that purpose was. He would carry the good tidings that God was a Heavenly Father. He would bring abundant life. In the wilderness or on the plain, in the city or countryside, on the seashore or mountainside, in the Temple at Jerusalem or in unlikely Samaria, He revealed the things of the Father. Finally He went to the cross to save a world from sin. He "endured the cross and despised the shame and is set down at the right hand of God the Father."

### PRAYER

We thank Thee that Jesus came out of Nazareth of Galilee. We thank Thee that

unpropitious surroundings need not imprison any spirit.

We thank Thee for the mission of Jesus. We thank Thee that He went about doing good. We thank Thee for His revelation of God; for His words of eternal life; for the salvation that He brought in His sacrificial death and resurrection.

We would be His disciples. We would trust Him as our Savior. We would heed His invitation to follow Him. We pray for constant guidance in Jesus' name.

### REV. LEE McDONALD LIPSCOMB

Saturday afternoon at 4 o'clock we buried this beloved member of the North Mississippi Conference from the Galloway Memorial Church in Jackson. He had been in poor health for some time. He was serving the church at Como, but because of poor health had to resign his work some weeks ago. He was laid beside his wife who died some two years ago. He leaves six sons and one daughter, all grown. Four of the sons reside in Jackson, one in New Orleans, one in Greenville, and the daughter in Clarksdale. Revs. J. W. Ward, V. C. Curtis, R. G. Moore and the writer conducted the last sad rites. Brother Lipscomb was a strong preacher, guileless in his life, heroic in his faith, consecrated and effective in his ministry. Peace to his ashes.

REV. E. S. LEWIS.

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## In Memoriam

### L F. DEAR

On July 12, at 10 p.m. our beloved father and grandfather, L. F. Dear, was called to heaven. He was a true Christian and kept the laws of God in deeds as well as in words.

He was born in Jackson, La., on July 29, 1854, and came to this section in young manhood. He married Miss Ella Kelly, of Baton Rouge, and reared eight children, all of whom are still living. He joined the Methodist Church while a young man, and for years, until he was physically unable, he was superintendent of Blackwater Sunday school and an active worker in the church. He was loved by all and will be greatly missed.

He died at the home of his daughter, Mrs. J. B. Lewis, of the Blackwater community, near Baton Rouge and Baker. He leaves his wife, the former Miss Ella Kelly; three daughters, Mrs. J. R. Hausey, Mrs. R. E. Core, and Mrs. J. B. Lewis, of Baton Rouge; five sons, Seymour, Frank and Louis, of Baton Rouge, and Jack and Henry, of Bakersfield, Calif.; eighteen grandchildren and six great-grandchildren; also several nieces and nephews.

But in our memory he is still alive, and, as James W. Riley has said, I cannot say, and I will not say That he is dead—he is just away. With a cheery smile and a wave of the hand,

He has wandered into an unknown land. And left us dreaming how very fair It needs be, since he lingers there. And you—O you, who the wildest yearn For the old-time step and the glad return,

Think of him faring on, as dear In the love of there as the love of here. Mild and gentle as he was brave— When the sweetest of his life he gave

### EMORY AT OXFORD

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**Chafing and Itching Rash**  
easily soothed by the  
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**Resinol**

To simple things: Where the violets grew,

Blue as the eyes they were likened to.  
The touches of his hands have strayed  
As reverently as his lips have prayed;  
When the little brown thrush that harshly chirped

Was as dear to him as the mocking bird;  
And he pitied as much as a man in pain  
A writhing honey-bee wet with rain.  
Think of him still as the same. I say:  
He is not dead—he is just away.

A grand-daughter,

MRS. R. S. NEAMES.

### DR. B. N. SEWELL

The unexpected death of Dr. Ben Sewell, who died at his residence here on July 21, 1935, was quite a shock to his family and many friends. He was born at Jackson, La., July 21, 1870. He was a son of Rev. Bennett Ware Sewell and Angelina Coleman, the latter of Clinton, La. He graduated from Centenary College, when it was located at Jackson, La., and was also a graduate of the medical department of Tulane University, and a member of the Rapides Parish Medical Society, and the Southern Medical Association and American Medical Association.

He moved to Boyce, La., from Clinton in 1897, and practiced his profession here ever since. Dr. Sewell was a staunch member of the Methodist Church, and from what I have been able to learn of his life, was true and devoted to the Methodist cause, and gave generously to its support. For the last few years his health was not so good, and he did not attend church regularly, but was indeed a warm friend to the upbuilding of the Kingdom of God through the power of the church. He was not only a good physician, and true to his profession, but a kind hearted and a very lovable man, always standing for the thing he believed to be right. Besides his many friends, left to mourn his loss, is his wife, two sons, one a Dr. Bennett Sewell, Jr., of Lake Charles, and Francis A. Sewell of Boyce. He also leaves four sisters. Dr. Sewell did much charity practice.

Funeral services were conducted at the Methodist Church at 10 a. m. by Rev. N. E. Joyner, Rev. L. C. Wilson and the writer. Interment was made in Rapides cemetery, under the direction of O. H. Grant, funeral director of Boyce.

We pray for the bereaved family, that God will bless them in all things.

C. B. POWELL.

### GEO. W. McPHERSON

George W. McPherson, who died on Sunday afternoon, June 30, 1935, was in his eighty-third year. His illness was brief, following a stroke, and the funeral services were held from the home on Monday afternoon by Rev. H. F. Brooks of First Church, Tupelo, and Rev. G. C. Gregory of Verona, Miss. Interment was in the family burying ground at Palmetto. For forty years he was a devout member of the Methodist Church and long a steward. He was left an orphan at an early age and he was, therefore, a self-made man. He was interested and active in all philanthropic and charitable enterprises, and was prominently connected with the progress and development of his county and community. He is survived by his wife, Mrs. Beula Kennedy McPherson, and three children, Mrs. Roy Foote, Mrs. Gilmer Garmon and Mrs. Walter Doty. He leaves also one brother and one sister, (Walter McPherson and Mrs. Alice Raney. His going leaves a vacant place in the community and in the hearts of those who knew him best.

ONE WHO LOVED HIM.

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Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

Mt. Sequoyah for the camp meeting. He gives an encouraging report of the work in his church. The services for the summer have been on the church lawn and have been quite successful. He says, too, that the vast throng of young people in the college makes that one of the most challenging tasks in the state.

Rev. R. L. Ellis did a unique thing in his revival at Black Hawk recently. He capitalized the enthusiasm of the occasion by raising his benevolent assessment for the year. He was assisted in the meeting by Rev. Jeff Cunningham.

Rev. W. H. Giles, pastor at Bastrop, La., spent his vacation in Georgia. Excellent reports have reached us concerning his work and it is likely that he will make the best progress in many years in the payment of the debts on his church.

## FULTON METHODIST CHURCH

(Continued from page 1)

of Fulton and given to the Methodists there.

Mr. John Moss, who built the house of 1880, visited Fulton during the erection of the new building and asked permission to drive a few nails into the building. His request was heartily granted. He was 96 years of age.

Rev. W. L. Atkins is serving in his fourth year as pastor of this church, which has a membership of 380. Dedication has been delayed on account of a balance of indebtedness of over \$3,000, which has recently been cleared out under the leadership of Brother Atkins.

The work of this year is coming along well, members have been added on profession of faith, congregations are good, and there is a dependable assurance that finances will be in full at the end of the Conference year.

All former pastors, especially, are invited to the dedication services.

## FINDINGS COMMITTEE

We, your finding's committee, submit the following report:

1. We find that this has been one of the best planned, manned, and conducted camps that we have attended.

2. We believe that the delegates to the camp ably represented the intermediates of the district; and that their spirit dur-

ing camp has greatly helped to make it a success.

3. We recommend that the departmental organization of the camp be made a permanent feature.

4. We like the student leadership of morning watch and vespers. And we think that an adult leader should lead discussion and testimony at the close of each vesper service.

5. Our teachers have made the courses profitable, but would like to see courses included on subjects such as: prayer, personal religion, and what we should believe.

6. We ask that the management seek to borrow several small boats for use in a marked off area during swimming.

7. We believe that the interest groups contributed greatly to the camp.

8. We regret that a good many churches have no representatives here; and we ask that the presiding elder require that each preacher help send one delegate from each church.

9. The worship committee stands for a distinctly worshipful religious service.

10. The evangelism committee recommends that each church hold a young people's revival.

11. The missions committee asks that each department indicate its part of the fourth Sunday offering so as to get credit for it on the mission pledge.

12. The citizenship and community service committee asks that each department take more interest in beautifying the church grounds.

13. The recreation committee suggests that folk games is the only effective answer that the church can give at present to the problem of social dancing.

MARY JANE McMAHON,  
Chairman,

ROBERT HARTWELL,  
MRS. HENRY RICKEY,  
GRACE GIBSON.

## QUARTERLY CONFERENCES

## MISSISSIPPI CONFERENCE

## Brookhaven Dist.—Fourth Round

Utica, at Utica, Aug. 25, 11 a.m. and 1:30 p.m.  
Hazlehurst, Aug. 25, 7:30 p.m.; Nov. 8, 7:30 p.m.  
Harrisville, at Harrisville, Sept. 1, 11 a.m. and 1:30 p.m.  
Crystal Springs, Sept. 1, 7:30 p.m.; Nov. 6, 7:30 p.m.  
Meadville and Bude, at Meadville, Sept. 8, 9 a.m.; Oct. 28, 3:30 p.m.  
Georgetown, at Georgetown, Sept. 8, 7:30 p.m.; Q. C., 3:30 p.m.  
Prentiss, at Bassfield, Sept. 15, 11 a.m. and 1:30 p.m.  
Brookhaven, Sept. 15, 7:30 p.m.; Oct. 28, 7:30 p.m.  
Bayou Chitto, at Bethel, Sept. 22, 11 a.m. and 1:30 p.m.  
Centenary, Sept. 22, 7:30 p.m.; Nov. 4, 7:30 p.m.  
Summit and Topisaw, at Summit, Sept. 29, 11 a.m.; Oct. 30, 3 p.m.  
Scotland, at Bethel, Sept. 29, 3:30 p.m.; Q. C., following.  
Pearl River Avenue, Oct. 6, 11 a.m.; Oct. 30, 7:30 p.m.  
Barlow, at Rehoboth, Oct. 6, 3 p.m.; Q. C., following.

Monticello and P. G., at Monticello, Oct. 13, 11 a.m.; Q. C., following.  
Silver Creek, at New Hebron, Oct. 13, 7:30 p.m.; Q. C., 3:30 p.m.  
Adams, at Ebenezer, Oct. 20, 11 a.m. and 1:30 p.m.  
LaBranch and Fernwood, at LaBranch, Oct. 20, 7:30 p.m.; Oct. 29, 7:30 p.m.  
Wesson, at Wesson, Oct. 27, 11 a.m.; Oct. 31, 7:30 p.m.  
Gallman, at Gallman, Oct. 27, 3 p.m.; Q. C., following.  
Foxworth, at Foxworth, Nov. 3, 11 a.m. and 1:30 p.m.  
Tylertown, Nov. 3, 7:30 p.m.; Q. C., 4 p.m.  
Osyka, at Osyka, Nov. 10, 11 a.m. and 1:30 p.m.  
Magnolia, Nov. 10, 7:30 p.m.; Q. C., 4 p.m.  
Pastors will please have list of officers to be elected made in duplicate with post office address. Bishop Dobbs will preach at Summit on Sept. 29 at 11 a.m. and will dedicate our church there.  
CHAS. W. CRISLER, P. E.

## Vicksburg Dist.—Fourth Round

Gloster, Aug. 25, 11 a.m.; Nov. 7, 9:30 a.m.  
Roxie, Sept. 1, 11 a.m. and 4 p.m.  
Nebo, Sept. 15, 11 a.m. and 2 p.m.  
Fayette, Sept. 15, 5 p.m. and 7:30 p.m.  
Woodville, Sept. 22, 11 a.m. and 2 p.m.  
Centerville, Sept. 22, 4:30 p.m. and 7:30 p.m.  
Lorman, Sept. 29, 11 a.m. and 2 p.m.  
Port Gibson, Sept. 29, 7:30 p.m.; Nov. 8, 11 a.m.  
Oak Ridge, Oct. 6, 11 a.m. and 2 p.m.  
Edwards, Oct. 6, 4:30 p.m. and 7:30 p.m.  
Hermanville, at Rocky Springs, Oct. 11, 10:30 a.m. to 3 p.m. (Home-coming and Historical Day).  
Mayersville, at Grace, Oct. 13, 10:30 a.m.  
Gibson Memorial, Oct. 13, 7:30 p.m.; Nov. 8, 7:30 p.m.  
Louise and Holly Bluff, at Holly Bluff, Oct. 20, 11 a.m. and 2 p.m.  
Silver City, Oct. 20, 4:30 p.m. and 7:30 p.m.  
Rolling Fork and Cary, at Cary, Oct. 27, 11 a.m. and 2 p.m.  
Anguilla, Oct. 27, 4 p.m. and 7:30 p.m.  
Natchez, Nov. 3, 11 a.m. and 2:30 p.m.  
Washington, at Natchez Mission, Nov. 3, 4:30 p.m. and 7:30 p.m.  
Satartia, at Mt. Olivet, Nov. 10, 10:30 a.m. and 1 p.m.  
Eden, at Lintonia, Nov. 10, 3:30 p.m.  
Yazoo City, Nov. 10, 5 p.m.  
Crawford Street, Vicksburg, Nov. 11, 7:30 p.m.  
Pastors are to have ready triplicate lists of stewards and other officials to be nominated.  
H. G. HAWKINS, P. E.

## NORTH MISSISSIPPI CONFERENCE

## Greenwood Dist.—Fourth Round

Ruleville, Aug. 25, a.m.; Q. C., Oct. 9.  
Webb, Aug. 25, p.m.; Q. C., Sept. 29.  
Tchula and Cruger, at Cruger, Sept. 1, a.m.; Q. C., Sept. 25.  
Swiftown, Sept. 1, p.m.; Q. C., at Morgan, Oct. 3.  
Carrollton, at McCarley, Sept. 8, a.m.  
Acona, at Acona, Sept. 8, p.m.; Q. C. at Bowling Green, Sept. 24.  
Sunflower, at Fairview, Sept. 15, a.m.  
Moorhead, Sept. 15, p.m.  
Black Hawk, at Enon, Sept. 17.  
Poplar Creek, at North Union, Sept. 18.  
Winona Ct., at Bethesda, Sept. 19.  
Buck Hill, at Chapel Hill, Sept. 20.  
Schlater and Price Memorial, at Schlater, Sept. 22, a.m.  
Itta Bena, Sept. 22, p.m.  
Ebenezer, at Thornton, Sept. 25.  
Belzoni, Oct. 2, p.m.  
Tutwiler, at Tutwiler, Oct. 6, a.m.  
Drew, Oct. 6, p.m.  
Greenwood, First Church, Oct. 7, p.m.  
Kilmichael, at Salem, Oct. 13, a.m.  
Valden and West, at Valden, Oct. 13, p.m.  
Winona Station, Oct. 16, p.m.  
Minter City, at Minter City, Oct. 20, a.m.  
Inverness and Isola, at Inverness, Oct. 20, p.m.  
Lexington, Oct. 23, p.m.  
District Standard Training School at Greenwood, Sept. 1-5. District Institutes as follows: Winona, Sept. 3; Carrollton, Sept. 4; Inverness, Sept. 5; Lexington, Sept. 9; Ruleville, Sept. 10.  
A. T. McILWAIN, P. E.



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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 35.

NEW ORLEANS, LA., THURSDAY, AUGUST 29, 1935.

Whole No. 4146.

## Central Methodist Church

CENTRAL METHODIST CHURCH, of Meridian, Miss., has a long and notable history. It was established, and the first church erected, in 1860, and the first pastor was the Rev. O. P. Thomas. In 1886 it was rebuilt and the Rev. W. C. Black was its pastor. This building was destroyed by fire in 1913, and the present church was erected in 1917, while the Rev. Herbert B. Watkins was its pastor.



The present church site occupies one-fourth of a city block and it holds a very commanding position in the city. It is within a few blocks of the heart of the business district and is situated near the center of the population of the city. The building is admirably planned so as to serve the needs of a great congregation.

Since the erection of the present building the church has been served by Dr. J. Lloyd Decell, Dr. A. F. Watkins, Dr. Benjamin L. Sutherland, and Dr. Lawrence L. Cowen, in the order named.

(Continued on page 16)





# Wallet of the Week



THE EPISCOPAL CHURCH in Virginia, according to the Scottish Rite News Bureau, made its last stand for state maintenance by proposing a compromise which should include all denominations. The tax levy was to be paid to the taxpayer's own denomination, or in lieu of that to a school in the country where he resided. Madison and Jefferson fought the measure, the proposition was defeated, and Jefferson's measure for Establishing Religious Freedom was passed instead.

\* \* \*

MRS. ADENA MILLER RICH, the wife of a Chicago stockbroker, is to succeed the late and lamented Jane Addams as president of Hull House, according to press reports. Mrs. Rich is said to have been the choice of Miss Addams for the place, and her nomination received the unanimous approval of the Board and of the residents of the institution. But Mrs. Rich succeeds to a very difficult place. She succeeds to the presidency of a great Foundation and her service will be discharged in the shadow of one of the world's greatest personalities.

\* \* \*

THE NORTHWESTERN EDITION of the Christian Advocate observes that 10,279 persons were recognized with academic awards of one kind or another by the eighty-eight educational institutions affiliated with the Methodist Episcopal Church, during the commencement season just closed. Of those awards, 8,346 were earned degrees, 161 were honorary degrees, 529 were certificates, and 1,243 were diplomas. That record speaks well for the contribution which the Methodist Episcopal Church is making to education.

\* \* \*

THE ENGLISH METHODIST CONFERENCE, at its recent session, sanctioned the issuing of a prayer book for optional and experimental use within the body. The New Outlook, Canadian, says, "There seems to have been a growing demand for a liturgy among the free Church bodies and it will be very interesting to see how general and effective the use of the new book will prove to be. It is quite probable that Mr. Wesley did not have the prejudice against printed prayers that some of his followers have had." It is quite possible that a liturgy might cure some of the sloppy pulpit performances of our time, but its value for deepening spiritual life is open to question, and we think that our English brethren should or should not have adopted it. Making it optional is just a method of straddling the issue.

RUTERSVILLE COLLEGE, organized near the present town of LaGrange, Texas, says the Christian Advocate, New York, was founded by the Rev. Chauncey Richardson, a Methodist preacher in 1839, being the first Protestant school in Texas. Nine preachers meeting in the school building December 25, 1840, made up the first Conference in Texas. Richardson came from Alabama, and was editor, educator, and presiding elder. He died in 1852 and was buried on the college grounds.

\* \* \*

WOMEN ASPIRANTS FOR ADMISSION TO THE CLERGY are still finding rough sledding for their cause. The General Conference of Australia, Methodist Church, expressed the willingness to permit women candidates to offer themselves under the conditions prescribed in the law of the Church; but with the saving clause that in view of the difficulties involved in itinerant work, "the Church is unable to accept women candidates for the ministry, but believes that the establishment of an order of deaconesses may offer suitable opportunity for consecrated service." Well, that is at least optimistic talk.

\* \* \*

THE CHURCH OF THE AIR, programs of the Columbia Broadcasting Company, will resume the regular broadcast on Sunday, September 1. The morning program will be from 8 to 8:30, and the noon service from 11 to 11:30, Central Standard Time. The speakers for Sunday, September 1, will be Spencer Miller, Jr., of the Protestant Episcopal Church, who will speak on "The Church and Social Idealism," and Dr. Irving Reichter, rabbi of Temple Emanu-El, San Francisco, who will speak on "These Things Shall Not Pass Away." Each speaker will have the assistance of a competent choir.

\* \* \*

THERE HAVE BEEN BRIGHT MOMENTS, says an exchange, in this war-clouded summer, and one of them occurred on July 2, in Paris, when war veterans of France, Great Britain, United States, Germany, and other allied nations who had fought as enemies in the World War, assembled to seek a way to prevent future war. The veterans voted to seek mutually to understand and examine without bias the aspirations of each of their countries, and to work together to prevent the propagation of false or prejudiced views which might create misunderstanding and strife. They expressed their conviction that respect for treaties is the only basis of international relations. The German veterans invited the conference to meet in Berlin next year.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, AUGUST 29, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### LABOR DAY

As we approach the day set apart for the recognition of the place and importance of the toiler, too many are occupied with demonstrations rather than with the eternal principle of justice for those who work with their hands. It is an occasion when there should be no differentiation in rank for any of the vast army of laborers upon whom so much depends. The organized trades of our industrial life make much of the occasion for purposes of publicity and propaganda. We do not object to that, but we do lament the fact that a great army of unorganized, but no less worthy workers, go unremembered in the demonstrations of the day. We think particularly of the agricultural toilers who produce our bread, but for whom less has been done than for any other class of people in American life. If there was any first thing for which Jesus stood, we think it was for a recognition of the rights of the repressed and the forgotten. Again and again he lifted such into the consciousness of men. But his interest was never a plea for mere bread or a better economic position—fleeting material compensations. It was a plea for the man himself. Our Labor Day thinking revolves too much around hours and wages, rather than around the things which build men and make character. We do not deny the importance of the necessities of life; but we do make a plea for the place and value of those virtues which lift the wage of the toiler infinitely above the spoils of the vultures of civilization, though both be measured in the same monetary unit. The honest toiler knows that a dollar earned has in it a satisfaction, and that associated with it is a peace of mind not to be had in any other way. The noblest significance of Labor Day will not be realized until we look beyond material and class distinctions, discover the true virtues of toil and help to weave them into a texture of noble living. We must come to know that our little workshop is God's workshop too. The Carpenter of Nazareth developed not more in the skill of his craft than in that deeper and diviner preparation for the Saviourhood which has been the theme of the ages and is still the hope of mankind.

### RECREATIONAL GUIDANCE

The recreational problem of young people will always be one of the real problems of the social life of the church. It is much easier to solve it for the moment than it is to lay a solid foundation for the social development of the younger group of the church. It is not unlikely that one of the most clearly indicated needs of the young life of Methodism is for a sane and wholesome recreational guidance. There are two attitudes to the problem which need to be carefully studied. The first is the attitude of repression. It may have been possible once to achieve success in that direction, and in a certain degree such might still be helpful; but a program built around "Thou shalt nots" offers little toward a solution of the whole problem. The other attitude is that of compromise. The recreational leadership of the church needs to keep in view the fact that undesirable and unwholesome social activities can not be suppressed by the adoption of something so nearly like the worldly practices as to have the same appeal. Temperance sentiment can not be promoted by the song, "There's a Tavern in the Town;" and the rechristening of terpsichorean movements will not change their impact upon the social life of the young people. Jesus never compromised with the forces and practices of sin, and it is the business of the church to create a taste for things that are different from the unwholesome and the morally destructive ways of the world. Herein is the opportunity and the urge for a recreational guidance which shall be morally and socially constructive. And if the demands of our young people can not be lifted above the simulation of worldly practices, then we need to re-examine our program and appeal. We believe that a sympathetic and sound recreational guidance can find the key to our problem, but that key will not be the least common denominator of the social practices whose origin and purpose are anything but Christian and character building.

## COL. R. F. WHITE

The announcement of the death of Col. Frank White, eldest son of Judge Horace White of Alexandria, will bring sorrow to many hearts throughout Louisiana. The end came in a Shreveport hospital where he had been ill for a long time. Col. White was a member of the Official Board of First Church, Shreveport, and funeral services were conducted there Sunday morning by Bishop Sam R. Hay, who was supplying for Dr. Dawson, on vacation. Interment was in Alexandria when Bishop Hoyt M. Dobbs delivered an address which for its profound Christian outlook, its grace, its soul and its sympathy greatly moved the hearts of the throng that filled the church.

## SUPERANNUATES REMEMBERED

Notice has been received by the president of the Louisiana Legal Conference of a bequest for the creation of a trust fund for the benefit of superannuate preachers and the dependents of deceased preachers of the Conference. The money was left by Mrs. Ella Knox Keener, widow of the late Rev. Christian Keener, whose death occurred a few days ago at Baton Rouge, La. The provision of the will, which has been probated, follows:

"Second, in memory of my husband, Rev. Christian Keener, I give and bequeath to the Louisiana Conference of the Methodist Episcopal Church, South, the sum of ten thousand (10,000.00) dollars, to be used by the Conference in the establishment of a fund to be called the Knox-Keener Fund, and to be invested in some interest bearing security, and the income to be used only for the support of superannuated ministers of the Louisiana Conference, and the widows and orphans of ministers of the Louisiana Conference."

Mrs. Keener before her marriage was Miss Ella Knox, a name distinguished in Louisiana history, and her husband was the son of Bishop John C. Keener, whose long and distinguished career is a heritage of Louisiana Methodism. This bequest is devoted to a worthy cause and it will worthily perpetuate the ministry of a great Methodist family, and no less will it show the consecration and the devotion of a great and good woman.

## CHAOS

This is a day of propaganda and the more one reads the less does he comprehend the situation, and the more he is bewildered as to his own responsibility. This does not result from the lack of a clear-cut conception of moral principle, but from the fact that principle has become so intertwined with political, social and economic interest as to make of seem-

ingly moral issues anything that any one may desire. Political antagonisms make it impossible to separate real issues from partisan politics, and every effort is put forth to suppress the independence of the citizen who would think through issues for himself. But the Church can never fulfill its obligation to society until it gets its consent to drive a straight course, regardless of parties or agitations. The cure for our ills must be solved in righteousness, not in any form of dictation. There may be times when it becomes necessary to circumscribe popular liberties, but "emergency" is a dangerous word. We stand unalterably for the Constitution and the courts. In such safeguards, we believe, rests the hope of a free citizenship and the perpetuation of American liberty. That is an issue upon which we will not surrender, for we believe that the tinkering with our fundamental law would be followed by chaos.

## Contributed Editorial

## "HOBBY OR NO HOBBY; THAT'S THE QUESTION"

By Rev. B. C. Taylor

Once upon a time a minister went down from the Annual Conference to his new charge, full of enthusiasm and determination, declaring he had no time for outside things, scoffed at the idea of having a hobby, and plunged into his work with that "do or die" attitude. Ere long, he fell among hard problems, which stripped him of his zeal, wounded his pride, and left him perplexed and nervous. By chance, a brother minister of another church, came that way, but seeing the troubled look on his face, passed by on the other side of the street. Not many days hence, a member of his choir called, but finding his pastor gloomy and pessimistic, cut his call short and hurried away. But a certain member of his board, who was known for his wholesome outlook on life, came that way, and when he saw the condition of his minister, loaded him into his car, carried him to the lake, thrust a rod and reel into his hand, and began paddling the boat for him. Suddenly, a fine trout struck the lure, which for the moment excited the clergyman, but he came to himself, tightened up on the line and began to play him about until he finally brought him in reach of the landing net. This process was repeated seven times until his host said: "Enough for today." They drove home with spirits running high and when the member of the board took his leave, his friend said: "Verily thou hast saved my life. Today, I've found a hobby. I'll be a better minister after this." His congregation declared it was so. After his call to the ministry, Simon Peter had time to say: "I go fishing."





# The Forum



WILL ROGERS

By Rev. E. Nash Broyles, D.D.

The death of Will Rogers was a shock to the world. Of Cherokee descent, limited education insofar as schools go, developing right early a business sagacity which was rather extraordinary, internationally minded from early youth, covering awkwardness with wit and humor that was clean and harmless, he became a national friend, a world acquaintance, a newspaper, radio, and playhouse necessity. In his friendliness people forgot his propensity for making money or that he was a millionaire. He was to the end plain Will Rogers, the cowboy and humorist, the companion of every man.

Disliking a dress suit, he rarely wore one, but was at home in the League of Nations, in the legislative halls of the United States, in the great party conventions, before the diplomats of the world, or with the cowboys of Oklahoma. There has never been another like him. Will there ever be again?

"All I know is what I see in the papers," he said; but as an example of mental alertness, he had no equal. In a five-minute speech he would likely touch upon literature, science, statesmanship, personalities, finance, or the live social, national and international questions of his day.

He was a human meteor across the sky of the world, seeing all, hearing all, knowing all—gone out.

His thought clung to fundamentals, whether it was in religion, statescraft, or society; and, all in all, he was one of the most calming influences this country had. His quick wrought philosophy in careless grammar attracted attention among the leaders of thought everywhere. Whether it was art, his saying was not foolish; in literature he showed a rare familiarity; in legislation he penetrated all appearances to the very heart of the thing; his humor at the expense of public men may have been to their temporary embarrassment, but never to their hurt. They all liked him.

Will Rogers was good; he was generous. "Humanity has lost a great and sincere friend," said one who knew him. Said another, "He taught the world to laugh;" and another, "He was the most charitable man I ever knew." He was respectful and appreciative of the fine and true and noble

When Fred Stone was converted Will Rogers wrote

in his daily dispatch, "I'm not going to be funny today, for my friend, Fred Stone, has got religion, and for once I want to be serious." (To Stone himself he wrote and told him how glad he was that he had taken the stand). Then when Fred Stone had fallen from the skies in his own airplane, which he was piloting, and had broken his ankle bone, both legs near the thigh, three ribs, his left collar bone, and his jaw, had almost scalped himself and had broken his nose, millions heard him over the radio from his bed in a New London hospital say: "Everybody has been so good to me since my 'flop.' Will Rogers came from California to 'pinch-hit' for me in the show, thus keeping hundreds of girls and boys from losing their employment. Dorothy has carried on." A friend commenting said, "When Will Rogers came to 'pinch-hit' for him, and Fred knew that the members of his company would not be thrown out of employment, he was the happiest man with fourteen broken bones who ever lived."

Dr. William L. Stidger, writing in his "Men of the Great Redemption, says, "Nor shall we ever forget that another comedian, Will Rogers, canceled half a million dollars' worth of speaking engagements and motion picture contracts to come to the rescue of his friend. That is the most beautiful act of Christian friendship I have seen in my day. I doubt if there has ever been anything like it in the history of the American stage. That is standing the test of friendship and of Christian sacrifice. That beautiful deed on the part of Will Rogers will stand for a generation as one of the most beautiful acts of Christian friendship we have seen." This explains why Dorothy Stone, in speaking of Will Rogers' sudden death, said, "The worst shock I've ever had."

In Boston, in 1930, Will Rogers is reputed to have spoken his own epitaph, "When I die," he said, "my epitaph, or whatever you call those signs on grave stones, is going to read: 'I joked about every prominent man of my time, but I never met a man I didn't like.' I am proud of that." Rogers added, "I can hardly wait to die so it can be carved. And when you come around to my grave, you'll probably find me sitting there proudly reading it."

We will say good-bye to one of America's most unique and friendly personalities, whom every man, woman, and child feel as though they had met face to face; and whom genius and the years will probably never replace.

## TRAVEL NOTES

By Rev. A. M. Serex, Ph.D.

## ABOARD A FREIGHTER

For the first time out of several trips to Europe during the past fifteen years, I traveled this summer on a freighter. I doubt whether circumstances being alike, I shall cross the Atlantic again any other way than on a cargo ship; and I would advise all my brethren in the ministry desirous of going abroad, to make some inquiries along this line, when they are making their plans.

First of all, it will be much cheaper than any other way. There will be no need of the fare to a Northern port from which passenger liners are sailing. Then, if you go to such a steamship company as Lykes Bros. in New Orleans, Mr. Ralph Rugan will inform you that ministers are given a half fare on the company's ships. Less than \$100 will take you to Europe and back.

Secondly, the cabin put at your disposal will likely be the best on board, equal in comfort to the best a regular liner will give you, unless you want to splurge.

Thirdly, you will be relieved of all the noises and hubbub which marks the life on board regular ships. The trip will be somewhat longer, but it will be days of quiet and peace, during which the vastness and beauty of the mighty sea will speak its message to your soul. Long days, no special task to be done in a hurry, hours ahead for undisturbed meditation, a few good books to read at leisure—I am sure I have said enough to make many a busy pastor long for a trip at sea on Lykes Brothers' S. S. "Western Queen."

**ECONOMIC CONDITIONS**—Perhaps one of the most enlightening experiences of the traveler to Europe is a renewed appreciation of America. We have complained a great deal about the hardships of the past few years; but what we had to go through in the way of suffering was less severe than that felt here.

I do not have the privilege of reporting to the readers of the Advocate sensational interviews with great financiers or the heads of various governments, but I have the good fortune of an entrance into the homes of some ordinary, everyday folks. After all, it is such places that one needs to go to understand the real conditions in which a nation finds itself. I find everybody here keenly alive to these currency operations which go under the name of inflation, deflation, devaluation. In other words, the gold standard is not a joke about which folks talk in a spirit of levity, nor is it a theoretical term of mere academic or professional interest; but it means something which is vital to the life of every individual.

Unlike the United States, European countries are not self-sustaining. Even some of the most fundamental necessities of life have to be imported here and there, so that people may have enough to eat. But to import something means to find an outlet to export the equivalent amount for something else, so that the money you have to spend to buy from a foreign nation will not all go out, but will come back through what you can sell to some one else. And the juggling which is necessary all around in order to maintain somewhat of an equilibrium is a most intricate operation. There stand in the way protective tariffs and regulations of all kinds; for every nation feels called upon to preserve itself and try by all means possible to get the best of the other fellow. Commercial life, consequently, is stifled all around, and business has to overcome obstacles which are even greater than those we meet in our own land. On the top of that, there is always the lurking ghost of speculation which thrives on making raids here and there against the currencies of various nations.

Inflation, deflation or devaluation are operations which governments use to protect themselves in such emergencies. In Europe, they seem to me to have all the same result: "they leave the people a little poorer than they were before." It is not a very technical appreciation of such learned operations, but it is a homely estimate of what it leads to: to take from Peter to pay Paul, and Peter is always the same fellow, the man who is honest, careful and thrifty, in other words the best type of citizen.

In Europe they call the depression: "the crisis." It is the name given to this series of disturbing social and economic phenomena which have, in late years, rocked the life of every nation.

In the seminary I was taught that the word "crisis" meant "judgment." So I like very much the word that Europe uses to describe the economic, political and moral sickness which has spread all over the world. "La crise" it is very much better than to say, "The depression." For, after all, are we not living in a period of judgment, the judgment of past policies, theories and modes of living? There is going on, here, a very searching academic discussion of the problems involved in all these questions. The power of analysis and criticism involved in the various ideologies, is most remarkable. But Europe, alike America, though perhaps more so, suffers from the lack of the moral courage necessary to do the things to be left undone. A feeling of insecurity and restlessness is evident everywhere. It is impossible to make any prediction as to the future. If reason and common sense can have the right of way, well and good; but it is rather to be feared that these problems will be settled by a wave of emotionalism in the masses and that will mean the destructive excesses of communism.

**POLITICAL UNREST**—The same unrest exists also in the shaping of the political program of every nation, except perhaps in Italy, where Mussolini knows what he wants and goes after it. My guess is that he will get it, because the rest of Europe, though altogether out of sympathy with Italy's designs in Africa, is unable to get together sufficiently to check a program which everybody knows will be disastrous for European civilization. Having always been a strong partisan of the League of Nations, because I believed in Wilson's dreams of a new era in international relationships, it is with great reluctance and misgiving that I have to reconcile myself to the fact that the League, as an effective instrument of peace and security, is dead. The Italo-Ethiopian controversy destroyed the last illusions one may have had, and revealed in its nakedness the deadly process of undermining which the inconsistencies and lack of moral convictions of the past ten years have done to the ideals of the League.

The Council of the League was called upon to decide a clear-cut issue last week. There was Italy's thesis: "I need to expand, and wish to take Abyssinia. Europe ought to be grateful that in my desire of expansion, I do not go after your colonies, but am content to claim the last strip of Africa which has not been conquered." Of course, this blunt thesis is dressed up a little with the use of the wonderful catchword "civilization." It is in the name of "civilization" that Italy proposes to invade Abyssinia, and bring to her the lights of Western culture. Of course if we have to kill a few thousand Ethiopians, it is just too bad, and if we find a few oil wells and mines for ourselves, so much the better—but there are slaves in Abyssinia, and "civilization" must think of these poor dejected creatures.

Abyssinia's claim is also very simple: "We appreciate Italy's 'philanthropic' interest in us," she says, "but our membership in the League of Nations guarantees us the right

(Continued on page 11)



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

of that General Conference inconsistent with the success of the ministry in the slaveholding States." The declaration was submitted to a "Committee of Nine"—three from the North, three from the South and three from what were known as the conservative Conferences. Dr. Robert Paine of Tennessee was the chairman. Five of the committee had voted for the Finley Resolution regarding Bishop Andrew and four had voted against it. Under a resolution offered by J. B. McFerrin and Tobias Spicer, the committee was instructed, "Provided they cannot in their judgment devise a plan for an amicable adjustment of the difficulties now existing in the church, on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the church." The resolution of instruction was passed after the Conference had refused to delete the word "constitutional."\*

On June 6, The Protest, a voluminous document, was read by Dr. Bascom on behalf of the thirteen Conferences and parts of Conferences in the slaveholding territory. The Protest was signed by several delegates not in slaveholding territory—two from Illinois, one from Ohio, four from Philadelphia, and two from New Jersey. Some of these, at least, were originally from the South. The majority faction was much aggrieved by the manner in which the Protest arraigned its action touching Bishop Andrew, and a "statement" in reply was ordered to be prepared for entry upon the Journal.

On June 7, Dr. Paine, on behalf of the Committee of Nine, submitted the following report:

"Whereas, a declaration has been presented to this General Conference, with the signatures of fifty-one delegates of the body, from thirteen Annual Conferences in the slaveholding States, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry of the Church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and

"Whereas, in the event of a separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

"Resolved, by the delegates of the several Annual Conferences in General Conference assembled,

"1. That, should the Annual Conferences in the slave-

holding States find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the Northern boundary of such connection:—All the societies, stations and Conferences adhering to the Church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies and Conferences, adhering by vote of a majority to the Methodist Episcopal Church; provided also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated.

"2. That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church, may as they prefer, remain in the Church, or, without blame, attach themselves to the Church, South.

"3. Resolved, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences, at their first approaching session, to authorize a change of the sixth restrictive article, so that the first clause shall read thus: "They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any other purpose than for the benefit of the traveling, superannuated, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by vote of two-thirds of the members of the General Conference."

"4. That whenever the Annual Conferences, by vote of three-fourths of all their members voting on the third resolution, shall have concurred in the recommendation to alter the sixth restrictive article, the Agents at New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church, South, should one be organized, all notes and book accounts against the ministers, church members, or citizens, within the boundaries, with authority to collect the same for the sole use of the Southern Church, and that the said

\* Attention is called to the fact that Dr. J. T. Peck, in the Methodist Review for April, 1870, disputes the refusal of the Conference to delete the word "constitutional." But the record shows to the contrary and as it had stood apparently unchallenged for a quarter of a century, the author does not feel that great importance should be attached to an unsupported recollection.

Agents also convey to aforesaid agent or appointee of the South, all the real estate, and assign to him all the property, including presses, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

"5. That when the Annual Conferences shall have approved the aforesaid change in the sixth restrictive article, there shall be transferred to the above agent for the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the traveling preachers in the Southern Church shall bear to all the traveling ministers in the Methodist Episcopal Church; the division to be made on the basis of the number of traveling preachers in the forthcoming Minutes.

"6 That the above transfer shall be in the form of annual payments of \$25,000 per annum, and specifically in stock of the Book Concern, and in Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made, the Southern Church shall share in the net profits of the Book Concern, in the proportion that the amount due them, or in arrears, bears to all the property of the Concern.

"7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby appointed commissioners to act in concert with the same number of commissioners appointed by the Southern organization, (should one be formed), to estimate the amount which will fall due to the South by the preceding rule, and to have full power to carry into effect the whole arrangements proposed with regard to the division of the property, should the separation take place. And if by any means a vacancy occurs in this board of commissioners, the Book Concern at New York shall fill such vacancy.

"8. That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises, the Agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

"9. That all the property of the Methodist Episcopal Church in meeting houses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

"10. That the Church so formed in the South shall have a common right to use all the copyrights in possession of the Book Concern at New York and Cincinnati, at the time of the settlement by the commissioners.

"11. That the Book Agents at New York be directed

to make such compensation to the Conference, South, for their dividend from the Chartered Fund, as the commissioners above provided for shall agree upon.

"12. That the Bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference."

The report was adopted after the change of a single word in the first resolution to make it read "Annual Conferences," instead of "Delegates." The motion for making this change was made by Dr. Paine, and the paper was adopted by an overwhelming vote. But some time after the Conference adjourned, there developed at the North very decided opposition to the "Plan of Separation." It was held that the General Conference had no authority for dividing the Church—a contention which may have had some color of reason, but in which the wish may have been father to the thought. A precedent had already been established, however, for divisions to meet political necessities. As a matter of fact the American Church was set off to meet a condition created by the independence of the United States; and in 1828, the General Conference authorized a division, contingent upon the vote of the Conference in Upper Canada. Dr. Paine, chairman of the "Committee of Nine" which drew up the "Plan of Separation," was one of the committee of five which matured the action for setting up the Church in Upper Canada. Following is the Report signed by Dr. Fisk, the chairman, and inserted in the Journal of the General Conference of 1832.

"Resolved by the delegates of the Annual Conference in General Conference assembled, that, whereas the jurisdiction of the Methodist Episcopal Church in the United States of America has heretofore been extended over the ministers and members in connection with said Church in the Province of Upper Canada, by mutual agreement, and by the consent and desire of our brethren in that province; and whereas this General Conference is satisfactorily assured that our brethren in the said province, under peculiar and pressing circumstances, do now desire to organize themselves into a distinct Methodist Episcopal Church, in friendly relations with the Methodist Episcopal Church in the United States, therefore, be it resolved, and it is hereby resolved by the delegates of the Annual Conferences in General Conference assembled:—

"1. If the Annual Conference in Upper Canada, at its ensuing session or any succeeding session previously to the next General Conference, shall definitely determine on this course, and elect a general superintendent of the Methodist Episcopal Church in that province, this General Conference do hereby authorize any one or more of the general superintendents of the Methodist Episcopal Church in the United States, with

(Continued Next Week)



## Mississippi and Louisiana

### MISSISSIPPI AND LOUISIANA

Mrs. S. C. Pecot, daughter of Dr. and Mrs. J. R. Countiss of Greenville, Miss., has returned to her home in New York, after a visit of six weeks with her parents.

Mrs. J. M. Sinclair, of Braxton, Miss., in a communication to the office, adds the much appreciated and heartening words, "I just couldn't do without your paper."

Rev. Walter Scott, pastor of First Church, Monroe, La., assisted Rev. A. M. Wynne in a meeting at Cotton Valley recently. We have not had a report of the meeting as yet.

We have good reports from the work of Rev. P. M. Caraway at First Church, Gulfport, Miss. He is in great favor with his people, and the work of the church is going forward under his leadership.

Rev. J. A. George, pastor at Louisville, Miss., sends a good list of subscribers from his church, and sixty per cent of them are new subscribers. Brother George has our sincere thanks for this splendid piece of work.

Rev. Ivan O. Donaldson, of Montrose, La., has just closed a good meeting in which he was assisted by Rev. Jolly B. Harper, of New Orleans. He speaks in highest commendation of the service rendered by Brother Harper.

Rev. Jack H. Midyett, Pioneer charge of the Louisiana Conference, has just closed a good meeting at Pioneer church in which he was assisted by Rev. C. K. Smith of Tallulah. Fifteen new members were received.

Rev. J. R. Countiss reports that it is excessively dry and hot in the upper Mississippi Delta, but that he has neither the time nor the money for a vacation in the

mountains. Dr. Countiss is presiding elder of the Greenville District.

Rev. Dan. P. Yeager, of Camden, Miss., is doing an excellent work in that field. He serves "Sharon" church which was once an important educational center of Mississippi Methodism, and about which lingers the fragrance of many great names of that state.

Mr. J. W. Reilly, chairman of the Advocate Publishing Committee, sends us a word of greeting from a beautiful harbor of the Pacific, three hundred miles southwest of Mexico City. He is evidently having a great vacation, for which we are glad.

Rev. W. R. Lyons, pastor of Pearl River, La., charge, is making full proof of his ministry in a hard field. He has collected \$56.00 on his benevolences and \$50.00 of the amount has been sent to the treasurer. Other parts of his work have made similar progress.

Miss Ann Stevens Lewis, daughter of Rev. and Mrs. O. S. Lewis of Brookhaven, Miss., has been conducting daily vacation Bible schools and assisting in camp meetings in Georgia this summer. She is now spending a month with her parents before going back to Scarritt College, Nashville.

Rev. Irl H. Sells, executive extension secretary of the Mississippi Conference Board of Education, informs us of the illness of Mrs. W. H. Watkins, Conference director of adult work. We sincerely hope that she may be able to resume her activity in the adult work at an early date.

Friends of Rev. and Mrs. J. B. Grambling of Epworth Church, New Orleans, will be interested to know that their son, Bobbie, who underwent an operation for appendicitis last week is well on the way to recovery. It was expected that

he would leave the hospital last Sunday or Monday.

Greenwood District of the North Mississippi Conference has used the \$100.00 won in the Advocate campaign to establish a scholarship at Grenada College. This scholarship has been awarded to Miss Ruth Flowers of Kilmichael, to whom the Advocate extends congratulations.

Rev. Walter W. Jones, pastor at Glen Allan, Miss., claims that he has topped the record of Rev. E. H. Cunningham of Corinth, since he baptized Thomas and Jacob recently, and received six on profession of faith during election week in Mississippi. But that was the week of the first primary.

Dr. Charles W. Crisler, presiding elder of the Brookhaven District, has been ill and unable to meet his appointments, according to statement in a recent issue of the calendar of First Church, Brookhaven. We hope that his illness may be of short duration, and that he may soon be up to normal in health.

Rev. W. M. Hester, Longview and Cedar Bluff charge, reports a series of meetings which resulted in twenty additions on profession of faith and a genuine revival of interest and spiritual power among the people. He confidently expects this to be the best of the three years of his service on that work.

Rev. C. E. Downer, the enterprising pastor of Clinton circuit, Mississippi Conference, has issued a beautiful sixteen-page year-book and directory of the churches of his charge. It is a novel experiment for that type of work, and is doubtless much appreciated by the churches. From the advertising support, we judge that it must have been a financial success also.

Rev. W. C. Galceran, pastor at Hollandale, Miss., is in the King's Daughters Hospital in Greenville, where he is recovering from a serious operation. Brother Galceran is one of the most worthy men of that Conference, and his friends will not forget him in the distresses through which he has passed this year.

Rev. J. M. Lewis, pastor at Long Beach, has his preacher-son for a vacation guest. He says that his presiding elder, Rev. L. J. Power, in addition to being an able administrator of the affairs of the Church, is "one of the best fishermen on the coast." But, by his own confession, Brother Lewis is not an authority on fishing.

Dr. J. G. Snelling, superintendent of Memorial Mercy Home in New Orleans, has sent out a detailed report on the

(Continued on Page 16)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Word has come to us from a number of sources of the delightful Spiritual Life Retreat of the Baton Rouge District. We are indebted to Mrs. J. H. McClendon of Amite for the following account of that fine meeting:

"The third annual retreat of the auxiliaries of the Missionary Societies of the Baton Rouge District was held at Bluff Creek Camp Grounds, July 26, and 27. Thirty members were in attendance.

"A splendid program had been arranged by the efficient leader, Mrs. Riddle of West Feliciana, the theme being: "Discipleship." All of the interesting talks pointed to the simplicity and peace of a Christian life and that by service, reconciliation and Christian fellowship our faith would be strengthened and our lives made more helpful.

"The vesper service and morning watch were especially impressive. In the twilight little cares slipped away and in God's big outdoor world we felt so close to our Creator. With the bright flush of the new day, still untouched, unsoiled, we enter a new life with greater activity.

"Breakfast was served at 7 o'clock, but the tang of the fresh, woody air and chatter of the birds made us almost heedless of the call. After an inspiring morning service, the session closed and everyone felt that the serenity of the place had given them a physical rest and spiritual strength. Good-byes were said and we left for our homes, looking forward to the retreat of 1936."

Mrs. R. W. Irvine, Conference superintendent of Christian Social Relations, has

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been seriously ill for a number of weeks at her home in New Orleans, but through it all has managed to keep up the work of her department from her sick bed. Many are praying for her speedy recovery.

Mrs. George Brown, former recording secretary of the Conference, is spending the summer at her cottage at the Methodist Assembly Grounds, Biloxi. This is the thirtieth consecutive year that Dr. and Mrs. Brown have spent in this delightful place on the coast. Their home is a real rendezvous for missionary women and Methodist folks generally during the heated season.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### SOME THINGS TO DO DURING SEPTEMBER:

##### Spiritual Life Groups:

Pray for peace between Italy and Ethiopia. Plan for the Week of Prayer, November 3-9.

Eighty thousand dollars is needed for:

1. The building of the Laura Haygood Administration building.
2. A building for the Evangelistic center, Seoul, Korea.
3. A gymnasium for the Community Center, Ensley, Ala.
4. Emergency fund for current expenses in the home field.

Secure an offering from every member of the Missionary Society.

##### Corresponding Secretaries:

Stress stewardship of money. Plan quarterly report.

##### Treasurers:

Check finances for the third quarter.

##### Children's Secretaries:

Plan fall study for children.

##### Superintendent of Study:

Plan fall mission study, using "That Other America" by John A. Mackay.

##### Superintendent of Publicity:

Aid in publicity for mission study class and week of prayer.

##### Superintendents of "World Outlook":

Intensive checking of renewals.

##### Superintendent of Christian Social Relations:

#### Promote Peace Education Through:

(1) Marathon Round Tables in Co-operation with other organizations or individuals interested in the study of Peace.\*

(2) The study of pamphlets contained in "World Problems" by Boeckel.

(3) Reading circles.

#### Superintendents of Supplies:

Send boxes to Wesley Houses. September is Seashore District's month.

\* Round Table Material: Cause and Cure of War, 1622 Grand Central Terminal, New York City, or Literature Headquarters, Nashville, Tenn.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The best news that I have for you is that Miss Priscilla Walker is at home in Ashland and is very much improved. She is not yet able to answer all your letters but appreciates them just the same.

The next best thing is that September, with its full Missionary program, will soon be here. For that reason I am giving you the outline for the program of work for that month.

#### September program of work:

1. Business meeting.
  - (a) Plan a C. S. R. project.
  - (b) Plan fall mission study classes.
  - (c) Check efficiency aim.
2. Report on coaching day.
3. World Outlook program.
4. Executive meeting; reports mailed.
5. Octagon campaign.

### TRAINING SCHOOL HELD AT HOLLY SPRINGS

The Leadership Training School for Negro women was held at M. I. College, Holly Springs, Miss., June 19-26. Forty-five women received credit and thirty-one received certificates in Cokesbury Course, "Pupils and How They Learn," taught by Miss Virginia Thomas, who represents the General Board of Christian Education.

Courses in Bible, Sunday School, Worship, Missions, Organization and Administration of Woman's Missionary Society. Social Service, Health and Craft were offered.

Rev. R. G. Lord addressed the school on "Principles of Christian Living." Rev. J. V. Bennett, pastor of Methodist Church, South, Holly Springs, preached on the opening of the school and administered the Lord's Supper. Miss Priscilla Walker, our missionary from Mexico, delighted the class on missions with a lecture on Mexico and Mrs. J. V. Bennett one on Poland. Rev. Julian Smith, secretary of the General Board of Christian Education of the C. M. E. Church, gave a most helpful and practical talk on



the functions of the Board of Christian Education in the local church. Bishops J. H. Moore and E. Cottrell of the C. M. E. Church, were also speakers on the evening programs.

Following the awarding of credits and certificates a lovely consecration service was held which climaxed the closing of the school.

MRS. R. P. NEBLETT, Dean.

The zone meeting met in June at the Columbiana Church. After the hymn, "O, Give Haste," Mrs. Henry Ingram of Kilmichael conducted the devotional, using as her subject, "Our Heavenly Father's Care," closing with prayer. Mrs. Townsend of Winona discussed the Conference aims for the year. Mrs. John Perkins gave a resume of Dr. James' talk on "Civic Relations" as given at Grenada Training School. The leading thought was to guide youth to a personal relation with Jesus. Mesdames Harris, Holmes, and Minga of Winona and Mrs. Forest of Kilmichael sang a spiritual, "Were You There?"

The playlet, "Mrs. Porter Tries Publicity," was presented by the Columbiana young women by way of advertising "The World Outlook."

Splendid reports were made by the chairman and the pastors commended the women's work. Mrs. McKee of Vaiden in her capable way conducted the Spir-

itual Life Hour using "Quietness and the Tranquil Peace of God," as the lesson. Mrs. Murff of Kilmichael closed the meeting with prayer.

## TRAVEL NOTES

(Continued from Page 6)

to the property and independence of our own country. We simply wish to avail ourselves of benefits of this solemn pledge given to us by the League of Nations."

The issue was clear-cut—but the League evaded the whole problem by saying: "Let's wait a little longer; it is raining in Abyssinia and Italy cannot start a war for thirty days yet."

The seeming helplessness of the League in face of such a situation has had a reaction which is altogether detrimental to its prestige. The whole reason of being of the League was ethical, because such an institution was to insure the triumph of right, to protect small and weak nations against the covetousness of their stronger neighbors; because it was to put a little justice in international relationships, that it was greeted with such fervor fifteen years ago. That it should have become a mere mantle of hypocrisy to cover up the arbitrary decisions of those who are mighty and have the guns, is a bitter disappointment. It is the breakdown of the ideals of Geneva which contributes so much to the political restlessness of Europe today. And this brings us to the fundamental question: "Will war come again?" There again the visitor is very much disturbed by the prospects. A few years ago I could hear my friends who fought in the trenches emphatically say: "Never again." But this year, I find the tune somewhat changed; they are not as categorical in their expressions, and a great many of them have become resigned to it as an inevitable fate. Thus, with the resistance of the masses against war gradually wearing out and the dangerous game which is played by the various diplomacies, nothing but the pressure of a yet unseen moral influence can prevent the catastrophe.

## BLUFF CREEK CAMP MEETING

The annual camp meeting of the Baton Rouge District was held at Bluff Creek Camp Grounds August 10-18. Some of the old-time camp meeting tenters were there and camped throughout the week, among them being J. W. Stokes, Mrs. Lena Jones, F. C. Watson, and Lee Harvell, with their families. Our presiding elder,

Dr. K. W. Dodson, also camped most of the week, Mrs. Dodson and Wilbur Dodson being with him. Dr. Dodson preached at several of the services and invited other ministers to preach. Dr. Richard Spann, the Rev. H. B. Hines, the Rev. A. A. McKnight, the Rev. J. A. Alford, the Rev. R. S. Walton, the Rev. Byron Roberts, the Rev. Henry Bowdon, the Rev. Mr. Garis, the Rev. F. J. McCoy, and the Rev. J. B. Shearer preached one or two sermons each. The Rev. A. A. McKnight directed the song services, and, together with Mrs. McKnight, operated the dining hall. Miss Lucille Curtain rendered a wonderful service as pianist throughout the meeting. One of the most tangible results of the revival was the organization of a new church, the Bluff Creek Methodist Church, with about twelve charter members, of which church the Rev. J. B. Shearer will be pastor, as it will be on the Clinton charge. Upon the closing Sunday a large congregation—estimated to consist of 700 persons—was present. We heard many expressions that there were better attendance and more interest at this meeting than there have been in several years.

J. T. BARRETT, P. C.

## The (New) Methodist Hymnal

(Official)

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## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 1.

By Rev. J. R. Countiss, D.D.

#### PAUL (Worker With Hand and Brain)

God the Worker made man in his image and commanded co-operation. Work is a duty, a privilege, an honor. It is the first step in god-likeness. Work with hand and brain makes for sound bodies and sane minds. Paul, the greatest Christian of all time, used both. He coveted no man's goods, depended on no man's labor. He found happiness in giving, not in receiving. He set an example of labor and generosity to those to whom he ministered, preaching without price to those who had never heard the gospel, and surrendering his right to live by the gospel that his motives might not be suspected. (He would hardly have done this for an organized church of rich laymen). His heart was greatly rejoiced when those who had been anxious to donate help to the cause but could not reach him, at last got their gift to his hands. Relief from tent-making gave him more time for the work of the ministry, and giving benefited the givers as well as the cause.

Paul's eminence as a Christian and his efficiency as a worker grew out of his relation to Jesus. He was apprehended—seized—by him, became his slave, was constrained by his love, lived to please him, in him found liberty and fellowship so that all else became loss—refuse—and Christ became his very life, "in all things having the pre-eminence." Following that way will make any man great and godlike.

He bade the Philipians rejoice and disclosed the secret of joy to be in moderation, not excess; in contentment, not worry; in filling the mind with things true, honest, pure, beautiful, of good repute, virtuous, praiseworthy. The mind filled and furnished with these has no need to repeat to itself the soothing soporific, "Day by day, in every way, etc." Its improvement will be obvious to the world, pleasing to God, and encouraging to itself. This formula is not magic, nor fraud, but sound sense and religion. It brought to Paul contentment, whether he "abounded" or "suffered need." It has stood the test of the centuries. It is needed today.

It is high time to make Labor Day a Golden Rule Day. Neither capital nor labor is without sin. There are employers who would smother labor and stifle competition, as there are employees who

would rob their employers and crush their fellow-workers, especially if they be unskilled, non-union, foreign, or of another race or sex. To pay an unfair wage is as dishonest as to filch from the envelope a part of the pay. To loaf, to shirk, to do shoddy service is as dishonest as to tap the till. Brotherly, Christian dealing on both sides would prevent strikes and lockouts. The employer is entitled to efficient service; the employee to a living wage—and a living is more than subsistence. It means time for rest and recreation, opportunity for education and culture. If it is right for capital to be aggregated and chartered in corporations, it is both right and necessary for labor to be organized into unions and brotherhoods. So long as either capital or labor is controlled by selfishness and greed, there will be need of legal regulations strictly enforced. When both are inspired by a spirit of goodwill, of sharing and co-operation, legal measures will no longer be necessary, nor will there be depressions and bread-lines in a land of plenty.

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### REV. JOLLY HARPER AT MONTROSE

It is always difficult, if not impossible, to state definitely the results of a revival meeting. Generally speaking, however, Montrose and its minister are glad to report a most wonderful response to the efficient leadership and preaching of "Brother Jolly," beloved former pastor of this charge. August 12-18 will long be remembered as an outstanding event in the history of this little saw mill town.

Brother Harper did a masterful piece of work during the two years in which he served Montrose. Through his pleasing personality and highly trained ability, he was able to put Montrose on the map of Methodism. He is so greatly loved by all our people that it was evident that "Brother Jolly" could lead us in our week of church as no other person could.

Thought provoking messages were brought with deep sincerity in a quiet, forceful way, but the Christ-laden personality of Brother Harper as he visited with us was the touch which brought a town-wide revival of religion. The results are a challenge to the writer and all ministers, for to be able to return to a pastorate we have once served and hold a successful revival is a goal worth attaining.

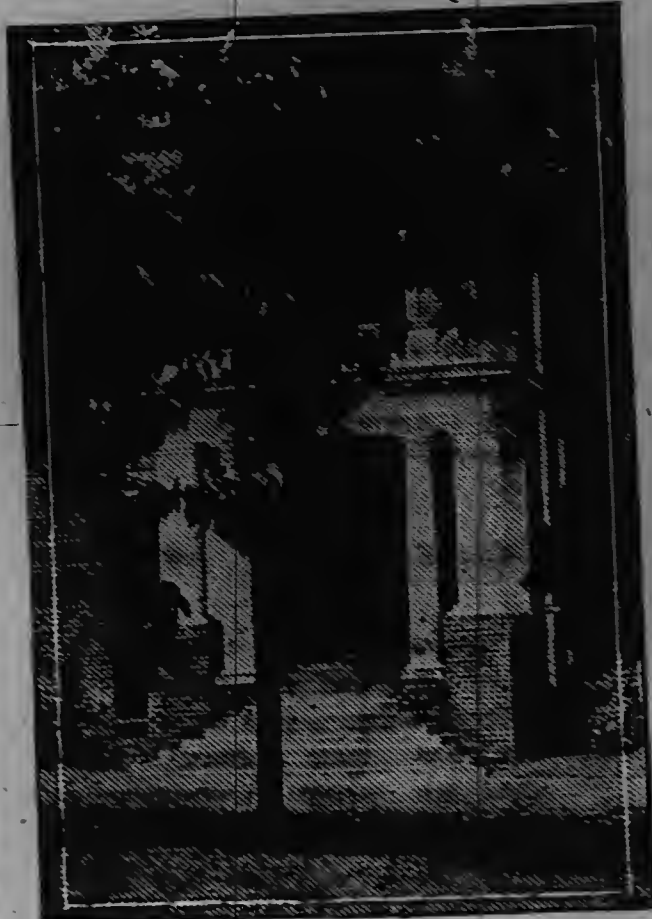
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## GARNISHED TRUTH FROM THE HATTIESBURG DISTRICT

Dear Mr. Editor: We have been so busy in the Hattiesburg District that we have not had time to tell you about it. You know we had a district conference?—well, it was the most unusual conference that I ever attended. It was more than a conference—it was a revival. The preachers got religion over and the whole district caught a new spirit. The presiding elder thought so much of it that he had the Journal printed in booklet form for distribution over the district. Did you ever hear of anything like that? The spirit of the conference is still felt and is telling in the revival work and in the finances, which are ahead of last year.

Every interest of the Church is being looked after. The elder thinks that if a program is good enough to be ordered by the Conference that is good enough to try out. You ought to see how he gets the boys to working on it. The Church school work has been advanced and better organized. Vacation schools have been the order of the day, more have already been held than ever before in the district, and the goal is one in every charge. The elder has been holding institutes in connection with the quarterly conferences and emphasizing the program as ordered by the board, and this has been great help especially in the circuits. A new school at Dixie, on the Petal charge, has been organized with eighty members.

The building program has not been neglected. Parsonage built at Magee, and Williamsburg, and a new one ordered at Collins. Parsonage repaired and painted at Taylorsville and church repaired and painted at Langsdale. Church finished at McLain and Mt. Zion. Petal church brick veneered and parsonage repaired. Another goal: "Every Church Insured, and the name put on it."

You heard about the Advocate campaign in the district didn't you? . . . Well, we had a celebration when we got that check . . . and that blue ribbon . . . Mr.

## MILLSAPS COLLEGE JACKSON, MISS.

The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts.

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

Editor, we sure did appreciate your putting that ribbon on the check. We are going to keep that as an emblem of victory.

The conference is coming to this district this fall and we want you to come over and just look around. Don't think about transferring, if we had any preachers to trade we might let you in, but right now things seem to be in good shape.

I beg your pardon, Mr. Editor. I forgot to tell you that Rev. Victor G. Clifford is the presiding elder of this district. Do you know Victor? He is an unusual preacher. We actually announce to the congregations when he is going to preach. Everybody likes him; and he gets out in the district and finds out what is going on. He knows the needs of both the circuits and stations and is able to give advice as to methods of carrying out the program.

I hope to tell you some interesting facts next time.

SWIFTY.

## ATTENTION, VICKSBURG DISTRICT

By Rev. H. G. Hawkins, P. E.

The following eight charges have paid in full the amounts apportioned to them on the salary of Rev. W. M. Williams, chaplain at Tuberculosis Sanatorium: Anguilla, Edwards, Lorman, Natchez, Oak Ridge, Rolling Fork and Cary, Woodville, Yazoo City. In some of the remaining fifteen charges possibly the full amount has been raised, and not yet reported at a quarterly conference. Pastors will please use their earliest opportunity to present this cause to the congregations, asking an offering. Remit to Rev. A. M. Broadfoot.

Thus far only four congregations of the district have paid in full their assessment for district work: Liberty, Greendale, Pattison, Mt. Olivet. A remittance several weeks ago by Yazoo City of \$30.00 on their assessment of \$65.00 was appreciated. In a number of congregations subscriptions were taken by me, and a copy of same left with an agent at each place, to collect and also to secure other subscriptions where the initial list did not cover in full the amount asked. I ask that the agents in all such cases now complete their work. And, I ask that the preachers in charge take this matter up with all the congregations not reached by me. Remit to me.

As to the General and Conference work, pastors are expected to initiate and consummate plans for collecting the full amounts assumed by the quarterly conferences. Surely no charge will come up short this year, as no charge assumed beyond its reasonable ability to pay. To send out a committee that comes back with report of failure is not the right answer. Only where a pastor is in close touch, and knows that his committees, or stewards, if he uses them, will achieve the desired results, is such procedure justified. It is important that remittances for this cause be made promptly to the Conference treasurer.



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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt.

Acts 5:15—Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

Peter engaged in definite undertakings that he planned. He also cast shadows when he gave no thought to the blessings that he brought unconsciously.

Every one works for certain objectives and tangible results. But there are also intangible forces at work that exert a powerful influence. These assets or liabilities are just as real. "Moses wist not that the skin of his face shone" when he returned from his forty days of communion with God. He wielded an unconscious influence as well as a conscious one.

It is inevitable that we cast shadows. When the light shines, the shadows cannot be avoided.

Every one casts a shadow. Even a helpless babe casts a shadow. Many a life is ennobled before the infant plans to wield any influence. The baby fingers clutch the heart strings and make life sacred and God's presence is more fully realized.

The shadows are shaped like the objects that stand between them and the light. The shadow of a tree is different from the shadow of a house. The shadow of a dog is different from the shadow of a man.

It is also true that the shadow of a good man is very different from the

shadow of a wicked man. The influence of a righteous man is very different from the influence of an evil man.

We are responsible for our character. Therefore we are responsible for the influence that we wield—even when we have no intention of affecting another.

What a tragedy when "acts speak so loud that we cannot hear what they say." What a pity that the shadows reveal a different character from the words that are uttered.

It behooves every one of us to "walk circumspectly" that no ugly shadow shall ever compromise our testimony. When the light shines upon our lives, the world takes knowledge whether or not we have been with Jesus.

### PRAYER

Our Heavenly Father, we thank Thee for the shadows—the unconscious influence of holy men and women. We are awed when we realize that we might make impressions when we are unaware of it. May our lives be "conformed to the image of Thy dear Son" that we may remind people of Jesus. May we be living epistles for Christ, "known and read of all men." We offer our prayer in the name of Jesus.

### ADULT ASSEMBLY

Whitworth College—Brookhaven, Miss.

Tuesday afternoon, August 27, 1935

3:00- 3:30—Worship and announcements  
—Rev. I. H. Sells.

3:30- 4:30—With Christ and My Neighbor in Race Relations—

4:30- 5:30—With Christ and My Neighbor in World Peace—Hon. Forrest Jackson.

Tuesday night, August 27, 1935

7:15- 8:15—Conference with District Directors.

8:15- 8:45—Worship—Rev. O. S. Lewis.

8:45- 9:30—Address, "Creative Living," Dr. H. M. Bullock.

Wednesday morning, August 28, 1935

8:00- 8:30—Worship—Dr. B. E. Mitchell.

8:30- 9:30—With Christ and My Neighbor in Our Immediate Communities, Dr. C. W. Crisler.

9:30-10:30—With Christ and My Neighbor in Temperance Education, Mrs. A. F. Watkins.

10:30-11:00—Open period.

11:00-12:30—With Christ and My Neighbor in the Local Church, Rev. M. Leo Rippy.

Wednesday afternoon, August 28, 1935

2:00- 4:00—Study Groups.

4:00- 5:00—Recreation.

Wednesday night, August 28, 1935

7:00- 8:00—Conference with District Directors.

8:00- 8:30—Singing.

8:30- 9:30—Sermon, "Who Is a Christian?" Rev. B. M. Hunt.

Thursday morning, August 29, 1935

8:00- 8:30—Worship—Mrs. J. H. Garth.

8:30- 9:30—What Can We Do About It? —Rev. M. Leo Rippy.

9:30-10:00—A Christian At Work—Rev. V. G. Clifford.

10:00-10:15—Intermission.

10:15-11:00—Business.

11:00-12:00—Consecration Service—Dr.

B. L. Sutherland.

### CHURCH EXTENSION NOTICE

The Executive Committee of the Board of Church Extension of the Louisiana Conference will meet at the First Methodist Church at Alexandria, La., at 11 a. m., Tuesday, September 3. The Committee will consider applications to the General Board and the Conference Board for loans and donations. All applicants to the General Board must be approved by our Committee. Blanks may be had from Rev. B. H. Andrews, secretary, New Iberia, La.

MARTIN HEBERT, President.

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## In Memoriam

### MRS. LELIA VIRGINIA HOPE

When the shades of night were falling and while friends and loved ones watched by her bedside, Mrs. Lelia Virginia Hope passed quietly away at her home in Oak Ridge, La., on August 9.

Whereas, it was God's will to remove from our midst our loving friend and co-worker, thus making our loss Heaven's gain, be it resolved:

1. That we bow in humble submission to His will, thanking Him for her beautiful life and wonderful influence.

2. That our Church has lost a devoted member, the Sunday school a great teacher, the Missionary Society an untiring worker, and the Orphanage a true friend.

3. To her loved ones we express our love and sympathy, and may the memory of such a wife, mother, and grandmother, be an inspiration for a greater service for the Master. May her life be an inspiration to all to strive harder to do the Master's bidding so that we too may be ready to answer the call.

4. A copy of these resolutions be sent to the family, a copy kept on the Minutes of the Missionary Society, and one sent to the New Orleans Christian Advocate, also one to the Morehouse Enterprise for publication.

Women's Missionary Society,  
Oak Ridge Methodist Church,  
MRS. W. W. WHITMORE,  
MRS. FRANK W. FILES,  
MRS. W. D. CARROLL,  
MRS. A. P. WIMBERLY.

### RESOLUTIONS RESPECTING MRS. E. B. FERRELL

Whereas, it has pleased God in His wisdom, to call this lovable Christian woman to the beyond, and

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Whereas, in the years that she lived among us, the good that she did, especially the life that she lived will linger in our memory; be it

Resolved, that the Missionary Society does feel a great loss in the departure of this beloved member, and extends its deepest sympathy to the grief-stricken family in their bereavement; and be it further

Resolved, that a copy of these resolutions be placed in the minutes of our Missionary Society, one be sent to the sorrowing family and one sent to each of the following publications: The Pano-lian and the Christian Advocate.

Respectfully submitted,  
MRS. CLAUD SMITH,  
MRS. EARL CUNNINGHAM,  
MRS. WILL MARSHALL,  
Committee.

### LOUISIANA YOUNG PEOPLE

By Billy Gannaway, Publicity Supt.

Greetings!

Most of us are so full of camp news that we can't think of anything else. Eleven camps throughout Louisiana Conference this summer! And if you failed to attend one of them you missed a chance of a life time!

We haven't heard directly from Lake Arthur camps, but Brother McLellan reported both of them as being successful and well attended. We heard that their Christian Adventure Camp led the Conference in the largest enrollment—eighty. Camp Ki-Ro-Li Christian Adventure Campers were second with seventy-two.

The Christian Culture Camp at Ki-Ro-Li did not compete for enrollment—as they had only forty-two—but the spirit of the camp, the type leadership, and the excellent program was second to none. The theme "Follow Me," was carried out in the camp. A big "thank-you" goes to those who made the Ki-Ro-Li camps possible for Monroe and Ruston Districts.

Charles White sent in a program of the Alexandria camps at Windywood. They will be in session the week of this publication. Looking over the program makes me know that these two camps will be record breakers for Alexandria District.

Mary Lou Swan has been busy getting ready for the New Orleans Christian Culture Camp. The Christian Education Bulletin carried a fine report of the New Or-

leans Christian Adventure Camp held at Bluff Creek on June 24-29.

Friends of the Louisiana Conference, these camps are history-making for us. We will touch around one thousand young people with the challenge of Christian Youth Building a New World. Surely such a program promises better Christian citizenship for tomorrow.

William Rankin writes of interesting happenings in Ruston District. The "All For Christ" Union has elected its new officers, with Miss Beverly Williams, of Lisbon, as president. Miss Hazel Lee Nowell of Mansfield is temporarily employed as young people's director of the Homer Church and is doing some splendid work. She will assist Homer in entertaining a Christian Adventure Institute on August 23-24. Gibsland will entertain a Christian Culture Institute on August 30-September 1. The Haynesville young people will be host to a Christian Culture Institute in the middle of October.

Louisiana young people were well represented at Mt. Sequoyah with Misses Sara Roland of Alexandria, Mildred Dennis of Monroe, Alleen Jordan and Chloe Watson of Arcadia, and D. L. Dykes of Pleasant Hill, and Bailey Richardson of Alexandria.

### MISSISSIPPI STUDENT HONORED

Robert Ramsey, son of the Rev. and Mrs. J. W. Ramsey of Porterville, student at Millsaps College, Jackson, has been selected as representative of his college among the most outstanding college men and women in the United States. He has been placed in the College-University "Who's Who." This honor is the greatest recognition a boy or girl can attain while in college because approximately only one-half of one per cent are selected from each institution.

Mr. Ramsey was president of the Millsaps Student Association for the session of 1934-35 and was a member of the state championship debate team of Mississippi in 1933. He was awarded a scholarship for the summer quarter to the Y. M. C. A. Graduate School, Blue Ridge, N. C., in 1933 and won a scholarship to Duke University for the session of 1934-35. Also first graduate of Millsaps to be awarded a scholarship to Yale, which he has accepted.

This young man who plans to take up college teaching or religion and sociology as a life work, makes hobbies of swimming, reading and writing.

## MISSISSIPPI AND LOUISIANA

(Continued from Page 9)

observance of Memorial Home Day in the three Conferences. The sum of money realized was not as great as it might have been, but the general observance of the day is a great credit to Dr. Snelling and to the Methodism of the two states. We should make the observance one hundred per cent.

We received recently a much appreciated letter from Dr. Adrian M. Serex who, with his wife and children, is spending the summer with home folk on the seacoast of Belgium. The household has had good health and a good time. Dr. Serex expected to sail for home on Aug. 21, but owing to changes in sailing, he will not be able to secure passage before September 12. We publish elsewhere an interesting communication from his pen.

## CENTRAL METHODIST CHURCH

(Continued from page 1)

At the present time it is under the ministry of Dr. Thomas M. Brownlee, with Dr. Joseph A. Smith as presiding elder. Under the leadership of these two capable ministers the program of the

## THE CANDLER SCHOOL OF THEOLOGY

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Emory University, Ga.

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church is moving forward in a splendid way.

The Sunday school is thoroughly organized and the instruction in this department of church activity is in very capable hands. The present membership of the church is 1710. The Conference and General Benevolences for this year are \$2250.

Central Methodist Church has always been a tower of strength in the Mississippi Conference. Present indications are that it will not only continue as such, but that the scope of its influence in promoting and establishing the cause of the Kingdom will continue to expand.

## QUARTERLY CONFERENCES

LOUISIANA CONFERENCE  
Baton Rouge District—Fourth Round

Denham Springs, at Red Oak, Aug. 31, 11 a.m.  
Gonzales, at New River, Sept. 1, 11 a.m.  
Greensburg, at Center, Sept. 22, a.m.  
Kentwood, Sept. 22, p.m.  
Clinton, at Clinton, Sept. 29, 11 a.m.  
Zachery, at Zachery, Sept. 29, p.m.  
Springfield, at Springfield, Oct. 6, 11 a.m.  
Hammond, Oct. 6, p.m.  
Plaquemine, Oct. 13, 11 a.m.  
Istrouma, Oct. 13, p.m.  
Baker, at Black Water, Oct. 19, a.m.  
St. Francisville, at St. Francisville, Oct. 20, 11 a.m.  
Baton Rouge, First Church, Oct. 20, p.m.  
Pine Grove, at Pine Grove, Oct. 27, 11 a.m.  
Amite, Oct. 27, p.m.  
Lottie, at Lottie, Nov. 3, 11 a.m.  
Keener Memorial, Nov. 3, p.m.  
Natalbany, at Wesley, Nov. 9, 11 a.m.  
Angie, at Fisher, Nov. 10, 11 a.m.  
Franklinton, Nov. 10, p.m.  
Jackson, at Ethel, Nov. 17, a.m.  
Ponchatoula, Nov. 17, p.m.

K. W. DODSON, P. E.

NORTH MISSISSIPPI CONFERENCE  
Corinth District—Fourth Round

Booneville Ct., at Liberty, Aug. 31, 11 a.m.; 1:30 p.m.  
Corinth, First Church, Sept. 1, 11 a.m.; 1:30 p.m.  
Tishomingo, at Tishomingo, Sept. 3, 2 p.m.  
Ripley, Sept. 5, 2 p.m.  
Chalybeate, at Ebenezer, Sept. 7, 11 a.m.; 1:30 p.m.  
Iuka Ct., at Snowdown, Sept. 8, 11 a.m.; 1:30 p.m.  
Iuka St., Sept. 8, 7:45 p.m.; followed by Q. C.  
Kossuth Ct., at High Town, Sept. 10, 11 a.m.; 1:30 p.m.  
Rienzi Ct., at Thrasher, Sept. 11, 11 a.m.; 1:30 p.m.  
Marietta Circuit, at Mount Nebo, Sept. 12, 11 a.m.; 1:30 p.m.  
Blue Mt. Ct., at New Hope, Sept. 14, 11 a.m.; 1:30 p.m.  
Myrtle Ct., at Myrtle, Sept. 15, 11 a.m.; 1:30 p.m.  
New Albany Sta., Sept. 15, preaching 7:45 p.m., followed by conference.  
Burnsville Ct., at Chapel Hill, Sept. 21, 11 a.m.; 1:30 p.m.  
Baldwyn, at Lebanon, Sept. 22, 11 a.m.; 1:30 p.m.  
Booneville St., Sept. 22, preaching 7:45, followed by conference.  
Southside, at Southside, Sept. 25, 7:45 p.m.  
Guntown, at Saltillo, Sept. 26, 11 a.m.; 1:30 p.m.  
Mooreville Ct., at Mooreville, Sept. 27, 11 a.m.; 1:30 p.m.  
Mantachie, at Palestine, Sept. 28, 11 a.m.; 1:30 p.m.  
Belmont, at Patterson's Chapel, Sept. 29, 11 a.m.; 1:30 p.m.  
Dumas Ct., at Dumas, Oct. 2, 11 a.m.; 1:30 p.m.  
New Albany Ct., at Ecu, Oct. 3, 11 a.m.; 1:30 p.m.  
Sherman Ct., at Belden, Oct. 4, 11 a.m.; 1:30 p.m.  
Goodwill Mission, at Mt. Carmel, Oct. 5, 11 a.m.; 1:30 p.m.  
Corinth Ct., at Gaines Chapel, Oct. 6, 11 a.m.; 1:30 p.m.  
Ashland, at Harris Chapel, Oct. 8, 11 a.m.; 1:30 p.m.  
Potts Camp, at Bethlehem, Oct. 9, 11 a.m.; 1:30 p.m.  
Hickory Flat, at Ebenezer, Oct. 10, 11 a.m.; 1:30 p.m.  
Abbeville, at Cambridge, Oct. 12, 11 a.m.; 1:30 p.m.

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**Headache**

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Oxford St., Oct. 13, 11 a.m.; 1:30 p.m.  
Holly Springs, preaching Oct. 13, 7:45 p.m., followed by conference.  
Waterford at Lebanon, Oct. 14, 11 a.m.; 1:30 p.m.  
Institutes for stewards and pastors will be held as follows:  
Tihomingo, Sept. 3, 9:30 a.m.  
Baldwyn, Sept. 4, 9:30 a.m.  
Ripley, Sept. 5, 9:30 a.m.  
Holly Springs, Sept. 6, 9:30 a.m.

J. D. WROTEN, P. E.

## Sardis-Grenada District—Fourth Round

Holcomb, at Sparta, Sept. 11, 11 a.m.  
Shuford, at Mt. Olivet, Sept. 15, 11 a.m.  
Pleasant Hill, at P. H., Sept. 17, 11 a.m.  
Mt. Pleasant, at Marshall, Sept. 19, 11 a.m.  
Olive Branch, at Oak Grove, Sept. 21-22, 11 a.m.  
Byhalla, at Byhalla, Sept. 22, 8 p.m.  
Tyro, at Mt. Vernon, Sept. 24, 11 a.m.  
Sardis Ct., at Davis Chapel, Sept. 25, 11 a.m.  
Lambert, at C., Sept. 29, 11 a.m.  
Charleston St., Sept. 29, 8 p.m.  
Horn Lake, at Hinds, Oct. 2, 11 a.m.  
Batesville Sta., Oct. 3, 8 p.m.  
Longtown, at McGees, Oct. 4, 11 a.m.  
Senatobia, at St., Oct. 6, 11 a.m.  
Crenshaw, at C., Oct. 6, 8 p.m.  
Lake Cormorant, at L. C., Oct. 9, 8 p.m.  
Oakland, at O., Oct. 11, 10 a.m.  
Arkabutla, at A., Oct. 13, 11 a.m.  
Sardis St., Oct. 14, 8 p.m.  
Coldwater, at C., Oct. 15, 8 p.m.  
Red Banks, at Marvin, Oct. 16, 11 a.m.  
Hernando St., Oct. 16, 8 p.m.  
Cockrum, at Palestine, Oct. 17, 11 a.m.  
Courtland, at Center Hill, Oct. 20, 11 a.m.  
Marks and B., at Marks, Oct. 22, 8 p.m.  
Grenada St., Oct. 23, 8 p.m.  
Como St., Oct. 25, 4 p.m.  
Laymen's meetings for the district will be held as follows:  
Hernando, Aug. 25, 2:30 p.m.  
Byhalla, Sept. 1, 2:30 p.m.  
Batesville, Sept. 8, 2:30 p.m.

W. L. STORMENT, P. E.

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 36.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 5, 1935.

Wade No. 4147.

## First Methodist Church Alexandria, La.

THE STORY OF ALEXANDRIA METHODISM runs back to the early years of the 19th century, and is full of interesting and inspiring incident. The first decade of the century saw sporadic movements that soon took definite form. In 1811 Rapides Circuit appears as an appointment in the old Western Conference, with Thomas Nelson as the pastor in charge. In 1813 Louisiana is a district in



N. E. JOYNER,  
Pastor

W. D. WADLEY,  
Chairman of Board

T. W. HOLLOMAN,  
Supt. Church School

the newly organized Tennessee Conference, and John Schrock is appointed to Rapides Circuit; and in 1814 he preached in the court house at Alexandria, notwithstanding much opposition.

In 1834 the name of the circuit was changed to Alexandria, and from 1836 to 1840 Alexandria Circuit was in the Arkansas Conference. In 1847 Bishop Scule organized the Louisiana Conference and Alexandria Circuit soon became a station and is today one of the leading appointments of the Conference, situated as it is in the

(Continued on page 16)





# Wallet of the Week



DOCTOR R. MOFFAT GAUTRY, a local preacher of the Wesleyan Church, said in a sermon recently, "I would rather be a Methodist minister than the Prime Minister; he deals with time, I deal with eternity." So also when the late Hugh Price Hughes told his father that he desired to enter the Methodist ministry, the father said, "I would rather see you a Methodist minister than Lord Chancellor of England." Such expressions are far less tributes to an office than they are estimates of the opportunity which the office brings.

\* \* \*

DOCTOR FREDERICK FAGLEY, one of the departmental secretaries of the American Congregational Council, has gone to Europe to study adult education—the work to which he is devoting part of his time. He attended a course of lectures at Cambridge University. He then went to Sweden and Denmark to study the Danish Adult School system founded by Gruntwig a century ago, which is still in operation.

\* \* \*

CAPTAIN SAMUEL HADLOCK, JR., a noted sea captain of New England, hailed from Cranberry Isles, Maine. As a seal fisher, whaler and trafficker, he sailed the seven seas. But his most unique distinction was as a showman, a Barnum of the nineteenth century. He went all over Europe with a show, the main features of which were two Eskimos and many native weapons which he had gathered during his whaling voyages. Not the vastness of the show, but the personality of the showman and the interest of the public were factors of his bid for fame.

\* \* \*

THE FEDERAL TRADE COMMISSION continues to ferret out dishonest and false advertising schemes by which the public have been and are still consistently swindled. Among some concerns recently called to account, are the manufacturers of a certain brand of Maple Syrup, for making misleading statements; the purveyors of a certain nationally advertised silver plate ware with a "sectional overlay" which the complaint states is untrue; a widely advertised brand of coffee is up for exaggerated statements; and a book-selling concern by which many people have been duped, it is alleged, neither publishes the work nor maintains the service claimed. This list is taken from Scottish Rite News Bureau.

IN THE LITTLE TOWN OF TONG, in West Riding, York county, England, is one of the ancient and historic monuments of Britain. It is an old sundial which stands upon a great stone base. At first it stood in the Market Place, but later it was moved to the church yard where it now stands. Within a few feet of the base of this monument, lies the body of "Little Nell," the little girl whom Charles Dickens made immortal. In the old church yard above its drooping flowers and the ashes of its dead, the faithful sundial counts the hours until Little Nell shall lead the chorus of the eternal morning.

\* \* \*

THE MEDICAL SOCIETY OF CHINA, on November 4, will celebrate the one hundredth anniversary of the opening of a missionary hospital in Canton. The hospital was opened by Peter Parker, who was a native of Massachusetts and a medical missionary of the American Board. There are now about 5,000 trained physicians in China, and the Chinese government is working on a program which will involve the employment and use of 50,000 trained nurses. All this was inspired by the pioneering labors of Peter Parker, the American missionary.

\* \* \*

THE ROCKEFELLER MUSEUM OF ANTIQUITIES, in Palestine, was made possible by a gift of two Million dollars from Mr. John D. Rockefeller, Jr. The buildings, which have already been completed, are located in the northeast corner of Jerusalem, opposite to what is believed to be the old wall of the inner city, and it is said to be one of the finest institutions in the Near East. It should prove to be of inestimable value in collecting and interpreting the remains of Hebrew civilization and the early records of the Christian Church.

\* \* \*

GEORGE F. ENDICOTT, of Endicott, N.Y., is said to be one of the Country's noblest and most practical examples of wealth-sharing philanthropy. Since 1919, when Endicott-Johnson became a corporate owned shoe business, Mr. Endicott has invested \$5,000,000.00 in a home-purchase scheme, a community hospital, parks, playgrounds, swimming pools, golf courses and libraries, for the benefit of the workers. He is now in his late seventies, but he hopes to live long enough to invest his remaining \$2,000,000.00 where it will do the greatest good.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, SEPTEMBER, 5, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### RADICALISM, EDUCATION AND RELIGION

On moral and religious questions, movements, or leaders, we are not disposed to accept as final the word of any individual of publication who may ever have been adjudged a libeler. We do not mean to imply that such are intentionally untruthful, but rather that their feelings may cause them to make injudicious declaration. But, little as we might be disposed to accept such authority as final, we do believe that both education and religion are facing a real danger in a type of social interpretation which is insinuating itself into the immature and impressionable thought of the young people of this generation. The South is probably freer of Communistic influence and leaning than any other section of our country. Yet, we have had personal contact with college students who prided themselves on their "advanced social ideas," and who afterward gravitated to centers of industrial disturbance, where they became self-appointed guardians of groups or races who were being "exploited," as they believed. To be sure, they went to such places with portfolios, and with social research commissions from educational institutions; but without realizing that the successful prosecution of such a task involves disinterestedness, candor and poise far removed from any enlistment in partisan agitations. We have seen other young people moved by high religious idealism and by a sincere passion for social justice, who became immediately the narrowest of social partisans. We do not inveigh against these things, but we plead rather for an intellectual and a spiritual horizon upon which every group and every interest shall have a place. We believe that the colleges of both church and state, through their hospitality for specious and plausible agitators, are being more liberal than judicious. Parents who have sons and daughters to educate cannot look too narrowly into the views and practices of schools soliciting their patronage. They should inform themselves as to what is euphemistically styled their "liberal social views." Such are not less dangerous than the disarming effect of a "stim-

ulating" theology which too often means a philosophy of negations and a creed of captious repudiations.

### WORSHIP

Much thought is expended upon the worship program of the Church, and it is entirely possible that Protestants have paid too little attention to the forms of the believer's approach to God. It has been pointed out that the Eastern Church made a dramatic appeal through the Incarnation, the Roman made its worship to center in the Sacrifice, while Protestantism made the divine Message central in its worship. It may be said that the Eastern and the Roman Churches have become too mechanical and too ritualistic in their worship, but we have probably become too philosophical and too rationalistic in ours. And when argument on both sides has been exhausted, the fact will remain, that all alike have lost too much of the spiritual significance and power of the approach to God. Jesus made it plain to the Samaritan woman with whom he talked at Jacob's well, that worship is spiritual—an ascending of the human spirit met by a descending of divine revelation in response. A recent writer, addressing himself to the facts and the needs of Protestant worship, said: "If we are to develop an adequate form of worship, it must be by a spirit sufficiently patient to read the record of God's dealing, and humble enough to see its application to the spirit of these days." Unfortunately, we think, the writer failed to elaborate that thought. He probably intended to imply that true and effective worship can not be forever typed by a dead civilization, but that it must reflect the needs and the heart cries of the living present. But he certainly meant to say that without the element of conscious spiritual communion, the Cradle, the Cross and the Book are one, and only mechanical instruments of worship. They are but means used conjointly by the human and the divine personalities for the accomplishment of the will of God in the salvation of men.

## VACATION ENDS

To the editor of the Advocate, this is the beginning of September; but to many throughout Mississippi and Louisiana, it will be a time of closing camps, packing luggage and a journeying back to the old home address. The older folk may not be much refreshed in body, but their optimism will be tidied-up for the season's change and a treasure of happy recollections will help to keep the "blues" away. The boys and girls who romped away to the shout, "School's out," will be coming back with sun-tanned figures and to the less jubilant reflection, "It's books again." Which being interpreted is, "The noon recess of the year is over and the harvest of abiding realities is on. This change will not be more true of the people and of their general attitudes than it should be of the church and its activities. The people will come back to the pews of their home churches with radiant faces and with earnest inquiries as to how things have gone while they were away. It will be a genuine mark of their devotion and of their sincere good will. The observant pastor will not be slow to understand that the spirit of his people has turned a corner and that they are listening for the call of the captain. Many things can be enterprised and achieved in the first six weeks after vacation that other interests will crowd out and make impossible at a later time. The missionary, the superannuate, the church sick, the delinquent girl, our unpaid debts and the unsaved multitudes from a great beseeching throng in these days of golden opportunity, and they, too, listen anxiously for the call of the captain. It might be easier to allow things to take the accustomed course, but such following in a groove will not reflect credit either upon the church or its leadership. The way of the Christian Church is not that of following a beaten path, but is that of facing a living problem; and the glory of the Christian ministry will be revealed less through its popularity than for its translating days of opportunity into a song of triumph. The fight is on, let the call of the captain be heard.

## LABOR DAY ADVOCATE

In order to get the Advocate out on time, we have been forced to close the forms on Friday. This will account for the absence of some material which reached us late, and for the abbreviated list of personals. It also gives us a chance to catch up on material which has been crowded out of earlier issues.

## EDITOR McTYEIRE

A Fast Horse—The Delta has a Mississippi correspondent, who a few days ago, while driving out

with a horse and buggy, was chased by a drove of mad bulls. After a pursuit of a few minutes, notwithstanding the Colonel threw out his overcoat and carriage cushions, the bellowing herd overtook him and came near destroying his buggy and making a finish of himself and his fleet steed.

## Contributed Editorial

### EMPIRE-BUILDERS

By Rev. H. T. Carley, D.D.

Jesus and other empire-builders are alike in one respect—they have purposed to rule the world. But the similarity ends with that. Their motives are different, their methods are different, and the results of their efforts are different.

Alexander the Great, for example, sought to continue the conquests of his father Philip that he might extend his dominion, increase his wealth, strengthen his authority, add to the magnificence of his court, for one purpose only—personal glory.

Force was the method he used to accomplish his purpose. A pupil of Aristotle, nevertheless he was ruthless in his strategies and merciless in dealing with those who opposed him. For a time he was successful—"he wept because there were no more worlds to conquer."

But the day of reckoning came. Alexander died, his empire fell to pieces, and his dream of perpetual sovereignty vanished.

Not so with Jesus. He purposed to conquer the world—but not for his own glory and not by force. He sought to conquer that he might bless, and he relied upon love instead of force, in order that he might rule the hearts of men and not take their bodies.

And the day of reckoning came for Jesus. His enemies seemed to triumph as they nailed his body to the cross and scattered his followers to the four corners of the earth.

But, strange to say, his empire did not fall to pieces, and his dream of sovereignty still persists. A purpose grounded in unselfishness and love cannot fail.

How slow the world is to learn! Men still act from selfish motives and pursue their ends by methods of force. Only failure can be the result. Even war to end war seems to lead only to war.

For nations as for individuals, only unselfishness and love can conquer.

Ruston, La.





# The Forum



## ANOTHER GOOD DAY

It was the writer's privilege and pleasure on Sunday, August 25, to enjoy a laymen's day program on the Brooklyn and Bond charge at Brooklyn. Rev. D. E. Vickers, pastor, and Prof. Henry Bending, charge lay leader.

We had a morning and afternoon session with several able speakers to bring us some very helpful and inspiring messages on the following topics: "Church Attendance," "Our Creed," "Tithing," "Duty of Stewards," "Our Church Paper," "Christian Homes," "Spiritual Side of the Church," "A Sober Nation," and "A Warless World."

That faithful old soldier of the Cross, Mrs. E. Lou White, had for her part "Church Attendance" and with her wonderful storehouse of knowledge of the teachings of God's Holy Word, and her life-time experience on the battle field for Christ brought us a message to stir our hearts, strengthen our faith, and brighten our hope for accomplishment in the kingdom of our God: Basing her remarks on the teachings in early life followed by dutiful practice on her part brought us a word picture of a well-rounded and happy life in the service of the Master.

The other speakers on the program were A. K. Guinn, Mrs. B. E. Meigs, G. J. Tritter, Prof. L. T. Travillian, C. B. Carter, and the writer.

Last, but not least, was the splendid Christian fellowship enjoyed by all. We trust that this meeting was the beginning of greater things for this charge and people in the line of lay activities, and we predict for Brother Vickers a rounding out of a successful year on this work.

L. T. FICKLIN,  
Seashore District.

## THE NEW HYMNAL

By Bishop Warren A. Candler

The Methodist Hymnal, the official hymnal of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church, will soon be issued from the presses of the Churches named.

It was prepared by a Joint Commission composed of representatives of the three Churches, and deserves to be used by all their congregations.

Most, if not all, the evangelical churches have revised their hymnals during the last several years. The Methodist Hymnal was the last of such revisions made, and its makers derived many benefits from all that preceded it. It is perhaps the best of all.

It is a book of 653 pages, and it contains the ablest of the old hymns and the finest of the new compositions. It is not a perfect compilation, of course; but it is difficult to find a better one. Some good people will miss a few of the older hymns, so dear to their memories, and some newer songs are included which may not meet universal approval. After all allowance is made for these omissions of the old and insertions of the new, the Hymnal is worthy of acceptance and use by all "the people called Methodists" in the United States.

It is doctrinally sound and musically admirable. Let the pastors of all our churches see to it that their congregations procure adequate supplies of the Hymnal without delay. The purchase of the new book will supersede the necessity of bringing any other books for any of the services of the Methodists.

The great hymn by Charles Wesley, "Come, O Thou Traveler Unknown," which Dr. Isaac Watts considered the greatest hymn in the English language, is No. 311 in the new Hymnal, set to a singable tune. Our people have neglected too much this lofty composition, and they should now make up for this neglect by singing it often.

Atlanta, Ga.

## SHALL WE BERATE THE CHURCH?

By Rev. Benj. F. Rogers

During recent years the Church has been the object of much criticism; some of which we may admit has been justified. Some of this criticism has come from friends of the Church, but the greater portion of it has come from its enemies who have maliciously desired to destroy its influence and usefulness. In a country where free speech is held to be one of the inalienable rights of its citizens it is not expected that an institution so valuable as the Church would escape having its defects pointed out and exaggerated, particularly by those who are its sworn enemies. We who love the Church are not surprised when they resort to the grossest sort of misrepresentation.

sentation, but we do expect those who profess to be the friends of the Church to be fair and moderate in giving expression to their opinions concerning its faults.

The writer was greatly shocked recently when he heard a General Evangelist declare from the pulpit with a great deal of vehemence that "hell is full of Church members. Hell is so full of Church members that their arms and legs are sticking out of its doors and windows." With all my soul I resented such a crude and exaggerated statement. I agree with Samuel Johnson when he said that "every man has a right to utter what he thinks truth, and every other man has a right to knock him down for it." It was Voltaire, I believe, who said "I do not agree with what you say, but I will defend with my life your right to say it." Freedom of speech, however, does not mean freedom of vituperation. It does not mean freedom of misrepresentation. We may say what we believe to be true, but we must be willing to be held accountable for what we say. There is always the possibility that we may be mistaken when we make a statement that is of necessity merely an opinion. The brother who made the statement above referred to did not qualify it in any manner. On the other hand it was made with such an air of finality as to leave the impression that he regarded it as an absolute truth concerning which there could not be the slightest doubt.

Now, no one would contend for a moment that the Church is a perfect institution, the reason being that it is composed of imperfect beings like the writer, this Evangelist and others, but to leave the impression that most of the people in our churches are so wicked that they are overflowing Hell would appear to be a very strange method of inducing those outside the church to confess their sins, surrender their lives to Jesus Christ and unite with the church. If this Evangelist believes that his statement concerning the Church is true, then how can he consistently endeavor to induce people to associate themselves with a group of people who are headed straight for perdition?

In the stately words of our ritual, "Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world." It is not merely an art gallery for the exhibition of the saints, though most of the saints are found within its pale. That some tares grow with the wheat goes without saying, but I disagree with any wholesale condemnation of the quality of the lives which make up the Church. To berate the Church is not difficult to do. To preach the Gospel of Jesus Christ in such a manner as will cause men

and women to cry out, "What must I do to be saved?" is a far more difficult task. Jesus did not denounce sinners; he denounced sin. He portrayed its terrible consequences in a graphic manner and I am convinced that all of his ministers should not hesitate to declare his truth with boldness, but there is a serious question as to the value of denunciation.

The best people in the world are giving of their time, their talents and their substance to the Church and it is my conviction that a great many of them are consecrated, loyal and true to their Master.

Lake Charles, La.

## SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Barnabas, someone writing in the Adult Student called him second fiddle, never was a worse or more unfortunate misnomer, but on the contrary, I consider him head of the band, the baton wielder of that gallant company who from Jerusalem and Antioch inaugurated the first movement to take the world for the risen ever-living Christ. Second fiddle indeed! Did he not stand by Paul in the momentous and most hazardous occasions, and dig him out his retreat in Tarsus and brought him to Antioch? And when there labored with him for a year and probably taught this gifted son of Tarsus much about preaching, training him for a missionary, and then went with him into the field. Probably if he had been gifted with the skill in writing that was characteristic of Paul the Church would have been enriched with his epistles. A spurious epistle indeed exists, doubtless written by some ardent admirer of the Son of Consolation, who thought there should be such a letter. But like many other eminent preachers, he was so busy, and so enthralled in declaring the gospel to a needy world, that he had but little if any time for writing. Grand old Barnabas! son of exhortation, preacher, others translate his newly given Christian name. First great missionary in the Apostolic Church, who dared to grapple with the enthroned heathenism of his age and win a place in the hearts and lives of the Gentile world for his Lord. Paul should have been ashamed of himself for ever contending with him on the eve of that second great mission because John Mark got home sick and just had to go back to the old home town to see his kin folks. Maybe if he had had Barnabas with him, level headed old saint, he might have escaped that trouncing and imprisonment in Philippi. When I was teaching my Bible class last Sunday about this good man the subject surely filled my head and heart.

Shreveport, La.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

the assistance of any two or more elders, to ordain such general superintendent for the said Church in Upper Canada, provided always, that nothing herein contained be contrary to or inconsistent with the laws existing in the said province; and provided that no such general superintendent of the Methodist Episcopal Church in Upper Canada, or any of his successors in office, shall at any time exercise any ecclesiastical jurisdiction whatever in any part of the United States, or of the territories thereof; and provided also, that this article shall be expressly ratified and agreed to by the said Canada Annual Conference, before any such ordination shall take place.

"2. That the delegate who has been elected by this General Conference to attend the ensuing Annual Conference of the British Wesleyan Methodist Connexion be, and hereby is, instructed to express to that body the earnest and affectionate desire of this General Conference that the arrangement made with that connexion in relation to the labours of their missionaries in Upper Canada may still be maintained and observed.

"3 That our brethren and friends, ministers or others in Upper Canada shall, at all times, at their request, be furnished with any of our books and periodical publications on the same terms with those by which our agents are regulated in furnishing them in the United States, and until there shall be an adjustment of any claims which the Canada Church may name. On this connexion, the Book Agents shall divide to the said Canada Church an equal proportion of any annual dividend which may be made from the Book Concern to the several Annual Conferences respectively; provided that however, the aforesaid dividend shall be apportioned to the Canada Church only as long as they may continue to support and patronize our Book Concern, as in the past.

"Respectfully submitted as agreed.

W. FISK, Chairman.

"Pittsburg, May 26, 1828."

These two documents have been given in full, because of their importance and for the sake of comparing their contents. It is manifest that a common thought and a common procedure run through both documents. In both instruments, the division is made to depend entirely upon the action of the Annual Conferences in the sections proposed to be set off. In both cases there was to be a distinct severance of authority, from the episcopacy down. In both cases there was a confession of property interests to be submitted to the An-

nual Conferences under the "Sixth restrictive article" of the Discipline. In neither case was the modification voted; but in the Canada case, notwithstanding the failure to secure a modification of the restriction, Dr. Paine, as a member of the Committee on Canada Claims in the General Conference in 1836, helped to effect a compromise by which the claim was settled. The plan of settlement was to allow to the Canada Church special discounts on books and periodicals, to continue over a period of sixteen years.

Dr. Paine's connection with the setting up of a separate church for Canada, and the fact that he was chairman of the "Committee of Nine" which drew up the Plan of Separation in 1844, would naturally lead one to think that he had a large share in shaping the latter instrument. But he was strongly opposed to separation, except in a jurisdictional Conference. He proposed an adjustment which was rejected by the Southern delegates; and he made a final effort in the Committee of Nine which failed also. It has now been established, however, that the Report was largely the work of another. In a letter written to Mr. Hugh McCollom of Augusta, Kentucky, under date of September 30, 1845, and apparently a reply to criticisms of the course pursued by him, Dr. William Winans said: "This declaration (of fifty-one Southern delegates) led to the appointment of the Committee of Nine, who framed the Plan of Separation. Of this committee, I was a member. The plan of separation was almost wholly framed by Bishop Hamline, and in its provisions, I concurred, both in the Committee and in the Conference. The Annual Conferences, and nearly all the members in the South, whose voice was heard on the subject, fully confirmed the conviction avowed by the Southern delegates in the General Conference; and consequently a Convention of Southern delegates met at Louisville, and, in perfect accordance with the plan of separation, framed by Bishop Hamline and advocated by Dr. Elliott on the floor of the General Conference, declared themselves and those they represented separated from the General Conference of the M. E. Church, and organized themselves and those they represented into the M. E. Church, South."

After the momentous step taken in the adoption of the Plan of Separation, events on the Southern side, as Dr. Winans' letter implies, hastened to a consummation of the division contingently authorized. The Southern delegates were accurately informed as to opinion and feeling in the South; and before leaving New York, they met and decided upon a plan of action and pre-

pared an Address to the Conferences in the slaveholding States. The Address proposed a delegated Convention to meet in Louisville, Kentucky, May 1, 1845; and for the delegates to be instructed by their Conferences as to their desires for or against organization under the Plan of Separation. It was charged at the time that the Southern delegates had acted with precipitate haste, and had shown a determination to disrupt the Church; but those charges are of little importance now. The wisdom and sagacity of Southern leaders saved the Annual Conferences of the South from the disorder that would have resulted from the excitement of the hour, and from the chaos that would have been produced by an irresponsible type of guidance.

Beginning with the Kentucky Conference, action on the Plan of Separation followed in the order of the episcopal visitation for the year. Kentucky, Missouri, and Holston, border Conferences, were the first to approve the Plan and elect delegates to the Louisville Convention. The Holston Conference proposed alternative plans which were joined in by no other Conference. The Texas Conference repudiated the vote of John Clarke against Bishop Andrew, and expressed the hope that division before 1848 might be avoided if possible. The other Conferences approved, in most instances without a dissenting vote.

The Virginia Conference declared that it did not propose to dissolve its connection with the Methodist Episcopal Church, but with the General Conference of that Church. After asserting its right to an equitable share of the property belonging to the whole Church, it said: "Nevertheless, our delegates to the convention to be held in Louisville, Kentucky, in May, 1845, are hereby instructed not to allow the question of property to enter into the calculation whether or not we shall exist as a separate organization."

The North Carolina Conference said: "The course of the late General Conference demanded a submission on the part of the ministers in the slaveholding Conferences, which the Discipline did not require and the institutions of the South absolutely forbade." Other Conferences made pronouncements of like import, but these are sufficient to show the attitude and feeling of the South touching the action of the General Conference of 1844.

The Louisville Convention met according to call, on May 1, 1845. Bishops Soule, Andrew, and Morris were present, but Bishop Morris declined to take part in the proceedings. An organization committee, of two members from each Annual Conference represented, was appointed; and one of the first resolutions introduced was to instruct the Committee on Organization to inquire if anything had transpired to indicate the possibility of maintaining the unity of the Church under the General Conference of the Methodist Episcopal Church.

The report of the Committee on Organization was read by Dr. Bascom, on May 15, and it concluded with a series of seven resolutions. The first resolution, dissolving the connection with the General Conference of the Methodist Episcopal Church, was passed with only three dissenting votes—Gunn, Taylor and Harrison, all of Kentucky. The report as a whole was adopted with only two dissenting votes, and five absentees. An additional report providing for the session of the first General Conference, in Petersburg, Virginia, to begin May 1, 1846, and other details for completing the organization, was submitted and adopted. The Convention adjourned on May 19, and with its adjournment the Methodist Episcopal Church, South, was an accomplished fact.

It is almost unbelievable that a document, as hastily constructed, the outgrowth of such an excited state of mind and feeling, and of such momentous and far-reaching consequences, could have been as legally perfect and impregnable as the Plan of Separation proved to be. Probably no other church contest ever aroused such general interest among the American people, or presented more curious alignments, or such crossing of natural borders of interest and affiliation. Bishop Matthew Simpson pointed out the fact that on the Northern side, Durbin of Kentucky, Finley of North Carolina, and Cartwright of Virginia were arrayed against Bascom of New York, Soule of Maine, and Winans of Pennsylvania for the South. The reports and papers of the Southern Annual Conferences, responding to the provisions of the Plan of Separation, show an almost unerring precision in every pronouncement and step of the progress toward the setting up of a separate ecclesiastical jurisdiction. Everything was carefully adjusted to the exact terms and limitations prescribed by the document which might be styled, not inaptly, the Magna Charta of Southern Methodism. Whatever may have been the reason for this carefulness, it is manifest that the action of the Church, South, was shaped with a definite end in view; and this carefully considered course is a great tribute to the generalship which steered the South through the long and bitter struggle which followed.

The reception given the new unit of Methodism was not as cordial and unanimous at the North as had been the vote for the Plan of Separation under which it was set up. The Plan was attacked in everything from its caption to its constitutionality. It is true that "Plan of Separation" was not the caption of the report of the Committee of Nine; but the specific instruction under which the report was made, used the words, "a constitutional plan for a mutual division of the Church." It may be admitted that the constitutional authority of the General Conference to divide the Church was a moot question; but the ingenuity of Jesuitical casuistry

(Continued Next Week)



## Mississippi and Louisiana

Dr. Theodore Copeland recently closed a very successful meeting at Belgreen, Ala. We learn that he is to begin a meeting with Rev. J. H. Felts, at Grenada, Miss., on the second Sunday in September.

Dr. Henry T. Carley has received 75 people into the Methodist Church since the beginning of his pastorate following last Conference. In addition to that excellent membership record, the other interests of the church are in good shape.

Rev. Ellis Smith, pastor at Abbeville, La., paid the Advocate office a call last Friday. He and his wife are taking a vacation on a United Fruit Co., steamer sailing the seas to the south. He is looking well and says that he is very happy in his work.

The twelfth session of the MacDonell French Mission School is scheduled to open on September 4. The editor acknowledges an invitation to be present, and he appreciates also the generous words of Miss Hooper concerning his relation to the French work and the school.

We carried last week the notice of the meeting at Cotton Valley, La., in which Rev. W. C. Scott did the preaching. Rev. A. M. Wynn reports that there were 18 accession to the membership of the church, and that 12 of them were by profession of faith.

Mrs. R. M. Evans, of Holly Springs, Miss., writes that she has been reading the Advocate so long that she feels that she cannot do without it, and she looks forward to its visits. Sister Evans' husband was long a member of the North Mississippi Conference.

Rev. Elmer C. Gunn, of Lake Charles, La., has been on a visit to Hot Springs, Ark., according to information received through friends. He is back at his post where he has handled a difficult task

with energy and effectiveness, for the past four years.

Dr. George Lott Harrell, professor in Millsaps College, Jackson, Miss., made us an appreciated visit last week. He and his wife have been honeymooning in the Evangeline country and at the St. Charles Hotel in New Orleans—"Linked sweetness long drawn out."

Rev. C. B. White, Wisner, La., sends us a program of the Adult Bible Conference, to be held at Winnsboro, La., September 8-11. Dr. R. E. Smith, of Shreveport, will give a course of lectures on the Bible, and Rev. C. B. White a course of lectures on adult work. A printed program will be in the hands of those who attend and a large attendance is expected.

N. A. Gassaway, of Tupelo, Miss., reports that the revival at Andrews Chapel Church, in the Corinth District, was the most successful they have had for many years. Rev. B. F. Bullard, Conference Evangelist, did the preaching. Rev. M. E. Armstrong is the pastor. There were 21 additions to the membership and a rededication of many lives.

Rev. W. E. Akin, pastor of Athens charge, reports good meeting on his work which resulted in 41 accessions to the church. The meeting at Athens was a union of the three denominations and the pastors did the preaching. At Wesley Chapel the name of the visiting preacher was not given. At Bethel the pastor was assisted by Rev. F. A. Mathews, of Clay circuit. Bother Akin says that he has been fishing and is rested for the home stretch.

### FROM CARTHAGE

We have had good revivals this year. Brother E. W. Ulmer of Lena preached at McAfee church and Edinburg church,

eighteen additions at McAfee, eight additions at Edinburg. Brother Ira Williams of Morton preached at Wiggins church, had two additions there, and Brother Jim Campbell of First Church, Laurel, preached in Carthage church. We had one addition here. All these brethren preached wonderful sermons and I feel that our charge has been wonderfully blessed.

This has been a great year in many ways, and now I shall try to close the year in fine shape.

ANDREW J. BOYLES, Pastor.

### TOPISAW CAMP MEETING

Dear Dr. Duren: We closed the Topisaw camp meeting last Sunday night. We had a great camp meeting, not much visible results, no one united with the Church, but church people were stirred and blessed and we feel that results will follow.

Rev. Jno. F. Baggett of Nashville, Tenn., brought strong, forceful Gospel messages each morning and night through the ten days camp. He is a great preacher, evangelistic in style and methods. My people were greatly pleased with his work in our midst.

We were brought under obligations to Rev. T. A. Ferguson of the Florida Conference and to Rev. T. M. Ainsworth and Rev. Otto Porter of the Mississippi Conference for the inspiring messages which they brought in the afternoons. They added greatly to the success of the camp meeting and we deeply appreciate all they did to make the revival a success.

Frank Dement of Meridian led the singing and Mrs. Jno. I. Hurst presided at the piano and both did their part well. No one could do better.

The congregations were large. On the first Sunday of the camp we could not seat the people although the tabernacle will seat from 1000 to 1200. We feel that the influence from the camp meeting will be far-reaching in its results.

We are working on the Advocate campaign and will let you hear from us in a substantial way in the near future.

We have paid the Church debt on the Summit Church and have paid since Annual Conference, \$600 for repairs to the church and we are to have with us on September 29 Bishop Dobbs, who will dedicate the church.

We are having a great year and hope to report everything in full at Annual Conference in Laurel.

C. W. WESLEY, Pastor.

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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Miss MacKinnon to Visit the Orient  
Miss Sallie Lou MacKinnon, foreign secretary in charge of woman's work, sails to the Orient from Seattle on S. S. President Grant, October 12. She was elected by the College of Bishops and our General Conference to attend the Japan General Conference. In addition, it has been requested of her by the Japan mission that she aid in making plans for the celebration of the fiftieth anniversary of the Hiroshima School. A commission is already at work making a comprehensive investigation of the educational possibilities of the school in the light of present-day needs and opportunities.

Miss MacKinnon will arrive in China in time to attend and have a part in the celebration of the fiftieth anniversary of the China Conference.

Just before sailing on October 12 she will attend the meeting of the International Missionary Council of which she is a member.

\* \* \*

#### Citizenship Packet

A New citizenship packet on Government is now ready for use. It carries with it a guide for study. Order from Literature Headquarters, 706 Church St., Nashville, Tenn. Price 25c.

\* \* \*

Zone one of the Meridian District Methodist Woman's Missionary Conference met at Poplar Springs Methodist Church, Thursday, with a splendid attendance of all churches in the zone, except two, having representation.

The program given by the Woman's Society of Central Methodist Church was given as follows with Mrs. J. E. Parker as chairman; devotionals, Mrs. W. B. Carr; "What Methodism Means to the

World," Mrs. Ernest Sigler; "What One Methodist Church Means to Another," Mrs. Tom Breazelle; "What One Methodist Woman Means to Another," Mrs. Wilson Hull; "Co-operation," Mrs. Cliff Watts.

A business session conducted in the afternoon was presided over by Mrs. Grady May of Electric Mills, zone chairman.

Mrs. D. L. St. John, district secretary, spoke of the work being done by the women of the district. Musical numbers were rendered by Mesdames Lowry Rush, Cornelius Rosenbaum, Van Northrup, vocalists; Mesdames J. T. Tucker and Eric Vance, pianists.

At noon a picnic lunch was served from tables arranged on the church lawn.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following announcement from Mrs. Brown, chairman of Conference Committee on Spiritual Life, and the program as outlined by the Council Spiritual Life Committee speak for themselves. You will notice that not only are Spiritual Life chairmen urged to take advantage of this opportunity but any and all persons who are interested. If you would serve your family, your community, your Church better, come to Grenada for these few days of study, meditation and prayer.

\* \* \*

The Spiritual Life Retreat for the North Mississippi Conference will open Tuesday, September 10, at 3 p. m., at Grenada College. The Conference committee urges each auxiliary to send the leader of the Spiritual Life Group or some representative. You will hear such speakers as Rev. Lester Rumble, Miss Davies, Miss Haskin, Miss Howell, Mrs. Lipscomb, and Mrs. Helen Bourne.

Make reservations now with Mrs. H. L. Talbert, Clarksdale, Miss., in order that plans may be perfected for your entertainment at Grenada, September 10-13. Cost \$1.25 a day, \$1.00 registration fee. Enroll at once to be sure of a place.

MRS. G. A. BROWN,  
Chairman of Conference Committee.  
PROGRAM FOR GRENADA RETREAT

Tuesday Afternoon, September 10,  
1:00—Rest of Retreatants.

3:00—Opening statement by leader.  
3:15—Symposium: The Spiritual Life work of the auxiliaries of the North Mississippi Conference by Retreatants. Leader, Miss Davies or Miss Haskin.

4:00—The conduct of groups and Spiritual Life meetings—Miss Howell.

5:00—Group meetings (preparatory).  
Leaders: Mrs. Helen Bourne, Miss Haskin or Miss Davies, Mrs. B. W. Lipscomb, Miss Howell.

6:00—Supper.

Tuesday Evening.

7:30—Deepening our experience of God by being alone with Him. Dr. Rumble.

8:30—Discussion—Led by Dr. Rumble.

9:15—Corporate silence.

Wednesday Morning, September 11.

8:00—Reading and private devotions.

9:00—Deepening our experience of God through intercession. Dr. Rumble.

10:00—Silent intermission.

10:30—Discussion led by Dr. Rumble.

12:00—Lunch.

Wednesday Afternoon.

1:00—Rest of all Retreatants.

4:00—Intercession hour—Mrs. Helen Bourne.

5:00—Fellowship hour.

6:00—Supper.

Wednesday Evening.

7:30—Group meetings—Leaders: Mrs. Lipscomb, Mrs. Bourne, Miss Davies or Miss Haskin, Miss Howell.

9:00—Closing meditation for the day, Mrs. R. P. Neblett.

Thursday Morning, September 12.

8:00—Reading and private devotions.

9:00—Deepening our experience of God through working with Him. Dr. Rumble.

10:00—Silent intermission.

10:30—Discussion led by Dr. Rumble.

12:00—Lunch.

Thursday Afternoon.

1:00—Rest for Retreatants.

3:30—A Symposium: The Practice of Christian Living:

a. Personal Aspects

b. Social Aspects

Led by Mrs. B. W. Lipscomb.

5:00—Fellowship hour.

6:00—Supper.

Thursday Evening.

7:30—Group meetings.

9:00—Closing meditation for the day, Mrs. G. A. Brown.

Friday Morning, September 13.

8:00—Reading and private devotions.

9:00—Communion service.

9:45—Silent intermission.

10:00—Closing period of Sharing, led by Dr. Rumble.

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## TROUT HAS A REAL REVIVAL

On Wednesday evening, July 31, Rev. W. D. Milton began one of the most successful revival meetings ever held in Trout. Brother Milton, who is pastor of the Trout-Good Pine charge, held his own meeting, preaching twice each day. The morning services were from 8:30 to 9:30 and the evening services from 8 to 9 o'clock. Jimmie Anders, the son of Brother D. F. Anders, pastor of Nolly Memorial Church, Jena, La., was in charge of the singing, and also the young people's hour. He truly did a wonderful work and deserves much praise in every way. He tried to show the young people how much they need God in their lives. Brother Milton had charge of the children's hour each evening at 7:30 o'clock for songs and prayer. The women's and men's prayer services were well attended each evening at 7:30 o'clock. Much interest was manifested. Each evening there were volunteers to lead the following service and many beautiful lessons were taught. Evidently Brother Milton felt this backing, for truly no man ever gave so whole-heartedly the best that was his to give as he gave to his congregation at every service and labored so untiringly, unfolding such a beautiful storehouse of knowledge of God's work and how to live it.

One man said of his preaching: "I like him because he dares to tell men they are going to hell if they fail to heed God's word."

Great crowds of people attended these services and many reconsecrated their lives to God. At the closing service on Sunday evening, August 11, after twelve days of this spiritual feast, this good pastor received a class of twenty-five into the church, twenty-one on profession of faith and four by letter. And really if God ever rejoiced over the home-coming of his children, it was at this service. There was a continued manifestation of God's presence and power and people

were again made happy in the old time way.

Then Brother Milton, feeling that God had so wonderfully blest his efforts and this community, thought how appropriate an old fashioned "Love Feast" would be. So on Monday night, August 12, a great crowd of earnest people met at the church for a season of testimony and rejoicing. At the close of this marvelous service the people very graciously presented Brother Milton with a fine pounding of groceries and other gifts of love. Surely God has been this way and has left his impression in the lives of many. We rejoice and glorify his name.

MRS. B. T. GALLAHER,  
Reporter.

## MARBLE MARKER FOR SHARON METHODIST CHURCH

By Rev. Henry G. Hawkins, D.D.

The Mississippi Conference Historical Society has placed order for an upright marble slab to be erected at the Sharon Methodist Church, seven miles northeast of Canton, Miss., with inscription as follows:

Sharon Methodist Church,  
Organized 1835.  
Sixty-two Acres Deeded June 7, 1836.  
Second Parsonage and First District  
Parsonage in Southwest Built Here.  
Site of Sharon Female Academy, and  
Madison College (1837-74)  
Erected 1935 by Mississippi Conference  
Historical Society

The fund for erecting this marker was raised at a home-coming and centennial day, held at the church June 27, under the direction of the pastor, Rev. D. P. Yeager, and the presiding elder, Dr. B. L. Sutherland, with a large attendance, including the following five former pastors: C. H. Ellis, F. L. Applewhite, Otto Porter, W. J. Walters, B. M. Hunt. There are seventeen other living former pastors. Interesting papers were read by J. B. Cain, Mrs. Lloyd Pace Mussellwhite, and L. A. Magruder. Brother Magruder's subject was "Recollections of Sharon Sixty and More Years Ago." He joined the church there in 1867, when Harvey F. Johnson was preacher in charge, and W. L. C. Hunnicutt, president of the college. He gave memories of numerous names, including T. W. Adams, T. B. Holoman, and C. B. Galloway, who, in 1869, was teacher at Sharon, and assistant pastor.

The section was included in the treaty with the Choctaw Indians by which five

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and a half million acres of land east of the Mississippi River had been ceded by them. Most of the Choctaws had moved to west of Arkansas. There was an influx of White settlers; and the group of these who had located seven miles north-east of Canton named their church, "Sharon," which became the name of the community. The large way in which they undertook things is evidenced by the fact that Dr. Birdsong W. M. Minter, in 1836, deeded for church purposes sixty-two acres of land. Twenty-five acres were for the home of the presiding elder; and Jones, the historian, says that the district parsonage built thereon was the first between Georgia and the Pacific ocean; and Jones himself was presiding elder at the time, the name of the district for 1834 and 1835 being "Choctaw," and after that until 1864, "Sharon."

The two schools established there enjoyed great prosperity during the twenty-five years preceding the Civil War.

The Sharon church cemetery holds the remains of many people of distinction, such as: H. H. Montgomery, W. M. Curtis, T. C. Thornton, J. W. Adams, Dr. Minter, Mrs. W. T. J. Sullivan, Mrs. A. T. M. Fly.

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## A dark, high-contrast black and white photograph of a building facade, possibly a church or institutional structure. The image is heavily degraded with noise and artifacts, making details difficult to discern. A prominent doorway or entrance is visible in the center, flanked by what might be windows or smaller doorways. The overall tone is very dark, with bright highlights defining the architectural elements.



## SIDELIGHTS OF THE GREENWOOD DISTRICT

By M. H. McCormack, Jr.  
District Reporter

The end of the summer vacation period was reached in the Greenwood District Saturday, August 8, when our energetic leader called us from refreshment to labor. The occasion was the meeting of the board of managers of the District Standard Training School, in the study of that affable and genial host, Dr. J. M. Bradley, pastor of First Church, Greenwood. Present at this meeting were Revs. Baird, Beasley, Bradley, Bruner, Cunningham, Dawson, Lord, McIlwain, and the writer. Only one of the co-operating charges was not represented. The school will begin September 1, at First Church, Greenwood, and gives promise of being one of the district's most successful undertakings. A strong faculty has been provided. Dr. Jno. H. Hicks of Southern Methodist University will teach the Bible class. Miss Virginia Thomas, Grenada College, is to teach the course for workers with young people, and Mrs. W. W. Tempieton, Afoka, Tenn., has charge of the class for workers with children.

Christian Education institutes have been announced as follows: Winona, September 3; Carrollton, September 4; Inverness, September 5; Lexington, September 9; and Ruleville, September 10. Every church in the district is urged to send representatives to the institute most convenient for them to attend.

We are happy to report that Rev. A. R. Beasley, pastor of the Minter City and Glendora charge, has recently recovered from a lengthy illness, and has resumed his work, looking toward a fine report for the approaching Annual Conference. Brother Beasley is nearing the end of five happy and successful years in his present appointment, and is one of our district's most successful and esteemed pastors.

Maybe you won't agree, but our leaders seem to have hit upon a plan of unification that will be acceptable to all branches of American Methodism.

Did you notice, in the press, the picture of the bishops attending the recent meeting? Our own Bishop Mouzon, America's most distinguished looking personage, dominates the entire landscape. Paraphrasing an old adage, it may well be said that, where Mouzon sits is the head of the table. Southern Methodism is justly proud to have as its senior effective bishop an irenic churchman-statesman of such towering eminence.

It is to be hoped that American Methodism has reached a stage of sufficient

## MILLSAPS COLLEGE JACKSON, MISS

The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts."

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

maturity to be able to relegate to the background those juvenile antagonisms that have prevented unification all these years, and be able to present to the world a united and formidable front of 8,000,000 members, 20,000,000 constituents, and a budget of \$100,000,000.00 with which to advance the interests of the kingdom of God.

Our people of the Southern branch are ready for unification if a plan can be provided that will guarantee real and equitable union, and not simply a Jonah and the whale get together.

We have been objecting all along, not to unification, but to certain plans of unification which we felt did not contain any real solution of the problems and difficulties that have kept us apart for nearly a century.

Southern Methodists have never been opposed to real union. We expect to be united in Heaven, so why not here on earth; we pray for unification when we say, "Thy kingdom come, thy will be done, as in Heaven, so on earth."

## VACATION BIBLE SCHOOL AT MOORE MEMORIAL METHODIST CHURCH

We have just closed a Daily Vacation Bible School in the Moore Memorial Methodist Church of Winona. The attendance was splendid, and interest was sustained to the last.

Miss Lucile Pierce was the director of the juniors. The course of study offered in this department was: "How to Use Leisure Time." Aside from the study of the course, time was devoted to learning new hymns, Bible verses, folk songs, etc. The school attendants visited and sang for "at-tills." The recreation, which consisted of playing and inventing games,

was climaxed by a party given at the close of the school. Noticeable progress was made in learning new songs, the Bible, and, in fact, in every thing which they tried. Not only did a greater Christian fellowship develop among those attending the school, but they developed a greater love for and loyalty to the Church.

Very effective and satisfactory work was carried on in the primary department under the able direction of Mrs. Boswell, assisted by Misses Martha Boswell and Lillian Curtis. After opening with a short period of worship a definite time was allotted to the study of music, Bible stories, missionary stories, and handicraft. The morning was divided into two parts. During the half hour intermission Miss Mary Cella Mounger supervised the recreation.

Mrs. N. V. Hutchinson, who was director of the entire school, was also very efficient in directing the music and in teaching the children to sing. The entire teaching force proved itself capable of carrying on the work of the school and was also exceptionally popular with the children attending.

The Missionary Society of Moore Memorial Church of Winona celebrated the twenty-fifth anniversary of the union of the foreign and home missionary societies at its last meeting in July.

The high lights of the program were beautiful music, a talk by Mrs. J. W. Conger on the history of Methodist women, a birthday cake with candles, and corsages presented to all members of twenty-five years standing. Chapter two, "Peaks and Caverns," from our mission study book "Latin America" was given in costume by Misses Lucile Pierce and Elizabeth Case. Punch was served during the afternoon.

REPORTER.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Hebrews 4:16—Let us therefore come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need.

The words **THEREFORE** and **BOLDLY** lead us to previous verses of the chapter, and connect the efficacy of prayer with the atonement, intercession, and character of Christ. "We have a great High Priest, that is passed into the heavens, Jesus, the Son of God." "This great High Priest is touched with the feeling of our infirmities," having been "tempted in all points like as we are; therefore let us come boldly to a throne of grace."

What an inducement is this to pray! Every harassed mind can find shelter beneath the omnipotence of Him who "ever liveth to make intercession for us." "Watch and pray," said Jesus, "Lest ye enter into temptation." Paul said, "Pray without ceasing." "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." To the Ephesians, Paul wrote, "But now in Christ Jesus, ye who were sometimes afar off, are made right by the blood of Christ." It is the combination of the sufferings

and the sinlessness of Christ which is ground of our confidence in Him. The character of Christ is also an encouragement to prayer. "He is touched with the feeling of our infirmities." "He was tempted like as we are, yet without sin." He knows the nature of pain and grief. He endured poverty, scorn, and fatigue. He was called "the Man of sorrows and acquainted with grief." He carried His sympathies when He passed into the heavens, so that we may carry every burden to Him. "Cast thy burden on the Lord, for He careth for thee." We may confide in Him; depend on Him; pray to Him.

As suppliants at the throne of grace **WE MAY OBTAIN MERCY**. The mercy to which he refers is mercy sought by the believer. He has already found acceptance in Christ. But the Christian still needs mercy. Mercy is essential for spiritual existence. If God's mercy were cut off, the soul would languish and die. It is through prayer that the Christian enjoys God's holy mercy. It is by faith that the Christian lives.

Prayer also brings **GRACE TO HELP IN TIME OF NEED**. "Many are the afflictions of the righteous." But he finds grace to conquer. "These are they which came out of great tribulation, and have washed their robes white in the blood of the Lamb." "Call upon me in trouble, and I will hear thee, and thou shalt praise me." In seasons of adversity, in times of bereavement, in hours of temptation, God's grace is sufficient for all of our needs.

### PRAYER

We thank Thee for the privilege of intercourse with Thee. Prayer is the source of strength and joy and peace.

Thou hast bidden us to pray without ceasing. We would tarry at the mercy seat, and pray that we may be endued with power from on High. May we always live for Thy glory and exert our full powers for Thee. We ask in Jesus' name.

### CHRISTIAN ADVENTURE CAMP

The Monroe-Ruston District Christian Adventure Camp was held at Camp Ki-Ro-Li, August 5-9. The attendance and the work done at this camp was highly gratifying to the leaders. Fifty-two intermediates were registered and with

seventeen staff members there was a total of sixty-nine in attendance at the camp. Fifteen churches were represented. Fifty Christian Adventure certificates were awarded.

The theme "Dare We Be True" was carried out in every phase of the four-day program. Some very interesting classes were offered. The opinion of the leaders and the intermediates may be expressed: "This was a great camp."

REPORTER.

### REVIVAL AT PIONEER, LA.

Dear Dr. Duren: We have just concluded a successful ten-day revival meeting in the Pioneer church of the Monroe District. Rev. C. Karlos Smith, pastor of the Tallulah Methodist Church did the preaching. Much interest was shown in the meeting. Large crowds attended every service, both morning and night.

Fifteen persons were received into the Church: ten on profession of faith and five by letter. A great number of people rededicated their lives to Christ and to the Church. Throughout our whole community there was manifest a deeper interest in things spiritual.

Brother Smith is a very capable evangelist. He is a preacher who puts his very soul and heart into his sermons. His preaching is courageous in the denunciation of sin and appealing in the presentation of Christ and the Church. New spiritual life has entered the church at Pioneer because of his leadership in our revival.

We hope and pray that you may hear of a great number of successful revivals throughout the Church.

JACK H. MIDYETT, Pastor.

### Cardui Relieves Periodic Pains and Nervousness

Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

## Shivering with Chills Burning with Fever Sure Relief for Malaria!

Don't try homemade treatments or newfangled remedies! Take that good old Grove's Tasteless Chill Tonic. Soon you will be yourself again, for Grove's Tasteless Chill Tonic not only relieves the symptoms of Malaria, but destroys the infection itself.

The tasteless quinine in Grove's Tasteless Chill Tonic kills the Malarial infection in the blood while the iron it contains builds up the blood to overcome the effects of the disease and fortify against further attack. The twofold effect is absolutely necessary to the overcoming of Malaria. Besides being a dependable remedy for Malaria, Grove's Tasteless Chill Tonic is also an excellent tonic of general use. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle today at any drugstore. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.



## In Memoriam

### MISS ANNIE RAINEY

A light has gone out of our lives, for a precious jewel has been taken from its setting in the passing of our dear Miss Annie Rainey, of Natchez, Miss. Although her chair by the window is empty, and the passer-by can no longer see her smile nor hear her cheery greeting, we cannot realize that she has really gone. She is greatly missed by a score of friends and a few remaining relatives. The latter being: one brother, W. T. Rainey of Rodney, Miss.; two sisters, Mrs. Rachel Moran of Rodney and Mrs. Ellen Gibson of Greenville, Miss.; one son and three daughters of Mrs. Gibson, and her niece and nephew of Natchez, Miss. Mabel and Mr. Walter Matthews, who gave her such loving care during her illness.

Miss Annie, the daughter of the late Tom Rainey and Mary Kennedy Rainey, was born near Union Church in Jefferson county, May 14, 1857, and died May 8, 1935.

She joined the Methodist Church in early life and has been a faithful member, taking part in all church work—including teaching Sunday school in the various places where she lived. For over twenty years Miss Annie has been a member of the Jefferson Street Methodist Church of Natchez. For a number of years she arranged the flowers, and furnished many lovely ferns. The Christian Advocate was her most cherished paper.

I shall always remember how her face lit up when she told me a touching in-

cident. A dear little girl, who has since gone to Jesus, loved to attend prayer meeting every Wednesday night. When her mother was dubious about her going, the child would say, "Why, mother, Miss Annie will be there."

When it's round-up time in heaven and the saints shall gather from the "East and from the West," and the angels so sweetly shall sing amid that beautiful scene—oh, just look around, for I know Miss Annie will be there.

FLORENCE CAMMACK.

### RESOLUTIONS BY "FLOWER RIDGE" W. M. S. OF ESTES, MISS.

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved friend and co-worker, Mrs. J. T. Hurst, who for one year as president of the Missionary Society, proved an efficient and Christian leader, leaving us an example of kindly service and humility in doing the Master's work; and

Whereas, in the years that she lived among us, the good that she did, especially the life that she lived, will linger in our memory. Its influence will continue through the ages to come. Therefore be it

Resolved, That though we grieve for the passing of such a friend, we bow to the will of our Heavenly Father, knowing that our loss is her gain; and be it further

Resolved, That the Missionary Society extend its deepest sympathy to the grief-stricken family in their bereavement; and be it further

Resolved, That a copy of these resolutions be placed in the minutes of our Missionary Society, and one be sent to the sorrowing family, and one be sent to the following publication, Christian Advocate.

Respectfully submitted,

MRS. W. O. LEA,

MR. H. N. HUMPHRIES,

MRS. JOE LIDDELL,

Committee.

### RESOLUTIONS

Whereas, God in His infinite wisdom, has seen fit to call home our beloved pastor and co-worker, Rev. L. M. Lipscomb, that he might receive the crown that is awarded to the faithful.

Resolved, That the Missionary Society

feels a great loss in the departure of our dearly loved friend. Since coming into our midst in 1935, he has endeared himself to each and every one of us. We shall miss his faithful attendance, his gentleness in spirit, and his enthusiasm in responding unflinchingly to every call of service; be it further

Resolved, That we, the members of the Woman's Missionary Society of the Methodist Church of Como, Miss., hereby extend our heart-felt sympathy to the grief-stricken family and loved ones; and

Resolved, That we instruct the secretary to send a copy of these resolutions to the family, to the New Orleans Christian Advocate, and that a copy be kept in the minutes.

Respectfully submitted,

MRS. R. M. SHORT,

MRS. T. W. MITCHELL,

MRS. W. R. DAVIS.

**Rx For Headache**  
*due to inorganic causes*

You will be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

**CAPUDINE**

## Quick Relief for Chills and Fever

and Other Effects of Malaria!

Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all drug stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

## Headache Relief!

Cramped nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

**BILIOUSNESS**

**Calotabs**

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 37.

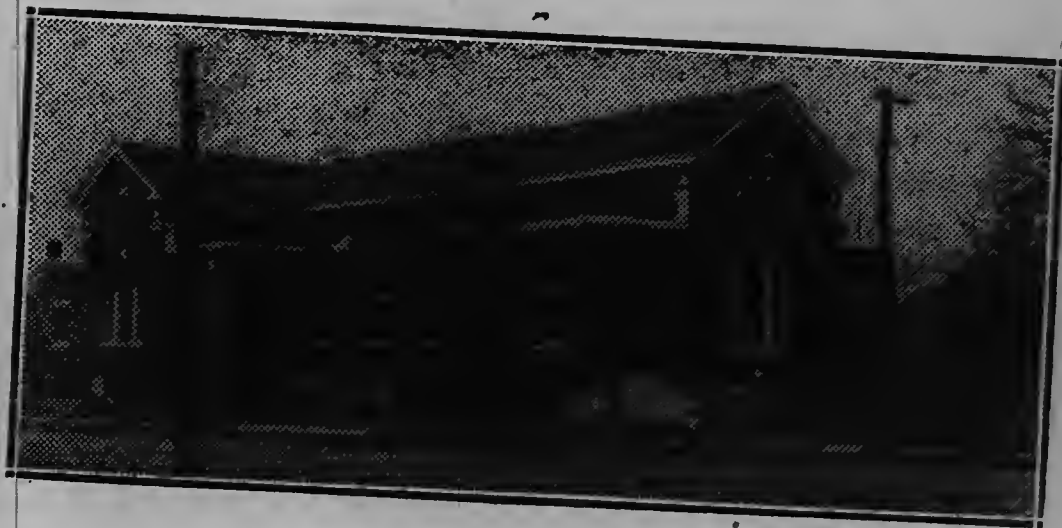
NEW ORLEANS, LA., THURSDAY, SEPTEMBER 12, 1935.

Whole No. 4148.

## Moorhead Methodist Church

THE MOORHEAD METHODIST CHURCH, located in the heart of the fertile Mississippi Delta, serves one of the most strategic educational centers in the North Mississippi Conference. The Sunflower Agricultural High School and Junior College, Mississippi's largest institution of its kind, is located in Moorhead. It has an average enrollment of over 500 boarding students from every part of North Mississippi, and in addition a large number of local students.

The church is located on Olive Street, only one block from the campus, and has a modern building which is adequate to meet the requirements of the congrega-



tion. This church has the largest membership of any church in the town. There are two other churches located there—the Baptist and the Presbyterian.

Prof. B. D. McCallister, superintendent of the city school, is the General Superintendent and Chairman of the Board. The other stewards are: Dr. A. M. Applewhite, Mr. J. J. Astin, Mr. A. L. Crook, Mrs. A. L. Crook, Mr. T. H. Dudley, Mr. A. B. Hankins, Mr. Geo. F. Nixon, Dr. U. S. Wasson, and Mr. W. W. White. Mr. J. J. Henry, father of Dr. R. T. Henry, missionary in China, is steward emeritus.

The Moorhead church has a resident membership of 275, in addition to the students who attend during the school session. They are fortunate in having one of the best organized and most business-like boards in the entire Conference. Much of the credit for this goes to Prof. McCallister, Chairman, and Brother Nixon, Secretary.

(Continued on page 16)





# Wallet of the Week



AN OLD MEETING HOUSE of town and church at Jaffray, New Hampshire, says the **Religious Telescope**, erected two years before the Declaration of Independence, is still in use. Rev. Peter Ainsworth, the first minister, was called and supported by the town, and he served for seventy-five years. The meeting house is used for town hall, social center, and the bell is rung for the meetings of First Church.

\* \* \*

THE NESTORIAN CHURCH, which in the thirteenth century was a very numerous band of Christians, has been reduced to a remnant of 20,000, now living in the neighborhood of Mosul in Turkish territory. According to **The New Outlook**, the League of Nations has found a home for them in the borders of Syria, on land which the French government has offered them; and the Government of Iraq has appropriated more than half a million dollars for the transportation of this remnant of Christian refugees to their new and permanent home.

\* \* \*

JOYCE KILMER, POET, who was a casualty of the World War, is to have a memorial in Flint Park, Larchmont, N. Y. The memorial will consist of a large boulder and bronze tablet which will be placed amid the trees of the park—a fit and proper setting for a memorial to the poet whose greatest and best known contribution to literature was entitled, "Trees." Kilmer once lived in the little village where the people seek to do him honor, but more beautiful and enduring than the granite boulder and the bronze tablet will be the lyrical composition which he executed with his own hands.

\* \* \*

GEORGE WASHINGTON is said to have paid court to Mary Cary, a daughter of Wilson Cary who lived in county of Elizabeth City, on the James River in Virginia. The Carys were descended from the English nobility and Washington was neither wealthy nor renowned. The proud father of Mary Cary dismissed the ardent lover with a haughty reminder of the disparity of their stations in life. Mary Cary afterward married Edward Ambler and lived in Williamsburg, the ancient capital of Virginia. When Washington had received the sword of the conquered Cornwallis at Yorktown, he was returning in triumph through Williamsburg, and seeing Mary Cary in the crowd, he saluted her with his sword and she fainted.

MOTHER GOOSE was a real character, and not an imaginary person as has been supposed. She was born in 1665, before her marriage she was Elizabeth Foster, she married Isaac Goose in 1693, was a member of Old South Church, in Boston, and died at the age of ninety-two years. The first edition of her songs were originally sung to her grandchildren, and they were published in Boston, 1716, by her son-in-law, Thomas Fleet.

\* \* \*

APPLICATION FOR A LABOR UNION CHARTER, according to an exchange, has been made by an association of thirty clergymen in New York. It is said that the list of applicants includes the names of some prominent men of the leading denominations of the city. One purpose of the proposed union is to raise a minimum salary of \$2,500 a year for ministers. Perhaps those clergymen have a "revised" call to the ministry. Paul said, "Woe is unto me, if I preach not the gospel;" but the new attitude would seem to be, "Woe unto the fellow who doesn't pay a standard price for his gospel."

\* \* \*

THE STREET OF TRIPODS in the city of Athens, Greece, is so named because of the great number of choragic monuments which were once located along its course. The monuments were erected by private persons in honor of victories in public musical contests, and the tripod was a symbol featured in them all; hence the designation. The monument of Lysicrates and the "Tower of the Winds," both splendid examples of the aesthetic and beautiful in Greek art, are still standing and in an excellent state of preservation. The Bennett Fountain in New Haven, Connecticut is modeled after the Monument of Lysicrates.

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THE RECOGNITION OF RUSSIA by the present administration promises not to be an unmixed blessing. Instead it promises to turn out as many "forward-looking" measures do, a boomerang. In making an inventory of the assets which Russia had to offer, Congress should not have overlooked the fact that propaganda is its principal stock in trade. The best place to have dealt with that was at the border. From our earliest recollection, Russia has seemed to us to be a nation that troubled the world, the Recessional did not improve our feeling, we have not gotten over the part it played in the World War, and its atheism certainly offers little encouragement to hope for better things.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, SEPTEMBER 12, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### OUR BARGAIN COUNTER AGE

Whatever the history of its origin, we seem to have reached a stage in our social development when the bargain counter and the bargain basement are recognized, if not fundamental factors of social and business life. They elicit a greater interest in the shopping district than anything else, and many of us wait impatiently for the announcement of bargain days. Such institutions may promote styles which are a little bizarre and shop-worn, but the humiliation of that is no offset to the thrill of having gotten an article for ninety-eight cents. But there is no use to rail against it, for the habit has become so universal that interest everywhere requires to be stimulated by the offer of a bargain. The shrewd salesman knows that when he offers merchandise at a dollar down, the bargain-hunter never hears the succeeding statement of the contract, "A dollar a month thence forward and forever." The effect is exactly the same as if the article had been offered for one dollar flat. One sometimes wonders if the demand for short sermons and a breezy service is not really the out-cropping of the dollar-down habit. Or if it were not just possible that when St. Paul told Timothy that the time would come that the people would not endure sound doctrine, but that they would "heap to themselves teachers, having itching ears," if he might not have been warning him against religious bargain hunters—gospel dollar-downers? The thing that we need to realize is that the things of unquestioned value and the staple merchandise of life do not have to be offered at cut-rate prices—they are not to be found in bargain basements with 98c tags on them any more than gold dollars are, and that is putting it pretty strong at the present time. They are on the top floors and the tags are marked in three figures. But what will some people do if they get to heaven and find that there are no racket stores, bargain basements, or dollar-down artists? They will be hooked-up wrong, that's all.

### THE FLORIDA STORM

The recent hurricane which swept northward from the Caribbean Sea, the zone where tropical storms are incubated, swept inland northwest of Tampa. It was one of the most disastrous of many years, and carried sorrow and anxiety far and wide throughout the country. The Dixie, a vessel of the Morgan line running between New Orleans and New York, was driven upon the coral reefs south of Miami. The ill-fated vessel carried an extensive passenger list, distributed from Vancouver to Boston and from Chicago to New Orleans. None of the passengers were lost and, according to press reports, none were seriously injured, but the situation was tense and distressing not more for those on board than for those who anxiously sought assurance as to the safety of loved ones. The continued reports of a disabled vessel pounding upon the rocks and a fleet of vessels standing by for days in high-running seas which made rescue impossible, spread fear throughout the land. But that which carried deeper and made more abiding the marks of the tragedy, was the fate of a road building camp of World War veterans who were constructing a highway between Miami and Key West. With neither covert nor place of refuge in a great storm they were swept helplessly into the fury of the sea and to death. It is reported that literally hundreds of people met death in the path of the storm, and a geographically local disturbance was turned into a national catastrophe. Even the rescue train, on its mad, but vain dash to carry succor to the distressed, was swept from the rails and utterly wrecked; and the pictures of prostrate coaches add to the pathos of the harrowing and gruesome story of a storm whose terrors will be recited for many a day and at many a fireside throughout America. Florida and all those who have shared in the suffering and anxiety of the disaster will have the sympathy and support of good people everywhere, who have not shared directly and personally in the distressing experiences of those terrible days.

## JOINT COMMISSION, INTERDENOMINATIONAL RELATIONS AND CHURCH UNION

Fifty commissioners from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, recently approved, without a dissenting vote, a plan for merging the three bodies in one, under the title "The Methodist Church." The plan which will not become operative until ratified by vote of the several churches in General and Annual Conferences, a process requiring at least six years, involves reorganization. There will be one General Conference, six Jurisdictional Conferences in the United States, a number of Central Conferences outside the United States, and a Council of Bishops, elected by the several Jurisdictions and Central Conferences. Five of the Jurisdictions are on geographical lines and are designed to secure homogeneity of interest and facility of administration; Northeastern, from Maine to the Potomac and Ohio; Southeastern, from the Potomac and Ohio to the Mississippi; North Central, the six states bordering the Great Lakes, with Iowa and the Dakotas; South Central, including Nebraska, Kansas, Missouri, Arkansas, Louisiana, Oklahoma, Texas and New Mexico; and Western, the Mountain and Pacific Coast States. The existing Negro Annual Conferences of the Methodist Episcopal Church are assembled in a single Jurisdiction of equal powers with the others including election of bishops and full representation in the General Conference.

Under the plan the Annual Conferences will be composed of ministers and laymen, who will administer local matters and elect the delegates to the General and Jurisdictional Conferences. The latter will elect their bishops and will take over many of the functions formerly exercised by the General Conferences of the three uniting Churches. They will meet once in four years as will the General Conference.

A Judicial Council is set up which will pass on the constitutionality of legislation and board action and hear and determine appeals from a bishop's ruling. It is in effect a Supreme Court.

The Plan now goes to the several General Conferences for approval, beginning next May with the Methodist Episcopal and Methodist Protestant bodies. The Southern General Conference meets in 1938. If it is accepted by majorities of two-thirds it will be passed down to the several Annual Conferences where majorities of two-thirds, and in the Southern Church, three-fourths, are required for ratification.

If and when ratified a Uniting Conference will meet within a year to formulate rules and regulations and write the Discipline of the Methodist Church.

In the Uniting Conference the Methodist Episcopal Church and the Methodist Episcopal Church, South, will each have 400 representatives and the Methodist Protestant Church will have 100. The bishops who are effective when unification is consummated, together with two bishops who may be elected by the Methodist Protestant delegates in the Uniting Conference, will be the bishops of the Methodist Church.

Committee on the Press,

J. R. JOY,  
H. E. WOOLEVER,  
L. B. SMITH,  
J. L. DECELL.

\* \* \*

The foregoing news release was under date of August 16, and its delay in reaching us was due to the absence of Dr. Decell from home. We submit it as a matter of news, and as a statement of the Joint Commission. We do not discuss it, for the reason that it would not be either just or even possible to give an informative study of the plan upon such a partial and incomplete statement. There are details still to be adjusted; but this general summary will give the patrons of the Advocate some conception of the lines along which union may be proposed. We think that it is a question which our people should think through soberly and dispassionately. When we have the completed draft of the plan before us so that it may be discussed intelligently, we will try to give an evaluation of it as we see it. We do not open the columns of the Advocate at this time for the discussion of a plan that is not offered as either full or final.

### SOME OBSERVATIONS

By Rev. W. R. Lott

I am looking into a book of Prayers. It is not very modern, for I notice on the fly-leaf that it was printed in 1866. It contains forty prayers used by Theodore Parker in leading his congregation to God while he was pastor of an independent group of Christians in Boston. The ministry of his prayers made as deep impression on his people as the earnestness of his preaching. His life as a clergyman was a stormy one. He seemed not to be suited for any organized group of Christians of his day, yet these prayers which he prayed for his people still warm the heart when they are read. There is a ministry through prayer. It does not need a congregation, or a house, or an atmosphere. It is not restricted to the clergy. All Christians alike may join in this blessed ministry.





# The Forum



## DEFLATION OR PROGRESS?

By Rev. W. L. DOSS, D.D.,  
President, Louisiana Conference Board of Missions

As the time for the session of the Annual Conference draws near the preachers-in-charge face up to the responsibility of leading their people in the raising of funds to meet the General and the Conference apportionments. This is a year of testing.

We have long been restive under the assessment plan. The General Conference of 1930 changed the name, but did not in reality change the method of securing these finances. Neither did the change of name alter the attitude of the preachers and people toward these claims. As is known to all, the last session of the General Conference instituted the voluntary element in the fixing of the amount that is to be raised by each local church for these causes so that every church now has the privilege of saying how much it will raise for the causes. This constitutes a new test and also a new challenge to us. No preacher or people can now shift the responsibility by saying that the apportionment was handed down from above and that the amount asked is an unreasonable amount. In every case each church through the quarterly conference, the governing body of the local charge, has fixed the amount to be raised by each church in the Annual Conference. Church officials and preachers-in-charge have had the final word to say concerning the amount that is to be raised in every charge.

Rev. Jas. E. Selfe, chairman of the Conference Commission on Budget, reports that the charges of the Louisiana Conference have accepted a total for General and Conference work of \$57,239. In its last session the Louisiana Annual Conference reduced the apportionment of the General Conference to this Conference from approximately \$50,000 to \$40,000, or by twenty per cent. The Annual Conference adopted an apportionment of \$60,000 for Conference work. These two items total \$100,000.

While the amount accepted by the local quarterly conferences, according to the reports of the presiding elders, is \$42,791 less than that apportioned by the Annual Conference, yet the amount accepted is an increase of \$11,655 over what was raised last year. Brethren, let us put forth every effort to raise what we pledged to be raised. By doing this we will be making substantial progress and will also show ourselves to be worthy of the confidence that has been reposed in the local charges and churches.

Even though we should raise the total amount pledged by the local churches and charges, we will then be asking these great causes to carry on their work with a fifty-seven-cents dollar instead of a one-hundred-cents dollar. In the very beginning our Annual Conference said to the great general boards that we would reduce their askings by twenty per cent. Now the charges have further reduced this request. Recently we have heard much about deflation and have felt its severe pressure. Surely no Methodist preacher or official who had a share in accepting \$57,000 on an asking of \$100,000, will want to be a party to further deflation of the dollars to be used in the great benevolent causes of our great Church.

After all, it is not merely a question of so many dollars to be raised for different abstract causes. It is a matter of meeting real needs that have to do with men and women of flesh and of blood just as we ourselves are. It is from these collections that our honored superannuates receive the major part of their support. They have labored to make our Louisiana Methodism. Their needs and those of their families are very real. Others whose necessities must be met from these funds are the men and their families who will for the coming Conference year be assigned to the mission charges of the Louisiana Conference. Many are the regions in the bounds of our Conference where our ministry cannot maintain itself without the aid that comes from these funds. There are yet regions beyond into which we should enter here in Louisiana. These cannot be entered for lack of sufficient mission funds. Then there is the great educational obligation assumed some years back by the Louisiana Conference which involves the very integrity and honor of our Methodism in this Conference. Besides these causes there are still others that look to these collections for their maintenance.

Let every possible honest effort be put forth to raise in full the amount pledged by the charges. As one who has long been familiar with the affairs of the Louisiana Conference and with the needs of many of our great and white fields of harvest, and as the one who has now been charged with the responsibility of serving you in the capacity of President of your Conference Board of Missions, let me ask that this increase of \$11,000 be raised so as to make it possible for us to go forward into new fields and not merely to stand holding the lines where we now are.

## MOUNT SEQUOYAH

By Rev. B. C. Shuler

God has some beautiful spots. Unfortunately, his people are not in charge of all of them. But some of them are being kept in tune with His purposes. Out in my big, abundant West is Mt. Herman among the Red Woods. I have been there seven times and never left without refreshing. I have a little retreat of my own at Big Bear Lake, 8,000 feet above mad, wicked, selfish, sinful Los Angeles. I can really pray up there beneath the big pines.

Well, I have just spent eight days at one of God's choice spots. Mount Sequoyah, up above a dozen little valleys, pyramided fresh and green and inspiring where the skies have never lost their blue, is in my heart to stay.

Sam Yancey, Dr. Millar, Bishop Paul Kern and those who love this little mountain invited me to hold a camp meeting. I confess I didn't hold it but it did grip me. I tried to preach twice daily. Brother Johnson of Nashville led some wonderful singing and told us about the great hymns of the Church. I found many camping there when I arrived. People came from all about and God came with them. We really had a most happy time and while I am never satisfied any more with the results, I do thank God for the opportunity, the blessing that came and the fellowship that resulted.

What I want to say is this: This camp meeting idea is great. It should be perpetuated. It should spread. We need a season of prayer and meditation, of gospel preaching and heart searching, of spiritual manifestation and challenging rededication. Few sinners may come. Few came to Mount Sequoyah, save the kind that are all about us and to which we ourselves belong, the kind that are saved by grace and need a little more every day. For undoubtedly the Church needs a fresh anointing, and by the foolishness of preaching such has come in the past and will come in the future, if the fires of a glorious manifestation shall ever burn again.

I am urging the Methodists of the middle Southwest to perpetuate this camp meeting, begun this year at Mount Sequoyah. Come next year in great numbers. Bring large delegations. Camping facilities and advantages abound here. Eats are fine on this hill. And, boy, you can eat! Bring your sons and daughters. It will amaze you how the contagion will spread.

In this day of a thousand vexing problems and questions beyond our ken, it is great to feel that God yet lives and that his abundance is undiminished and his mercy still enduring forever. You catch the thread again in such an experience as we have just

had on this spot. And it goes with you back to the valley and the plain.

So I sincerely hope that next year some gospel preacher like Arthur Moore, Bud Robinson, Edwin Mouzon, H. C. Morrison or What's-his-name will find his way up this winding road and the multitudes will gather, as gather they did this year, and God will come down our souls to greet and glory crown the mercy seat.

## VERA HOUDOVA OF OUR CZECH ORPHANAGE

Shortly after Bishop Arthur J. Moore reached Prague, Czechoslovakia, for the Annual Conference of 1935, the Methodist headquarters at Prague received a telephone message from a manufacturer who had adopted a little girl from our Methodist Orphanage in Horni Pecernice. The message announced that the girl had run away, having jumped from a window while her foster parents were not at home.

The police were immediately notified and the Office was kept in great anxiety for several hours, fearing that this nine-year-old girl was hopelessly lost in the great city of a million population. Then came another telephone message announcing that the lost child had arrived safely back at the Orphanage in Horni Pecernice.

The explanation was that she had been heart sick and lonely and had simply run away in order to return to the Orphanage, the only home she knew. As she came weeping through the streets, some passerby gave her the money for the railroad ticket. She carried with her nothing save her report card from the public school, which showed that her marks were "excellent" in all cases save two, in which they were "good."

The attachment of this young girl to the Orphanage speaks eloquently of the care bestowed upon the boys and girls in our institution in far-away Czechoslovakia.

## EDITOR McTYEIRE

A Patch of Sunshine.—The day had been overcast, suddenly the sun shone out, and a little patch of sunshine brightened the corner of the carpet. Immediately Tray got up, and with a wise look trotted to the bright place and laid himself down in it. "There's true philosophy," said George; "only one patch of sunlight in the place, and the sagacious little dog walks out of the shadow and rolls himself round in the brightness." Let not Tray's example be lost upon us, but wherever there shall shine one patch of sunlight, let us enjoy it.—N. O. Christian Advocate, February 27, 1858.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

would not be sufficient to prove that the General Conference of 1844 did not intentionally provide for such a contingency. Unfortunately it could not be said of either North or South: "There were green and refreshing spots in the desert of hostility and rancour." Northern publications characterized the new Church as schismatics and secessionists and the periodicals of the South replied in kind. It is altogether possible that more trouble grew out of the criticisms, for which both sides were responsible, than was caused by the resolution respecting Bishop Andrew. The minds of men North and South were confused and it was easy to aggravate the situation by the assertion of hasty and ill-considered judgments. In the course of time, the Supreme Court of the United States gave unassailable validity to the corporate existence of the Methodist Episcopal Church, South; but no court decision could heal the wounds which were inflicted by the bitter words of the contestants.

As a Southern man, the author makes no defence of slavery, and neither does he accept the implication that the institution is a sole and solitary sin of the South. We deplore the fact that a divided church, secession, the War Between the States, Reconstruction and race attrition are eternally in the foreground of the history of an institution which was without a single redeeming virtue. On both sides, we have reached an eminence from which we can observe more calmly and speak more judiciously than was possible ninety years ago. We of the South have come to realize that it was not just to charge the leadership of the North with casuistry and double-dealing on the subject of slavery; for, in that section, the Church had been badgered and bludgeoned at quarterly and Annual Conferences until it was almost unbearable. Despite the humiliating attacks made upon them, the Bishops consistently refused to put to vote resolutions offered in Annual Conferences, on the subject of slavery, until abolitionist agitations filled the minds of Methodist people with a distrust of the leadership of the Church, and with doubts as to Methodist sincerity in dealing with what the anti-slavery element characterized as the sin of the age.

The amazing fact connected with the Conference of 1844, is that, after the bitterness of the desperate struggle that had occupied practically the entire session, it should have been able to arrive at such a liberal and Christian adjustment, when the church was about to be rent in twain. Whatever impeachments may be

brought against Northern men for their treatment of Bishop Andrew, it must be said that the last act in that lamentable struggle will stand out in the history of the Christian Church, as a memorial to their sense of justice and equity; and it will abide as an incontrovertible evidence of their good will as respects the South. To be sure, the Plan was repudiated by the General Conference of 1848; but nearly two-thirds of those who had voted the Plan of Separation had failed of election in 1848. Among those who were not present in 1848 were Bangs, Olin, Sargent, Spicer, Haughteling, Ames, Spaulding and many others. The rescinding resolution was adopted by a vote of 132 to 10; but only about twenty-five of the forty-one members who had supported the Plan of Separation in 1844 reversed their position in 1848.

Much has been said and written about the censure of Bishop Andrew, but even there we can find a bowl with a golden rim. As has been observed already, probably very few people, familiar with Methodist law, would undertake to defend the legality of the procedure in his case; but the desire of the North to do right is registered again and again. They refused to charge him with crime—even those who denounced slavery as the epitome of wickedness. The sentence under which he was virtually deposed could scarcely have been couched in less offensive terms. After the Finley substitute had been passed, two efforts were made, by different men, to soften it by interpretation. Both efforts failed, but what the majority refused to do by direct resolution, they did with poorer grace in the unparliamentary reply to the Protest. There they declared that the action against Bishop Andrew was neither "judicial nor punitive." The Conference ordered that his name should stand in the list of Bishops in the hymn book, and the provision for his support was to remain unchanged.

The report of the Committee on Organization in the Louisville Convention made use of a statement worthy of being preserved for a day of better understanding and a calmer judgment of its truth: "The controversy of a large and rapidly increasing portion of the North, is not so much with the South as with the Discipline, because it tolerates slavery in any form, whatever, and should the Southern Conferences remain under the present common jurisdiction, or any slaveholding portion of the South unite in the Northern connection in the event of division, it requires very little discernment to see that this controversy will never cease until every slaveholder or every Abolitionist is out of the connec-

tion." As we look back upon the struggle of 1844 and after, that would appear to have been a discriminating appraisal of the whole situation and prospect.

## CHAPTER IX READJUSTMENT

In a sense it might be said of the disruption of the Methodist Episcopal Church: "It had no authors, no leaders, and no guides." It was an explosion for which the opposing constituencies had made no plans; and, on both sides, the efforts at recovery represented a similar disordered and unplanned movement to save the Church from ruin that seemed imminent. It might be possible to deal with the events of this chapter in a more dispassionate manner, without a review of the distressing details of the General Conference, the doings of which were echoed and re-echoed until the most frontier settlement in the land was filled with a spirit of partisanship and distrust whose baleful effects have not been eliminated even until this day. There are certain facts to which reference must be made, however, and we refer to them simply for the sake of making the connection clear.

The show of strength made by the anti-slavery wing of the Church, on the appeal of Rev. Francis A. Harding, had the effect of emboldening that faction; and, in a way, committed the Church, North, to a course of action which it had not meditated and for which it was not prepared. This interpretation seems to be borne out by the fact that the leadership, such as there was, fell to a group who were not the best qualified, nor the most dependable men on that side. The leadership of the period, which most of all needed clear seeing and clear thinking, fell to those who were not able to lift the action of the Church above the level of a partisan contest; and the years which followed witnessed a constant deploying of forces to meet attack, rather than a constructive effort for the solution of difficulty. The quadrennium which followed 1844 was unfortunate in its leadership, and as a consequence, the General Conference of 1848 was injudiciously managed.

After the General Conference of 1844, we deal with a period in which men were supposed to have settled down in the composure of their own thoughts to meet the terms and the consequences of the overwhelming declaration of the General Conference. We must think of anything that was done as resulting from a more deliberate and meditated purpose upon the part of those concerned; for the element of emergency had been removed and the pressure of disaster was no longer a factor in what was done or said. But the tragedy is in the fact that the Church did not recover its judicial poise; but it went forth to meet the new issues with all the feeling aroused by discussion in the General Con-

ference; and with the added resentment of what must have seemed to the triumphant faction to have been a surrender of the victory that had been achieved on the slavery issue. It is needless to say that it was an unfortunate combination for that time.

We approach the study of this period with the assumption that the Finley resolution was passed with the distinct understanding that it would probably result in the dismemberment of the Church. Such was clearly reflected in the discussions on both sides of the controversy, and the unanimity of the delegates on the report of the Committee of Nine shows that the mind of the Conference was fully made up to the result which followed. The Church, North, had reached a state of feeling of such intensity that if it had yielded, it would have been consumed by the fires of opposition which would have been kindled against it. On the other hand, if the South had yielded, it would have meant irretrievable disaster for the Church in that section. So when argument against the wisdom of the Plan of Separation has been completely exhausted, it can still be said that its adoption was a triumph of irenic statesmanship on both sides. And looking back upon those fateful days of controversy and strife, one is inclined to say that it was a great pity that the action of 1844 might not have been accepted by all sides as the final settlement, not of the question of slavery, but of the internal problem which had disturbed the Church from the beginning. But, alas, such was not to be the case.

The South was charged with acting in precipitate haste, and thereby accepting responsibility for the dismemberment of the Church. To that indictment, it may be answered with perfect frankness, the South should not have been expected to take the stupid course of leaving to a weak, inflamed, designing and irresponsible leadership matters which involved its very life, as well as its social and political institutions. In laying plans for the inevitable result of the action that had been taken, the Southern delegates established for themselves a credential of wisdom and generalship of which no generation need be ashamed. Their action had the effect of unifying and solidifying all factions, and the avoidance of damaging cross-currents of thought and discussion. In the Methodist Church Property Suit, Mr. George Wood of the counsel for the Methodist Episcopal Church, gave good reason for the Plan of Separation when he said: "That unfortunate question of abolitionism—which has been for the last fifteen or twenty years in this country, Pandora's box to let out every evil—has wrought them (the South) to a pitch of excitement which forms, if not a justification, at least some excuse for the precipitancy with which they have acted; and therefore allowances ought

(Continued Next Week)



## Mississippi and Louisiana

Dr. C. B. Alford, in a business note to the office adds the much appreciated word of commendation, "I am thoroughly enjoying the Advocate."

Rev. W. W. Bruner, pastor at Carrollton, Miss., has just finished seven weeks of revival services. He says that he is now at work for the closing out of the Conference year.

Rev. H. H. Wallace writes from Shaw, Miss., saying that he cannot brag about what he has accomplished, but that he is at work. Well, that is what makes bragin' possible further on.

Rev. C. K. Smith began a meeting at Tallulah, La., on September 1. He is being assisted by Rev. John A. May of Alabama. Brother May has held several good meetings in the Louisiana Conference this year.

Dean and Mrs. R. E. Smith report a very pleasant and profitable time at Junaluska recently. Dean Smith had been somewhat indisposed, and the rest and invigorating climate greatly refreshed him.

We regret to note the illness of Mrs. Hoyt M. Dobbs, as reported in the calendar of First Church, Shreveport, La. We trust that it may be only a fleeting illness and that she may soon be entirely recovered.

Rev. D. B. Boddie, pastor at Lake Providence, La., says that there is an upturn in the affairs of his section and that the appreciation of the Advocate abides. The Advocate has no better friend than Brother Boddie.

Rev. Guy Ray who is serving his fourth year on the New Albany circuit, North Mississippi Conference, says that he has had a very happy year. We trust that he may have a great conclusion of a splendid pastorate.

Rev. C. W. Wesley, Summit and Topi-

saw charge, is making extensive preparation for the dedication of the Summit church, on September 29. Bishop Hoyt M. Dobbs will preach and will conduct the service of dedication.

## Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

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The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

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General Work, Board of Missions  
M. E. Church, South  
BOX 510

NASHVILLE

TENNESSEE

**PROTECTION  
AGAINST OLD AGE**

Dr. J. L. Decell of Galloway Memorial Church, Jackson, Miss., was the special preacher at the Kentucky Conference which met in Harrodsburg last week. Bishop U. V. W. Dalington is the Bishop in charge of the Conference.

Rev. E. M. Sharp of the Rienzi, Miss., charge reports that he has had four successful revivals, and that he expects to pay all obligations in full. Twenty-five new members were added as the result of the revivals on the charge.

Rev. Otto Porter, pastor at Centenary Church, McComb, Miss., is making full proof of his ministry in that important center of South Mississippi, and in addition to his own work he generously lends of his time and effort to others.

Rev. E. C. Dufresne says that the work at Rochelle, La., is moving along smoothly, and that he has had three good meetings. At Rochelle, he was assisted by Rev. John Rasmussen of Bunkie, and he did his own preaching in the other two.

Rev. R. M. Bentley, pastor at Gordon Avenue Church, Monroe, La., held a meeting at Crew Lake, with 32 accessions to the membership of the church. This church is not in a populous community, but the meetings were largely attended.

Mr. A. M. Mayo that veteran Church School superintendent of Lake Charles, La., was recently nominated and elected to that position for the forty-fourth consecutive time. Louisiana Methodism has no truer or more faithful man than he.

Rev. C. T. Floyd, our pastor at Amory, Miss., where the North Mississippi Annual Conference will open the last day of October, reports that his people are eagerly looking forward for the gathering of preachers and laymen in their new church.

Dr. J. W. Bell, one of our honored superannuates, living now at Verona, Miss., continues to enjoy the fellowship of the preachers. He attends most of the meetings of the church in his district and takes an interest in what the church is trying to do.

The presiding elders of the Mississippi Conference are meeting at Jackson, Miss., on September 10, and those of the North Mississippi Conference at Winona on the following day. The presiding elders of the Louisiana Conference will meet at Shreveport on September 17.

In the sudden and unexpected death of Dr. L. S. Flournoy, of the Virginia Conference, Methodism in that section has lost a capable and consecrated leader. The editor of the Advocate traveled with Dr. Flournoy and his wife through Egypt and Palestine, and we regret to learn of his untimely death.

Dr. W. P. Buhrman, presiding elder of the Aberdeen District, has divided the district into five zones with the following pastors as zone leaders: W. R. Lott, A. Y. Brown, T. H. Dorsey, G. H. Boyles  
(Continued on page 11)

**LUZIANNE**

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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.,

The second annual "Coaching Day for Mission and Bible Study Leaders," of the Meridian District was held at Central Church, Meridian, September 3, with Mrs. D. L. St. John, district secretary, in charge.

The devotional period was conducted by our Conference president, Mrs. T. B. Cottrell, using the theme, "Our Common Need."

Mrs. W. B. Carr of Meridian was the instructor for the day. Using as illustrative material, "That Other America," by John A. Mackay, she gave methods for teaching and discussed plans for making our mission study classes profitable.

Some of the interesting ideas set forth were: The use of map study, making one woman responsible for a country in the Pan-American Union, finding appealing facts concerning it; second, the introduction of a Diction Critic, impersonated by Mrs. Stanley Wilson, who gave the definition, pronunciation and use of difficult words in the text, telling where such help could be found. She was assisted by Mrs. F. H. Prince in the explanation of Spanish expressions.

A demonstration class was another attractive idea. In this a group of local women endeavored to show how a mission study should be conducted, when each person to take part had been given their assignments in advance. They used as their material the third chapter of the text book, studying it topically.

The noon hour was a delightfully entertaining one, with Miss Dovie Bridges of Braxton, Miss. as honor guest. Miss Bridges has been a teacher in Mexico, and dressed in a native costume, she exhibited an attractive collection of Mexican handicraft in the way of laces, feather

pictures, bead-work, etc. She also sang several songs in Spanish.

At one end of the dining room, in a semi-circle arrangement, were seated twenty-one women in colorful native costumes, representing and giving a brief biography of a notable woman of each country in the Pan-American Union. As each country was called its flag was displayed.

The women attending voted it an outstanding day of instruction and inspiration. Forty of the text books were sold.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

"To get a job or to secure better preparation"—that is the question just now confronting a multitude of young people. What should they do? Where should they go? Have you suggested Scarritt College to any of them?

Scarritt College is your college. It belongs to the Methodist Episcopal Church South, and every man, woman and child in that Church should know about Scarritt.

Scarritt College holds a unique place among educational institutions. It offers senior college and graduate courses. It emphasizes thorough scholarship and vital Christian experience. It is organized as nearly as possible as a Christian home, with every feature of college life educationally significant. It offers courses of instruction in Christian home making and local community leadership, in social work, in religious education, and in missionary service abroad.

Scarritt College invites its friends throughout the Church to associate themselves with those specifically charged with the conduct of the institution in enabling the institution to realize its largest usefulness. Such interested friends are called "Scarritt Associates." Scarritt Associates serve the college by intelligently interpreting it to the Church, by bringing it to the attention of promising young people who wish special training for the various forms of Christian service, and by contributing to the financial support of the college.

The "depression" has left the idealism of our youth untouched. Multitudes of splendid young people are eager to dedicate their lives to Christian service and to the thorough going preparation required for such service. Serve Scarritt

College by directing such young people toward it and by helping make possible their attendance.

There are ways in which every one can contribute to these financial needs. Scarritt associates make personal contributions in keeping with their abilities, ranging from a dollar upwards. They also contribute by bringing the college to the attention of those who can give larger amounts in the form of transfer of property, annuities, bequests etc. Serve Scarritt College by assisting in these various ways in meeting its financial needs.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Louisiana Conference has accomplished a splendid piece of interracial work this summer by co-operating with the Texas Conference in carrying on a "Leadership Training School for Negroes" at Tyler, Texas. A large number of auxiliaries in this Conference sent Negro leaders from their communities to this school. Mrs. J. N. McDonald, district secretary of the Lake Charles District, says she got a real joy out of arranging for delegates both from Leesville and Lake Charles.

Gertrude Kirk, delegate from Leesville, writes to Mrs. McDonald from Tyler as follows: "What a joy it is to sit and listen to Mrs. Williams Cleveland as she teaches the organization and administration of missionary work. She is vice-president of the National Council of Colored women and is wonderfully loved by both White and Black. Mrs. Davis is just wonderful in her teaching of Christian Social Relations. I do think that every student will leave here full of inspiration, information and aspirations. How we do love the White women of the M. E. Church, South for this wonderful movement. May God ever bless you and the M. E. Church, South."

It is hoped that this training school will be an annual event and that every society in Louisiana will find a way to send a Negro delegate next year. What finer interracial work can be done than to help these colored friends of ours to help themselves. They are indeed an appreciative people.

\* \* \*

September 12 and 13 will be red letter days for the New Orleans District. On the morning of the 12th a "Coaching Day" for Bible and Mission Study Leaders will be conducted by Mrs. S. M. Collins, Conference superintendent. At three in the afternoon a Spiritual Life Retreat will open and will close shortly before noon on Friday. A no more delightful place could be found for the holding of these

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two important meetings than MacDonnel School at Houma. Miss Ella Hooper is making every arrangement for the comfort of her guests.

Mrs. George Sexton, Jr., Mrs. R. E. Smith and Deaconess Grace Gatewood will be guest speakers. Mrs. W. L. Duren, New Orleans District Spiritual Life leader, is in charge of arrangements.

### RESOLUTIONS OF REGRET

Possibly were it not for the thoughts of separation, many of us would, for the time being, fail to fully appreciate the character and worth of those with whom we have been associated.

This fact has been forcibly brought to our attention by the act of our great Church which now makes it impossible for a presiding elder to serve more than four years without first returning to the pastorate.

This act brings us the realization that we of the Columbus District and more particularly the Macon charge, are about to lose a man who has so excellently filled that place, and we are brought face to face with the fact that his going will furnish a great void that will be hard to fill.

With a full understanding of the meaning of the word great, we wish to say that we consider Dr. V. C. Curtis a great man. Great in character, great in ability, and great in piety.

Truly he is a man who serves the Lord. He has labored with us, and for us,

and now at this time we humbly wish to express our appreciation for him and his services; therefore be it

Resolved, That we, of the Macon M. E. Church, South, do resolve that we greatly regret the necessity of his removal, but we bow to rules of our great Church. We wish him God's speed in his new work, and we wish for him the success that is sure to follow.

Resolved, That Dr. Curtis be presented with a copy of these resolutions, a copy be sent to our bishop, and one retained for our files.

E. F. HARDIN,  
W. M. LAMBERSON,  
Committee.

### HOME-COMING DAY AT HOLLY GROVE

Saturday, September 14, the Holly Grove Methodist Church, Hornbeck charge, in the Louisiana Conference, will observe a great Home-coming Day. It is the occasion of the one hundredth anniversary of that church, and a historical program is being prepared. The bishop has been invited to preach at eleven o'clock. All former pastors of this church are hereby invited to be present, as well as former members. A basket dinner will be served on the beautiful and historic church grounds.

G. H. CORRY, Pastor.

### BROOKLYN AND BOND CHARGE

A very interesting and helpful all-day layman's program for the Brooklyn and Bond charge was rendered at Brooklyn August 30, 1935.

A most excellent Daily Vacation Bible School closed at the Methodist Church in Brooklyn August 30, 1935. Diplomas were granted to forty-two.

Each church on the charge has held a revival this year. The attendance at each meeting was real good, and much interest manifested. The preaching was very ably cared for by Revs. C. C. Clark, Van R. Landrum, W. J. Ferguson and W. C. M. Baggett.

D. E. VICKERS.

### MISSISSIPPI AND LOUISIANA

(Continued from page 9)

and H. F. Brooks for the purpose of holding institutes to help secure full payments on benevolences.

The meeting of the Northern group of pastors of the Brookhaven District will meet at Bethesda church Thursday, September 19. A full-day program including two sermons and covering the various in-

terests of the church has been prepared, with luncheon to be served by the host church into the bargain.

Rev. R. L. Lane, pastor on Carrierre charge, reported benevolent apportionment, including District Work, paid in full. This is an increase of more than 100 per cent over the payments of last year, and he has the fourth quarter to go. This is a great record.

Rev. J. O. Hanes, one of the General Evangelists, is assisting Rev. R. H. Clegg in a two weeks revival campaign at Hazlehurst, Miss. Rev. Frank E. Dement, of Meridian, is leading the singing. Brother Clegg reports good congregations and increasing interest in the meeting which will run through September 15.

Rev. F. J. McCoy and his people are rejoicing over the fact that Keener Memorial Church, Baton Rouge, was remembered in the will of Mrs. Christian Keener who died a few weeks ago. The \$2,000 bequeathed to the church will do a great deal toward saving that valuable property in the very heart of Louisiana's capital city.

According to announcement from Millsaps College, Miss Eunice Durham, Jackson, has been awarded the Tribblett scholarship, and Purser Sturgeon and James Ferguson the Trevelli Fund scholarships. The list of student assistants for the next year are: Caxton Doggett, Dorothy Boyles, Gilcin Meadors, Harold Stacy, H. V. Allen, Jr., Wyatt Clowe, James Lauderdale, William H. Parker, Tommie Ross, Aubrey Maxted, Evelyn Clark, G. C. Clark, Jr., W. B. Glover, and Lola Davis. Others assigned to various places are: Victor Roby, William Wofford, Jean Kinnaid, Melba Sherman, Sophia Grittman, Martha Suydam, Dorothy Strahan, Winnie Buckles, Jack Bowen, Earlino Johnson, Lillian Jo Colson, Otis Bufkin, and Malcolm Pigford.

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## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 15.

By Dr. J. R. Countiss

#### TIMOTHY (A CHRISTIAN WORKER IN TRAINING)

Paul's Epistle to Timothy, his last and tenderest, is a personal note to a dear young friend, written a few months before the fall of Nero's ax which sealed his lips but caused not even an interlude in his work which still goes on. The two had met some fifteen or eighteen years before, probably on Paul's first missionary journey. On his second journey he visited Lystra and supposedly ordained Timothy, who was ever afterward his best beloved friend, accompanying his chief in his travels and going as his representative to Ephesus. At the time of this Epistle, the days are dark for Christians, especially for the young man who has so largely relied upon and been directed by Paul. The letter was written to give courage and inspiration to a timid, but loyal and faithful disciple. Timothy was

good, though not great. That he remained true to the faith and shared in the persecution and suffering that came to his master is disclosed by mention of his release from prison in Hebrews.

The training of Timothy had its origin two generations back in his godly grandmother, was advanced by his own mother, and a graduate course added under the guidance of Paul. Faith under such instruction would be both "unfeigned"—sincere—and reasoned. That faith had not lapsed, but it was perhaps cooled by advancing years, as well as by his natural shrinking from the place of leadership into which he was about to be thrust by the imminent passing of Paul, and by the fearful persecutions which made all effort seem so futile. This faith Paul exhorts him to "stir up"—rekindle, an exhortation needed by at least fifty per cent of mature ministers and Christian workers today. Timothy had a great family heritage; he must live up to it. Holy hands had been laid on his head; a holy life must vindicate and crown that day of separation from the world. His own personality must be developed; neither parents nor apostles can make a man complete without his own efforts.

Most of all, his conduct was to be fashioned by the God he worshiped. That God made no man a coward—gave none "a spirit of fear; but of power, love and healthy-mindedness." It would be a shame to be ashamed of such a God, especially since his purpose and grace have been set forth by Jesus Christ. "Fear?" Fear what? Death? Why, Jesus "abolished death"—subdued it, conquered it! It is existent, but not potent. It has lost its sting. The light of life and immortality have dissipated its shadows and scattered its gloom. How could any man appointed to preach such a gospel be cast down, even by suffering or imprisonment? With triumphant courage, Paul declares his own faith, now blended into knowledge—"I know whom I have believed"—trusted—and "he is able to keep that trust."

So passed the torch! Happy the leader who can pass it to such a son. Happy the son receiving it from such a leader. So the gospel goes on. Carried only by the compulsion of conviction it has spanned these two thousand years. Old men teach; young men learn. Blessings come to both as they are associated in this glorious fellowship. Ours is a gospel for difficult days. Depressions elevate it; persecutions disseminate it; prisons

broadcast it. It specializes in chaos. An upside-down world is its opportunity. Not the sword of Nero in the palace, but the pen of Paul in prison fashioned the future of the world.

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TO PASTORS, PARENTS, AND  
FRIENDS OF STUDENTS IN  
LOUISIANA STATE  
UNIVERSITY

Young people from your homes and from your church will be leaving soon for the university. Their happiness and welfare during this year and in the future depend in large measure upon the associations and habits which they will form during these opening weeks. You are interested in helping them. I shall suggest five simple but probably significant things which you may do.

1. Send to me before their arrival if possible detailed information about each student, his ability, interests, and experience.
2. Invite each student to come to the Methodist Student Center on the campus upon his arrival and to participate regularly in the fellowship and varied program provided there.
3. Remind them that university credit courses in religion are being offered by the Wesley Foundation both for freshmen and for advanced students, and advise them to register for these courses.
4. Suggest to each some of the values in regular participation and a continued allegiance to the church services and the church school.
5. Keep in close personal touch with each student and let him know that you are interested in all that he is doing through the Wesley Foundation on the campus and at the church.

A much larger Methodist Student Center located at the very heart of the campus and with greatly improved facilities will make possible a marked expansion of the Wesley Foundation program for

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The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts.

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

Methodist students on the campus. It is our desire that this Center may serve as a "home" for those away from home, and that I may serve as an "assistant" to each pastor of a church and the personal representative of each home from which these students come. We shall appreciate your continued co-operation

and suggestions as we seek to share in the task of guiding Methodist youth in the experience of vital Christian living.

Sincerely yours,

JOE BROWN LOVE,  
Wesley Foundation Director,  
Louisiana State University,  
Baton Rouge, La.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Ps. 72:20—The prayers of David, the son of Jesse, are ended.

In the book of Psalms we find many of David's prayers. They were inspired. He expressed every human emotion. He expressed thankfulness and sorrow, despair and hope, love and faith.

In the Psalm of our meditation, David is concerned for his son, Solomon, who is soon to sit upon the throne. He begins: "Give the king Thy judgements, O God, and Thy righteousness unto the king's son," (vs. 1). But very soon he sees beyond Solomon that greater Son of David whose dominion will be forever and ever. "Blessed be His glorious name forever and let the whole earth be filled with His glory. Amen and amen." (vs. 19). Thus closes David's prayer. The scribe adds, "The prayers of David, the son of Jesse, are ended." (vs. 20).

In one sense, David's prayers were ended. David would lead the temple services no more. The nation wept at his funeral. The people would hear his voice no more. The physical voice would offer no more prayers because his heart had ceased to beat.

But the scribe was referring only to his physical voice. For we know the prayers of David went on. They are still

blessing the world. When Mary, the mother of Jesus, offered her prayer of jubilation, she echoed the 34th Psalm. The 31st Psalm sustained Savonarola in the face of martyrdom, "In Thee, O Lord, do I put my trust." Multitudes of Christians have found comfort and inspiration as they have found themselves side by side with David in the cavern of Adullam or on the cliffs of Engedi or beyond the Jordan, escaping their Saul or Absalom, the Philistines or Assyrians.

The prayers of David continue their beneficent influence. Rev. 5:8: "And when He had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials of odors, which are THE PRAYERS OF SAINTS." The prayers of saints are preserved to be offered as perpetual oblations before the throne of God.

Let us pray on with the assurance that our prayers go on forever. "More things are wrought by prayer than this world dreams of."

### PRAYER

Our Father, we thank Thee that there is power in God through fellowship with God. Strengthened by prayer, we would enter the daily work of life. May Thy will be wrought in and through us. We would pray without ceasing. We offer ourselves to Thee in Jesus' name.

### FROM SUMRALL, MISS.

A vacation school for children closed a very successful session Friday, August 3, with an enrollment of thirty-five. The school was under the capable supervision of the pastor, Rev. L. M. Reeves, assisted by Mrs. J. S. Temple, Mrs. R. R. Hudson, Mrs. W. B. Henslee, teachers; Misses Mildred Waits and Dorothy Campbell, pianists; Rev. Eual Samples, playground director.

The workers in this vacation school have accomplished some very specific things, such as interest and greater appreciation of children of other races, a desire to be of service in the community, and sharing their knowledge of Jesus with others. They learned habits of self-control and the secret of making this a happier world.

The program on the closing day consisted of stories, songs, and poems.

The vacation school has greatly stimulated and enriched both the lives of the

children and the workers. The final closing was marked by a picnic.

Plans for a school next year have already been discussed.

ORA BASS HUDSON.

### FROM BENTON CHARGE

The Benton charge is doing a fine work this year. We accepted the apportionment on benevolences given us by the district stewards. We have paid half of it and the balance will be paid in full by Annual Conference along with all other askings of the Church.

We have installed new opera seats in the Benton church at a cost of \$500.00.

We have held three good revival meetings assisted by Revs. B. L. Sutherland and M. K. Miller. The pastor did the preaching at the third meeting. Several members were received, seven on profession of faith.

We are serving these fine people our fourth year and they are and have been very kind indeed.

L. D. HAUGHTON, Pastor.



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## In Memoriam

### A PROMINENT LAYMAN PASSES

Mr. Wallace W. Godbold was born March 3, 1857. At the age of thirteen he united with the Methodist Church, thus being one of the charter members of the Caseyville Methodist Church.

On July 23, 1877, he married Miss Nannie Davis. God blessed that happy union with nine children; four boys and five girls, all of which are still living except Vera, a little girl who died at the tender age of three.

Beside the immediate family there are two brothers, eighteen grandchildren and six great-grandchildren.

He was not a man of many words but of deeds. As a neighbor he was always willing and ready to help those in need.

As a church member he was always faithful to every task assigned him, and they were many. His interest in church affairs did not stop with his local church but throughout the district and on to the Annual Conference.

Those who are familiar with the faces who have appeared in our Annual Conferences during the past fifty years will recall with pleasure the face of this faithful saint of God.

In the early morning of August 15, 1935, he was called to be with God.

Funeral services were held under the tabernacle of the Caseyville camp ground. The camp which he was largely responsible for its building and maintenance.

Funeral services were conducted by the writer, assisted by Rev. B. F. Jones, J. L. Carter and J. A. Wells.

His pastor,

L. L. MATHENY.

### MRS. LELIA VIRGINIA HOPE

Mrs. Lelia Virginia Hope, wife of Dr. C. L. Hope, was born near Bastrop, La., Morehouse Parish, November 22, 1863, and departed this life at her home in Oak Ridge, La., August 10, 1935, being 71 years, 8 months and 17 days old when she was translated from earth to her heavenly home above.

She was a daughter of Elam J. and Mrs. Annie R. (Hendrick) Hope, and lived her entire life in the parish where she was born. On November 25 she was happily married to Dr. C. L. Hope, to which union were born three children—two sons, Charles Elam, Nuell, and one daughter, Mrs. H. J. (Gladys) Norris. She also leaves four grandchildren beside other

relatives and a host of friends. Aside from the public schools of her day she attended Mary Baldwin College of Staunton, Va.

Many years ago she was converted and united with the Methodist Church under the pastorate of Rev. D. C. Barr, and during the forty or more years that she lived in Oak Ridge she was a useful and consistent member of the church, and always stood for God and righteousness. Sister Hope possessed those characteristics that go to make one truly great, always identified with the constructive forces of the community. For many years she served as Sunday school superintendent and was active in the Missionary Society. She was a leader of recognized ability not only in the church but in society; kind and considerate in the home, and was known and recognized as one who stood in the forefront for everything that makes for the betterment of mankind. She was a consistent friend and a liberal supporter of the Methodist Orphanage; and was always faithful and true to her church and her pastor. Her home was the preachers' home. She was cheerful and optimistic even up to the last moment of her useful life. It was a real joy to be in her home and an inspiration to be in her presence. Her name was "as the ointment poured forth." She enjoyed the blessed hope of life immortal while pursuing her journey to the land of fadeless light and everlasting joy.

The world was made better for Sister Hope's having lived in it more than "three score years and ten." Sunshine and happiness radiated from her beautiful Christian character.

She was unselfish, living for others; counting it a joy to labor and even suffer for the advancement of her Master's kingdom.

I first knew Sister Hope as her pastor twenty-three years ago, and it was my happy privilege to be her pastor again the last few months of her life. In all my ministry I have never known one who surpassed her in constant devotion and faithful loyalty to duty. Truly she possessed those rare virtues which make human character a shining light in the world. Her life was victorious, the setting of the sun was glorious. She has a home with the "spirits of just men made perfect." We shall meet her "In the

Her pastor,

Rev. J. H. ALFORD.

Sweet By-and-By."  
Oak Ridge, La.

### MARBLE TABLET ON BRICK WALL TO MARK SITE OF COKEBURY CHAPEL, NATCHEZ, 1807.

By Rev. H. G. Hawkins, D.D.

The Jubilee Circle, a young women's branch of the Woman's Missionary Society of Natchez, has turned over to the Mississippi Conference Historical Society the amount necessary for erecting in the brick front of a building at the corner of Franklin and Locust streets, Natchez, a marble tablet, with inscription as follows:

Cokesbury Chapel, Earliest Methodist Church in Natchez, Erected 1807.

Launer Blackman—Presiding Elder  
Caleb W. Cloud—Preacher in charge  
Trustees: Launer Blackman, Newit Vick, Reuben Gibson, William Foster, Philip Gortall, David Lattimore.

This Tablet Erected by Jubilee Circle of Jefferson St. W. M. S., for Mississippi Conference Historical Society, 1935.

• • •

Launer Blackman was the first presiding elder in fact in Mississippi. Newit Vick lived at the time in Jefferson county, near where Fayette now is. His name and those of others from other communities than Natchez, indicate the connection, or more than local, interest in the building of a church at Natchez in 1807.

Quite probably Lorenzo Dow held services in this building, as also John Johnson, Miles Harper, John Lane.

Vicksburg, Miss.

To quickly allay skin  
irritations or hurts,  
depend on soothing



# Resinol

## BILIOUSNESS

# Calotabs

## CONSTIPATION





# Christian Advocate

NEW ORLEANS

Vol. 82—No. 38.

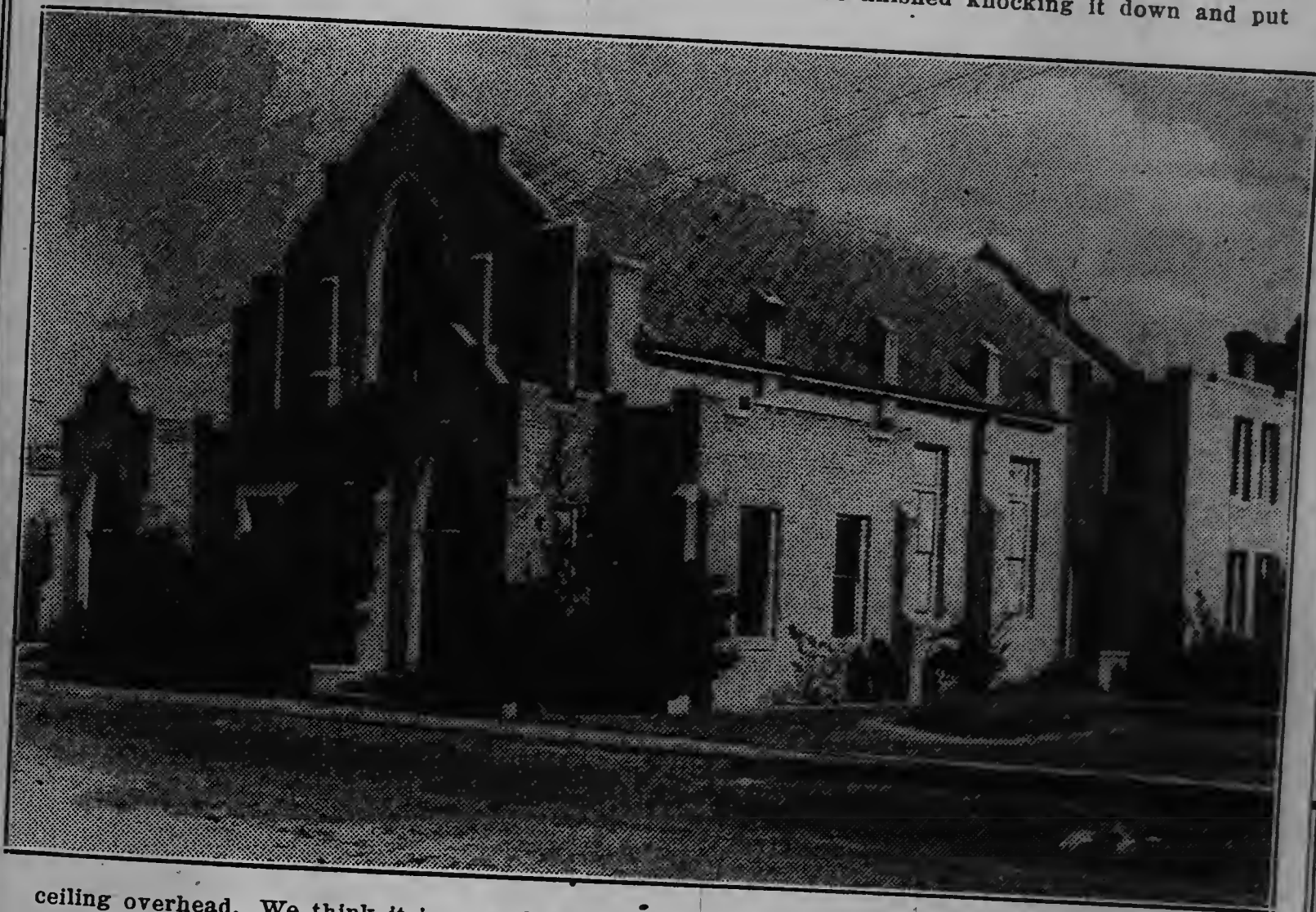
NEW ORLEANS, LA., THURSDAY, SEPTEMBER 19, 1935.

Whole No. 4149.

## Summit Church Dedication

BISHOP HOYT M. DOBBS will dedicate the Summit Methodist Church, Summit, Miss., on Sunday, September 29, 1935, at 11 a. m.

This beautiful brick structure was built in 1928 at a cost of about \$14,000, taking the place of a frame building of the far distant past. In 1933 and 1934 we paid a debt on the church of \$3,000. In the first part of this year we spent \$600 on repairs of the church. The overhead plaster began falling which made it unsafe for use, and we finished knocking it down and put



ceiling overhead. We think it is more beautiful now than it was at first with the plaster. We are very proud of our church building and more than happy over the fact that we are once more out of debt.

The membership of this church is small, but most of them are faithful members, ready to do their part in order that the church may carry on and develop and grow. We are expecting greater things in the future from this little band of faithful Methodists because they have built this magnificent church and now have it paid for.

We are expecting a great day on Sunday, September 29, when Bishop Hoyt M. Dobbs will dedicate the church. We extend to all former pastors an invitation to be present at the dedicatory service.

Rev. C. W. Wesley is the pastor and Dr. C. W. Crisler is the presiding elder.





# Wallet of the Week



NATION-WORSHIP is a phrase which the author of *The Ghost of Caesar Walks* has coined to indicate the new nationalism which is pushing the secularism of the past few years aside, by asserting dominion over the motives, loyalties and lives of men. In the opinion of the writer, the scientific appeal of the first three decades of the twentieth century is being supplanted by a new dogma of political right. Certainly Russia, Germany and Italy offer sufficient reason for the feeling that life is swinging toward such a standard of loyalty and allegiance.

\* \* \*

"CANDIDATE FOR BISHOPRIC." Believe it or not, such was the line under a cut carried by an exchange which came to our desk this week. In forthright fashion, the aspirant plead his case. He names his personal achievements, a clean record, unimpeachable integrity, his being married, a fine wife and little daughter as reasons for considering his claim. It was not a white church, but it may be questioned if the practice is so much different, after all, except in its brutal frankness.

\* \* \*

THE NEW YEAR BOOK OF THE UNITED CHURCH of Canada places the total membership of the Church at 686,253. The Church School enrollment is nearly equal to the total membership of the Church. On the question as to the ordination of women, 79 presbyteries voted favorably and 26 unfavorably. An unfavorable indication was the fact that the Finance Committee of the Church felt compelled to make a \$75,000 reduction in the general budget of the Church, and a further item showing the embarrassment of the program of the Church was the interest charge of \$96,500 carried for the various funds.

\* \* \*

A BEAUTIFUL PERSIAN RUG, it is said, is made by a man who works from the wrong side of the carpet. The rug is fixed in a vertical position and little boys seated in front of what is to be the right side of the rug aid in the execution of the design by applying the colors according to the instruction of the maker. If the boys make a mistake in applying the colors, as sometimes happens, it is said that the weaver does not destroy the work, but that he frequently adopts the mistake and makes it a part of his color scheme and design. That story may be more fable than fact, but it beautifully illustrates the genius, the patience and the forbearance of the great Weaver of Life. He took the "Sons of Thunder," the impetuous fisherman, and the grasping tax-gatherer and made them his co-workers in the building of a kingdom of righteousness and truth.

MOODY INSTITUTE, CHICAGO, plans to celebrate the centenary of the birth of its founder in 1937. D. L. Moody was born at Northfield, Mass., on February 5, 1837, and it is the plan to celebrate this notable event throughout the year 1937. Beginning with the Founder's Week Conference in February, throughout the year Bible conferences and other gatherings will be held in churches and schools in metropolitan centers and elsewhere, stressing the great values for which Moody stood—evangelism and Bible study.

\* \* \*

THE NATIONAL SAFETY COUNCIL Report, for the first six months of this year shows that 15,030 people have been killed on the highways of the United States. Three people are killed every hour and we call ourselves civilized. Some cities have inaugurated "safety first" campaigns, but it is alleged that the record shows a decrease of only 370 from the previous year's deaths. The great number of American automobiles and the unrestricted, unrestrained and even encouraged use of liquor are both recorded in a casualty list that sounds like the report of a battle.

\* \* \*

PHILIP III, SURNAMED "THE HARDY," was the son of Louis IX. (St. Louis) of France, and succeeded to the throne when he was only twenty-five years of age. He was with his father when the latter died of the plague at the siege of Tunis, and was at once proclaimed king. He continued the war against the Moors in Africa, until, with the assistance of his uncle, Charles of Anjou, he had reduced the King of Tunis to submission. He then returned to France, bearing in his train five coffins, those of his father, his wife, his son, his brother, and his brother-in-law. Philip reigned fifteen years, and in that time the only important event was what is known in history as "The Massacre of the Sicilian Vespers."

\* \* \*

MR. MUSSOLINI, according to *Town and Country*, London, said some years ago: "We are hungry for land, because we are prolific and intend to remain so." Italy's desire to expand is founded on her rapidly increasing population, her comparative poverty in raw materials, and her desire for new, safe markets for her trade. Within the last four years her population has increased by nearly two millions to forty-three millions, and by 1950 it is predicted that it will reach fifty millions. The same journal says also that Mussolini is determined on his project, and Emperor Haile Selassie is equally determined not to submit his country to any military control whatsoever.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, SEPTEMBER 19, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE BENEVOLENCES

A report sent out by the General Board of Lay Activities sets before our people a concrete picture of the entire benevolent situation in the Methodist Episcopal Church, South. In only one Conference in the entire connection, the Texas-Mexican Mission, has the total askings for General work been accepted by the quarterly conferences. The total askings in that case was \$2,448. The report shows that twenty-two Conferences accepted the total askings, and sixteen reduced the askings. In only the Texas-Mexican Mission was the Annual Conference acceptance ratified by the quarterly conferences; and the record for the entire Church was that only 61.9 per cent of the askings for General work was accepted by the quarterly conferences. If the entire amount accepted should be paid, it would mean an increase over the revenues of the previous year, of \$91,064.97. If, on the other hand, only 90 per cent of what has been accepted should be paid, it would mean a net decrease of \$32,251.91 in the revenues for General work. These simple comparisons are sufficient to show the peril which confronts the Church, if the present financial policy should fail. The future of every general interest of the Church depends upon the loyalty of every circuit and station, and we must discharge the obligations which we have underwritten. We can not afford to do less, unless we are willing to allow the benevolent enterprises of Methodism to suffer. We cannot fail the Church in this crucial time without a betrayal of its confidence in our loyalty to its program and work. Every interest of the Church, General or Conference, is in our keeping as it has never been before, and we must not fail. The quarterly conferences of Mississippi, North Mississippi, and Louisiana accepted 57.6 per cent of the askings. If we meet our obligation, it will mean that for General work we must raise \$20,660.67 more than was raised for that purpose by these same Conferences last year. We must pay our pledge, and we should begin now a cultivation looking to a safer margin and a better support of our benevolent causes.

### SIGN AND RETURN

We have just received a communication from a New York source which includes a reply postal card on which is written the following authorization: "This will authorize you to use my name in connection with the statement sent to me." The statement relates to the anti-Semitic disturbances in Germany. We are opposed to every variety of persecution and intolerance, but we are equally opposed to allowing any person or group to interpret our mind in such an important matter. And we are the less inclined to do so in this case because it involves the Church as well as the individual. We will refuse to give any person or cause a power of attorney for the use of our name and the prestige which it may carry. Our ministers should consider what such action might lead to. One may lend his own name, but he has no right to permit its association, by title or otherwise, with the Church which he represents.

### RUM ROW

The reality of Rum Row, notwithstanding the legalizing of liquor, is in evidence again. The public was promised that the legalizing of liquor would not be followed by the open saloon, it would abolish crime, exterminate the rum runner, save the total cost of Prohibition enforcement and hasten the millennium of public morality. The facts of no situation or condition ever more completely belied such promises and assurances. The very children on their way to school are daily assaulted by crude signs advertising cut-price liquor due to a rum war, saloons and worse are everywhere, drug stores have become booze dispensaries, grog shops in department stores are catering mainly to women, and now it is proposed to extend the twelve-mile limit to fifty miles for vessels of American registry, suspected of being in the rum business. Why such a work of supererogation? The pure-souled liquor business can do no harm, surely. Every right thinking person should put his finger down on these evidences of the wretched betrayal of

the social and moral interests of the American people, and when the time comes to vote it should be made a day of moral reckoning. We are against liquor.

### DISTANCE AND IDEALISM

The Methodist year furnishes a strange contrast in Methodist attitudes. We approach Easter with the superb idealism of the spring time, the summer slows up our pace, and when the fall arrives it finds our leaders confirmed conservatives. One wonders if the distance of the spring from the day of reckoning does not have something to do with our assurance in the earlier part of the year, and if the stern realities of the approaching Conference does not really tend to cause us to discount unreasonably the possibilities of our people. But, be that as it may, we all have learned that it is a short-sighted leadership that waits until the end of the Church year is just around the corner, to prepare for the answer that is expected for the year of grace and blessing through which we have passed. True idealism is not related to distance in any sense, it is a matter of faith and consecration. But it is nevertheless true that a good start is a tremendous reinforcement to faith, and an early attack upon the task of the year helps our consecration to weather the equinoctial gales of conservatism which are sure to come. Storm warnings serve a worthy purpose, no doubt, but a berth in a well-sheltered harbor is far better than a warning of approaching danger. No time should be lost in rounding out the work of our Conference year. The sands are already running low, and every interest of the Kingdom waits upon the answer which shall be returned by the charges that make up our Church. It may seem to you and me that ours is an insignificant part in the total report of Methodism, but that report will be a summing up of the achievements of units just like the one which we represent. Every preacher's report is vital to the success and progress of the Church. There is an optimism pervading the ranks of Methodism throughout the South, because of what was done in the earlier part of the year. No pastor should lose sight of that. He may be moved to a new charge, but he should lay the foundation for a new year's organization and work, that the inspiration of our success may be capitalized in still larger achievements.

### EXPLOITS IN TEXAS

I kept in company with the parson until we arrived at Greenville, and I do say, he was just about as pleasant an old gentleman to travel with, as any man who wasn't too darned particular could ask for. We talked about politics, religion, and nature, farming, and bear hunting, and the many blessings that an all-bountiful Providence has bestowed upon our happy country. He continued to talk upon this subject, traveling over the whole ground as it were, until his imagination glowed, and his soul became full to overflowing; and he checked his horse, and I stopped mine also, and a stream of eloquence burst forth from his aged lips, such as I have seldom listened to; it came from the overflowing fountain of a pure and grateful heart. We were alone in the wilderness, but as he proceeded, it seemed to me as if the tall trees bent their tops to listen—that the mountain stream laughed out joyfully as it bounded on like some living thing; that the fading flowers of autumn smiled, and sent forth fresher fragrance, as if conscious that they would revive in spring, and even the sterile rocks seemed to be endued with some mysterious influence. We were alone in the wilderness, but all things told me that God was there. The thought renewed my strength and courage. I had left my country, felt somewhat like an outcast, believed that I had been neglected and lost sight of; but I was now conscious that there was still one watchful Eye over me; no matter whether I dwelt in the populous cities, or threaded the pathless forest alone; no matter whether I stood in the high places among men, or made my solitary lair in the untrodden wild, that Eye was still upon me. My very soul leaped joyfully at the thought; I never felt so grateful in all my life; I never loved my God so sincerely in all my life. I felt that I still had a friend.

### AUTOBIOGRAPHY OF DAVID CROCKETT.

#### EDITOR McTYEIRE

"A New Extinguisher.—A steam fire engine manufactured in Cincinnati, was received by the city Friday. On Wednesday night it paid for itself ten times over. A fire broke out in the Verandah. This beautiful hotel was consumed, but the valuable surrounding property protected. The new pattern is costly, but does the work of a dozen of the old. What is better, it will ultimately lead to the disbanding of fire companies, a fruitful source of immorality."—N. O. Christian Advocate, July 21, 1855.





# The Forum



## "KITTY'S COTTAGE"

By Bishop W. A. Candler

No man was ever criticized more for his goodness and persecuted for his kindness than was Bishop James Osgood Andrew.

He was especially tender in his dealings with the poor and his treatment of the Negroes.

Nevertheless, he was painfully censured and unjustly dealt with by the General Conference of 1844, where he was practically deposed for having in his possession slaves which he did not purchase and could not under the laws of Georgia emancipate.

In truth, Bishop Andrew never purchased the slaves, and never had any slaves in his possession except a few who came to him as legacies; and they were left to him on account of his well-known tenderness to the Negroes.

Among these was a girl named Kitty, who was willed to him by Mrs. Power, of Augusta, Ga., on condition that he bring up and educate Kitty as far as he could; and when she reached the age of nineteen she was to be free to go to Liberia or remain with the Bishop as a slave.

Kitty was a model girl, brought up by a Mistress who loved her and watched over by a Master who felt the tenderest solicitude for her welfare. Under these conditions she grew up to be a pure and good woman. She married a colored man named Nathan, and Bishop Andrew had erected on his own lot a neat little cottage for her.

Before the death of Mrs. Andrew in 1842, Kitty reached her maturity and the question of what she would choose was submitted to her by Judge Augustus B. Longstreet and Prof. George W. Lane. These two members of the faculty of Emory College were selected by Bishop Andrew to interview Kitty, because he desired that she should not be influenced by his presence.

Judge Longstreet has left in his own handwriting a document of their interview with Kitty which records the results. It is as follows:

"This day, Kitty, a woman of color, left in charge of the Rev. James O. Andrew by the will of Mrs. Power, came before us, when, in the absence of every one but herself and the undersigned, the following conversation occurred:

"A. B. Longstreet—'Kitty, your mistress directed in her will that you should remain with Bishop Andrew until you reached the age of nineteen, when it

was to be left to your choice to go to Liberia or remain with the Bishop. The time has now come when you are to make your choice, and you will do well to think seriously of the matter. If you go to Liberia you will be perfectly free, as free as I am now. You will be under the laws, to be sure, just as I am, to prevent you from doing anything very bad, but you will have no master, no mistress; you will be in all respects just like white women in this country; you will have to work for a living, as all must, but what you make will be your own. The climate is not as healthy as this, particularly to persons going there for the first time, but after you get used to it you would probably live as long there as you will here. If you conclude to go the Bishop will send you at his expense. It is a long voyage by water. If you stay with the Bishop he will direct that he is to grant you all the privileges of a free woman that the law will allow, but you will have to depend upon his character for that; and you will still be a slave. Now, think of this matter and make your choice for all time to come. If you have had any stories told you about that country that have alarmed you, disregard them. I have told you the truth so far as I know it. Now, make your choice.'

"Kitty—'I don't want to go to that country. I know nobody there. It is a long ways and I might die before I get there.'

"A. B. Longstreet—'This, then, is your choice?'

"Kitty—'Yes, sir.'

"A. B. Longstreet—'Then I may write it down as your final choice that you remain with Bishop Andrew?'

"Kitty—'Yes, sir. I don't want to go there.'

"We certify that the above is as nearly a literal report of our interview with Kitty as we can make. Not a word was said that could influence her decision which is not here recorded.

"A. B. LONGSTREET,  
"GEORGE W. LANE."

Dec. 4, 1841.

Of Kitty, Bishop Andrew exacted no service as a slave; but she rendered such voluntary service as she chose; and she was particularly attentive and tender to Mrs. Andrew during the latter's last illness.

When other nurses were exhausted by watching, and left the bedside of Mrs. Andrew, Kitty still clung to her post, and could with great difficulty be prevailed upon to retire to rest.

"To the Bishops and Members of the General Conference of the M. E. Church:

"Reverend and Dear Brethren:—The General Conference of the M. E. Church, South, at their session in May, 1846, appointed me their delegate to bear to you their Christian salutation, and through me to offer to you the establishment of fraternal relations and intercourse between us, as two legitimate portions of the great Wesleyan family. And as my state of mind must be one of painful suspense until your wish shall be declared, I respectfully ask your earliest attention to the object of my mission,

"Very respectfully yours, in the unity of Wesleyan Methodism.

"L. PIERCE,

Delegate from the M. E. Church, South.

It is not necessary to discuss the refusal of Dr. Pierce as fraternal messenger of the Southern Church, except to say that the reasons for the action were not personal, but were couched in the rather cryptic phrase, "questions and difficulties." Dr. Pierce did not hasten from the seat of the Conference, as some might have done, but he remained sufficiently long to leave it without excuse in the matter, and he sent in a copy of the action of the Conference of the Southern Church in 1846, which had been certified by Bishop Soule, and he accompanied it with the following note:

"Reverend and Dear Brethren:—I have received two extracts from your Journal of the 4th and 5th instant. From these extracts I learn you decline receiving me in my proper character, as the accredited delegate of the M. E. Church, South, and only invite me to a seat within the bar as due me on account of my private and personal merits. These considerations I shall appreciate, and will reciprocate them in all the private and social walks of life. But within the bar of the General Conference I can only be known in my official character.

"You will therefore regard this communication as final on the part of the M. E. Church, South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now, or hereafter, by the M. E. Church. And if ever made upon the basis of the Plan of Separation, as adopted by the General Conference of 1844, the Church, South, will cordially entertain the proposition.

"With sentiments of deep regret, and with feelings of disappointed hopes, I am yours, in Christian fellowship,

"L. PIERCE,

"Delegate from the M. E. Church, South."

"Pittsburg, May 9, 1948."

In 1850 the Bishops, in their address to the General

Conference of the Southern Church, said: "At the General Conference held in Pittsburg, in 1848, our Northern friends pursued such a course of action as destroyed all hope on the part of the Southern Church, that she should either be able to obtain justice, or that fraternal relations would be established between the two Connections." The gloomy forebodings of the Bishops as to the prospect for Methodist peace and good will proved to be all too well founded. From the disruption in 1844, to the meeting of the General Conference of the Methodist Episcopal Church, South, in 1874, no word of fraternity was exchanged between North and South; and no approach to the matter, following the rejection of Dr. Pierce in 1848, was made until 1869, when the College of Bishops of the Methodist Episcopal Church sent Bishops Janes and Simpson to confer with the Southern Bishop at St. Louis, on the subject of a reunion of the two great branches of Episcopal Methodism. At that time the estranged sons of Wesley addressed themselves to the healing of the wounds of ecclesiastical conflict, to which the gruesome and gaping wounds of war had been added.

The approach of the Bishops of the Northern Church found a cordial response on the part of the Church, South; but the question of reunion was not to be considered at that time. Dr. Lovick Pierce referred to the visit of Bishops Janes and Simpson as, "A star of hope rising above the gloomy horizon." The Bishops of the Methodist Episcopal Church said in 1865: "The great cause which had led to the separation from us of both the Wesleyan Methodists and the Methodist Episcopal Church, South, has passed away, and we trust that the day is not far distant when there shall be but one organization, which shall embrace the whole Methodist family in the United States." That statement placed the Church, South, in the same class with the Wesleyan Methodists of New England who simply withdrew, and the South was in no mood to accept such implication. And if Bishops Janes and Simpson imagined that there were no "questions and difficulties" to be adjusted at the South, they were in for a rude awakening when they met the Southern Bishops at St. Louis.

The Southern Bishops made it clear that the question of fraternal relations would have to be taken up where the effort on their part had left it in 1848; and that, "The separation was by compact and mutual, and that nearer approaches to each other can be conducted, with a hope of successful issue, only on this basis." Since Bishops Janes and Simpson were without authority from the General Conference to negotiate with the South, except for reunion, they made no reply to the statement of the Southern Bishops; but in 1870, Bishop Janes and Dr. Harris visited the Southern General Conference at Memphis. Upon that visit, they were rep-

(Continued Next Week)



## Mississippi and Louisiana

Rev. C. B. Powell reports a great meeting at Boyce, La., in which he was assisted by Rev. H. W. Cudd. Seven members were added to the membership of the church.

Rev. B. H. Andrews, of New Iberia, La., was in New Orleans last Monday with a friend who was seeking hospital care. Brother Andrews paid the Advocate an appreciated call.

Rev. E. Nash Broyles was a visitor at Winona during the time of the meeting of the presiding elders. He is looking unusually well and we learn that his work is making good headway at First Church, Columbus.

Rev. Bruner M. Hunt, pastor at Capitol Street, Jackson, is having a great year in that church. His people have recently redecorated and renovated the parsonage, and Brother Hunt is in great favor with his people.

Dr. J. M. Sullivan, lay leader of the Mississippi Conference, is energetically pressing the work of his office, notwithstanding the duties which devolve upon him as the head of a department at Millsaps College.

The editor acknowledges the receipt of an advance copy of the new Methodist Hymnal which comes with the compliments of the publishers. We shall give our readers an appraisal of its merits at the earliest possible moment.

Bishop Hoyt M. Dobbs held the fall cabinet meetings for the Mississippi and the North Mississippi Conferences last week. We understand that the outlook is encouraging in both Conferences, though we have no details of the reports.

A correspondent sends an account of the marriage of Mrs. W. W. Nicholson and Mr. W. M. Baker. Mrs. Nicholson was of Good Pine and Mr. Baker of Jena, La. The ceremony was performed at the

parsonage in Gueydan, by Rev. A. S. J. Neill.

Rev. A. A. McKnight, Angie, La., writes, "Everything points now toward the closing of the best year we have had on the Angie charge. For the first time in its history, we believe that we will be able to say at Conference, 'Everything in full.'"

We chanced to meet Rev. Paul H. Grice on the train, as he was returning from Memphis last week. He is happy and hopeful regarding the work at Gloster, notwithstanding the disastrous storm which destroyed a considerable part of the town in the early part of the year.

Rev. and Mrs. L. C. Wilson, of Alco, La., announce the marriage of their daughter, Mary Alice, to Mr. Walter H. Tietjen, on Thursday, September 5. The marriage was celebrated in the Methodist Church at Mer Rouge, by the father of the bride, who was assisted by Rev. J. A. McCormack, the pastor.

Rev. J. A. George, pastor at Louisville, Miss., writes us a much appreciated note. He says: "I am thoroughly convinced that any church can exceed its quota for our paper when the pastor gets it on his heart and takes it up with his people in earnest." Brother George speaks out of his own experience.

Mrs. T. B. Holloman, widow of the late T. B. Holloman of the Mississippi Conference, has been named house-mother of the freshman dormitory at Millsaps College. The next session will begin next week instead of at the time originally planned. The slight delay was caused by the government school for the training of teachers of adults, which has just closed.

Rev. G. A. La Grange reports a revival at Oak Grove, on the Marksville charge, in which seventeen members were added

to the church membership. The pastor did his own preaching, and he has received a total of forty members this year, paid one-half of the benevolent apportionment, and the parsonage has been renovated from cellar to roof with the bills paid in full.

An event of interest throughout this section is the announcement that Bishop A. Frank Smith will assist Dr. J. Richard Spann in a meeting at First Church, Baton Rouge, La., beginning September 29 and continuing through October 6. This announcement was sent in some days ago, but through some mischance it was misplaced and its insertion overlooked.

Rev. F. L. Applewhite reports a series of gracious revivals on the Wesson, Miss., charge. He was assisted by Rev. Seth Granberry and Rev. G. E. Allan. Some time in October, the date to be determined, Brother Applewhite expects to celebrate the fiftieth anniversary of the erection of the present church building. All former pastors will be invited to attend the celebration.

### SIDELIGHTS OF THE GREENWOOD DISTRICT

By M. H. McCormack, Jr.,  
District Reporter

Dr. Jno. H. Hicks of Southern Methodist University, who is working in our district in the Standard Training School at Greenwood and in the several Christian Education Institutes throughout the district, is making a profound impression upon our people. It is not often that we have the privilege of studying under such an outstanding authority on the Bible.

In his course on the "Prophets of Israel" he makes real and vivid the social, political, and religious background of the prophets, and this makes it easy to catch the full color and significance of their heart-searching messages.

He has brought us to see that the contribution the Hebrew prophets have to make to us is not so much their teachings as their passion and spirit. The messages of the prophets are great, and it is impossible to understand them apart from the times in which they lived and the conditions which confronted them and the people with whom they dealt. But once you get this background, you can feel the pulsating vitality and the throbbing passion in the breasts of these rugged pioneers from the hills of Judea and the cities of Canaan. How much they had in common with the impassioned Carpenter of Nazareth, and with all those heroes of the faith, down through the cen-

(Continued on page 16)



## CLAIBORNE CHURCH CELEBRATES

Dear Editor: Please publish the following: Claiborne Church, near West Monroe, La., will celebrate its 15th anniversary of its organization with a home coming day the 5th Sunday in September. All former pastors are invited to be present. This will be at the close of a week's revival.

H. W. LEDBETTER, Pastor.

## FROM GRENADA, MISS.

Dr. Theodore Copeland, pastor-evangelist, par excellence, has "captured" all Grenada that is hearing him, and capacity congregations are doing that very thing in a series of revival sermons. He began last Sunday. The meeting will continue indefinitely. In my whole ministry I have not worked with a more delightful and effective leader. It now looks like "the old time religion." All ages, all denominations, and members of no church are hearing him. More, they are responding to his earnest calls.

Hope to see you at the meeting of the Publishing Committee October 10. Your Advocate Editor is winning "golden opinions" in this section. "May his bow abide in strength."

JAMES H. FELTS.

## FROM HARPERVILLE, MISS.

Dear Mr. Editor: We hope we are doing something more than just "marking time." Our special revival services have all been held and we feel that good was accomplished in these services although the visible results are not just what we would like to have seen.

Beginning at Mt. Zion Church we were

### Could See Cardui

#### Was Helping Her

#### From the First

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to take Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

ably assisted by our beloved presiding elder, Dr. B. L. Sutherland, who did the preaching and it was well done and we feel the membership of the church was wonderfully blessed by his messages. Just a month after this meeting Brother Sutherland was with us again at Mt. Zion for a Saturday appointment, preaching at 11 a.m., after which the ladies served a bounteous lunch on the church lawn, and then he held the third quarterly conference, the reports being encouraging in many ways while the finances of the charge were considerably behind.

Mt. Zion Church reported its quota on benevolences paid in full.

Our next meeting was with Oak Grove Church where the pastor did his own preaching and we feel that the membership was revived here if we are to judge



REV. C. W. CRISLER, D.D.,  
Presiding Elder, Brookhaven District,  
who will assist in the dedication  
services of the Summit Church

by the expressions made by the people. Following this meeting we dropped down to Hillsboro, and here we were assisted by our local preacher, Brother Guy Sigrest, who was reared at Hillsboro and the people all love him and have confidence in him. Here in his boyhood town and church he did some unusually good preaching for a man who has been licensed only three years. Brother Sigrest is connected with the Smith-Hughes School at Harpersville, and is next door neighbor to the pastor and no pastor ever had better and more thoughtful neighbors than he and his good wife. We hope before many years to see him in the ranks of the Annual Conference serving a regular charge.

Our last meeting was with the Harpersville Church where we were assisted by Dr. Joseph A. Smith, presiding elder of

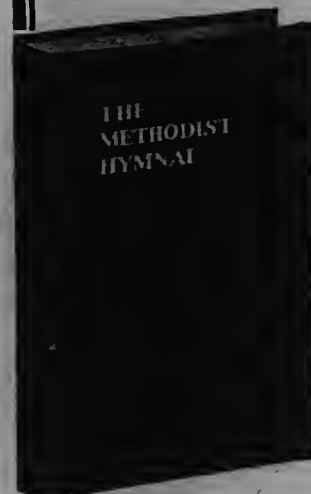
the Meridian District. Those who have heard Dr. Smith do not need to be told of the type of sermons he preached. There were two outstanding features of his preaching which impressed me. One was, no matter what his subject was nor if his text was in the Old or New Testament, he would always reach his climax by placing Jesus Christ at the very center of Christian experience and living. The other feature of his preaching was taking the fundamentals of the gospel and fitting them into present day conditions and applying them to modern living. Dr. Smith is a Christian gentleman and a great preacher. As to the additions to the church, we find by our records that we have had on profession of faith eight accessions, and one by certificate.

We now turn our faces toward Conference at Laurel and are on the home stretch for much better reports made at Hattiesburg last year.

F. B. ORMOND, Pastor.

## The (New) Methodist Hymnal

(Official)



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## PURVIS, MISS.

August the 25th, we closed our vacation school for the Purvis church. The program put on by the teachers and pupils gave great satisfaction and inspired our congregations to begin this early to talk about a much better school for next year.

Last Sunday, the first Sunday in September, was a great day for our church. We celebrated the Sacrament of the Lord's Supper in a fine spirit and attendance, and received twelve members into the church. Some of this number are the new teachers coming into our city schools, who are taking their places as teachers and leaders in the various departments of the local church.

Monday evening the local board of the Church School met to plan and arrange for the new year. This should have been done earlier but we knew when time arrived for our young folks to go to college and our teachers had to go take charge of their school jobs we would have to rearrange and adjust the situation. Wednesday evening we had a special meeting of the board of stewards to plan and inspire our board and congregation for the winding up of the year's work.

Plans were made earlier in the year by the Missionary Society to make needed improvements on the parsonage, which improvements have been completed. The pastor and his wife are much pleased and are very thankful for the comfort and convenience of this addition to the home.

Plans are well advanced to make improvements on the two rural churches connected with the Purvis charge. When this improvement is completed these churches will hold a stronger place in the community life and convince the people that we are here to stay and are in business for the kingdom.

One thing very worthy of mention is that Rev. A. W. O'Bryant, superannuate member of the North Alabama Conference, has moved into the city of Purvis, to become a citizen of Lamar County and

Purvis community. Formerly he was a member of this Conference and served for several years on various charges. He determined to seek further qualifications to serve in the ministry and attended college at Conway, Ark. He served several stations in the Arkansas Conference and finally transferred to his home State and home Conference, the North Alabama. Because of illness he accepted the superannuate relation and has lived at Guin, Ala. He has so fully recovered that you would never suspicion that he was ever in that relation. A man of fine spirit, evangelistic in spirit, and good help in revival meetings. I count it a privilege to be associated with him, to have him as my companion and fellow



REV. C. W. WESLEY,  
Pastor of Summit, Miss., Methodist  
Church, which will be dedicated  
on September 29.

worker in the ministry. I predict that his influence and life work will be a great blessing to Lamar County and bespeak for him a warm place in the friendship of all lovers of the servants of the Lord Jesus Christ, of those both in and out of the regular ministry. He is a servant that serves in the Master's cause.

W. H. SAUNDERS.

## A YOUNG PEOPLE'S REVIVAL

"What is a young people's revival?" the young people of Blackater Church, on the Baker charge, asked, when the idea of having one was suggested to them by their director of the summer. "Who will preach?—etc.," were questions that followed hard on the first. After careful discussion in council meeting, prayerful

and careful planning and publicity, the first young people's revival of that community was launched.

The revival was held August 26-30, with the general theme, "Open My Eyes." Leaders for the week were Mary Searles, Bessie and Eva Mae Carpenter, Kathryn Gurney and Alma Craig, Vivian Craig, Wallace Mangum, Nettie Maye Young.

The services each evening began with a song service during which period new folk songs, pep songs, and sacred songs of choruses were learned by the group. The vesper service followed, and most enlightening, "eye-opening" were the talks, the singing, the praying. At the close games were played in the recreation room. At this time it was endeavored to teach new games, new ideas or recreation.

On Friday night the entire group of thirty-five or more trekked out to "Welcome Lodge," the hospitable home of Mr. and Mrs. Bob Hausey, after vespers, for recreation and delicious refreshments. The spirit of fun was of so high an order that when songs were spontaneously started by someone, it was natural for the beautiful hymns, such as, "Day is Dying in the West," "Where He Leads Me I Will Follow," "Jesus Never Fails," "Into My Heart," to follow the deliciously enjoyable "Zum-ta-di-a" and so on. So the happy evening closed with a prayer of thanksgiving and consecration, out on the lawn.

We mortals are too prone to wish for immediate and tangible results, and are sometimes disappointed and discouraged if they do not appear. However that may be, we do feel that the Blackwater young people's revival helped to open the eyes and the hearts of those participating. With renewed vision, consecrated purpose, they cannot but hold high the torch.

MARY SEARLES.

### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

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## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 22.

By Dr. J. R. Countiss

#### JAMES (A GREAT CHRISTIAN LEADER)

The New Testament mentions four men by the name of James. It is not certain which wrote the book bearing the name, but the lesson is meant to draw attention to the character and work of James, the brother of Jesus, who was not even a believer till after the resurrection. Once convinced, his background of home training and his intimate association with Jesus tended to bring him at once into prominence, and he became the recognized leader of the church at Jerusalem. He was steadfast and conservative without being reactionary. His decision with regard to the gentile converts absolved them from the letter of the Mosaic law, but enjoined abstinence from things revolting and immoral. Christianity was to fulfill, not annul the Law or the Prophets. Ancient values were to be conserved, old connections to be maintained, and the new faith rooted in the old.

The "temptations" mentioned in the lesson are of two kinds—external and internal—tests and tendencies. On every hand and in every way Christians were being tested. They met ridicule, scorn, violence. Why could not men of peace

have peace? Why did a good God permit them to suffer? What good could come from it all? Much in every way. An untested faith is an uncertain faith, both to one's self and to others. The Christian faith was not take men out of the world, but to deliver them from its evil. Would it work? Tests would show. Disciples must endure to perpetuate an enduring religion. The internal must overcome the external; spirit must triumph over sword; sheep must live among wolves and vindicate the superiority of their manner of life. It demanded patience, but patience brings perfection, especially to those who ask wisdom of a generous God who does not scold that they ask much and often. However, only disappointment and failure await double-minded, two-faced, mist-like pretenders. The true Christian must remain steadfast, "stay put." Internal joy and power prevent envy of the "high" by the "low" and enable rich to become poor without bitterness, as they come to understand that life does not consist of possessions. Both physical life and material goods are transitory. Only the spiritual endures. The crown of life awaits those who patiently endure the test.

The hardest tests are internal. Results here are most disastrous, "lust" (desire), "sin," "death." Moral death is moral suicide. "Man is tempted when he is enticed by his own desire." There is no alibi. It is no excuse to say "God made me so," or "the woman tempted me, and I did eat." "Do not err, my beloved brethren." "Lead us not into temptation" is perhaps better translated, "Let us not yield to temptation." Only good comes from God, and all good comes from Him, even the smallest good in the least worthy person. Even in the spark of "smoldering flax" (kindlings), the Master saw a possible flame. He fanned the spark. Let us do likewise with self and others. A universal gospel means universal hope. Outward tests call for endurance; inward temptations for resistance. Joy comes when endurance proves the genuineness, and resistance the strength of our faith.

#### LOUISIANA YOUNG PEOPLE

Hello Young People!

News from Camp Windywood—the Alexandria District camp—sounds like we are still looking up our record of the biggest and best camps ever. Miss Lang-

ford went from here as one of the instructors and while there earned her D.D. After arriving at the camp she was informed that several of the leaders could not come and that Charles White had named her "Day Dean." With his arriving each evening to be Night Dean the camp moved on to a successful climax. Fifty-two young people registered and sixty were present in all. The campers regretted that Brother Grambling could not be present because of Bobbie, his son, undergoing an emergency operation on the Monday that camp opened.

The intermediate camp is in session this week and we are anxious to have a report from them.

New Orleans District young people are in camp at Mandeville this week. Mary Lou, send us a report of how your camp showed up.

Now that camps are about over we are turning our minds toward several fall activities—namely, the Young People's Poster Contest; the "On to Memphis" Conference; Promotion Day in our local churches and Annual Conference.

Suppose I tell you about the poster contest now. The Conference Board of Christian Education has made us young folks a great offer. Any young person in our church may enter a poster on some phase of Christian Education. The posters are to be sent to First Methodist Church, New Orleans, by November 18, and will be on display at the Annual Conference. They will be judged during the Conference and the first winner will receive transportation and expenses at the 1936 assembly at Centenary. Second award will be all expenses at assembly, and third place will be one-half of expenses at assembly. The contestants must be between the ages of 12 and 23 inclusive. The poster must be made by the young person. It may illustrate any phase of Christian Education.

Now come on—let's see who the winners will be.

Begin now to get ready for Promotion Day. New officers are to be elected in the young people's division. A new year in our Church School begins on the first Sunday in October. We have only one month in which to get ready.

Next week I want to talk to you about that great young people's conference to be held in Memphis on December 27 through 31.

BILLY.

## MALARIA

### Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with its racking chills and burning fever. Trust to no home-made or mere makeshift remedies. Take the medicine prepared especially for Malaria—Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic gives real relief from Malaria because it's a scientific combination of tasteless quinine and tonic iron. The quinine kills the Malarial infection in the blood. The iron builds up the system and helps fortify against further attack. At the first sign of any attack of Malaria take Grove's Tasteless Chill Tonic. Better still take it regularly during the Malaria season to ward off the disease. Grove's Tasteless Chill Tonic is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now comes in two sizes, 50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any drugstore.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

1574 Jefferson Avenue, New Orleans

The Woman's Missionary Society of Rayville entertained recently with a Silver Anniversary Tea on the lawn of the church annex. The hours were from five to seven. The table, which was quite lengthy, was decorated most beautifully for the occasion, and was centered with a huge birthday cake bearing twenty-five candles.

The president, Mrs. Mark A. Cooper, was assisted in receiving by the following past presidents: Mrs. J. C. Calhoun, Mrs. E. E. Stodghill, Mrs. H. C. Jones, Mrs. C. A. Blatchford, and Mrs. J. T. Harris.

An interesting program, composed of a talk by Mrs. O. H. Bynum, musical numbers by Mrs. Elvi Guarch and Miss Dorothy Hodge, accompanied by Mrs. Will Calhoun; a reading by Mrs. W. D. Cotton, who was dressed in Colonial costume, were given.

There was a large attendance on this happy occasion, some being present who had been members since this organization was a Ladies' Aid Society in 1905.

A silver offering was made, which was sent as a "Houma Day Offering" to Mac-Donell School.

\* \* \*

Mrs. G. W. Dameron, Conference Superintendent of Literature and Publicity, writes that the World Outlook campaign is on, having started September 1. Last year the campaign was called "The World Outlook Recovery Campaign;" this year it will be called "The World Outlook Climbing." The Conference goal is 522. Mrs. Dameron suggests that if each auxiliary will secure just three new subscriptions the Louisiana Conference will go over the top by more than 100. What do you say? Let's all get busy!

\* \* \*

Miss Clara Chalmers, who has just completed a year's furlough in the homeland, sailed recently for Cuba to resume her duties at Matanzas.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

One of the most instructive as well as inspirational meetings of the W. M. S. of the Hattiesburg District was held at Ellis-

ville Methodist Church, August 29, in carrying out leadership Training day, preparatory to the study "That Other America," by J. A. Mackay. Mrs. E. A. Loftin of Magee, the newly elected district secretary and a most consecrated and efficient worker, together with Mrs. P. R. Arrington of Magee, Conference children's work superintendent, had worked on posters, maps, charts, and flags pertaining to conditions in the twenty-one republics. These were placed to an advantageous view of all members present and with the beautiful decoration of cut flowers furnished by the hostess church, one's heart was made to rejoice that in Christ there is "no East or West." The morning session began at 10:15 o'clock with Mrs. E. A. Loftin presiding.

After singing "All Hail the Power of Jesus' Name," Mrs. C. S. Craig of Ellisville conducted the devotional, using Acts, first chapter. Prayer was voiced by Mrs. Calloway of Ellisville. A beautiful missionary message in song, "God so loved the world," was given by Miss Dovie Bridges of Harrisville, with her brother, Mr. Lester Bridges, at the piano.

"Why have a mission study program?" was a round table discussion, ably led by Mrs. P. R. Arrington with black board in which various members gave reasons that led all to believe it serves in a concrete way of following Jesus' teaching and makes us get acquainted with our neighbors. This discussion was followed by "Weaknesses in Mission Study," in which a number were presented. Then the challenge, "What are we going to do

about it?" Various remedies were offered and Mrs. Arrington proved herself as valuable as a mission study leader as superintendent of children's work, urging all to let nothing dissuade them from an extensive study and to educate themselves to standard of book. Mrs. E. L. Walker of Magee dismissed the assembly at the close of the morning session. At 12:30 a Pan American luncheon was served by the hostess church at the dining hall of Jones County A. H. S. and junior college. Seated at one table were representatives from the twenty-one countries of Pan American Union in conference and gave most interesting facts concerning their countries. In the center of the table were flags representative of all countries, and the good old U. S. A. was on a par with all others, again demonstrating "The Fatherhood of God and the brotherhood of man."

Mrs. Arrington, mistress of ceremonies, introduced two very interesting and unique Mexican personages, wearing the true regalia, Miss Dovie Bridges and Lester Bridges. For some time they delighted the audience with Spanish songs and history of Mexico. Senorita exhibited beautiful pieces of pottery, pictures and other articles brought direct from Mexico.

The afternoon session was opened by singing, "We've a Story to Tell to the Nations," prayer voiced by Mrs. D. L. St. John of Meridian District. Senorita again delighted the congregation with two vocal selections in Spanish, accompanied by her brother. Mrs. Arrington then introduced these two Mexican musicians to the congregation, as our own Mr. Lester and Miss Dovie Bridges of Harrisville, and as

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## MILLSAPS COLLEGE

JACKSON, MISS.

The Survey Committee of the Southern Association of Colleges says in its Report of April, 1935:

"The Committee feels that it cannot conclude its report without brief comment on the excellence of this college. Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts.

"In its two days at the College the Committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

Fall Session opens September 11.

Those expecting to be enrolled in the Freshman Class should send High School Entrance Certificates and Application Fee of \$15.00 at once.

an appreciation of their most valuable service presented Miss Bridges with a copy of "Lupita," a beautiful story of a Mexican girl and no one could better appreciate it than Miss Bridges for she has spent several years in Mexico teaching and knows her people and speaks fluently the language. Mrs. V. G. Clifford of Hattiesburg, in a most instructive talk, presented "Methods of teaching Course-Creative vs. Transmissive."

Next Dr. John R. Mackay, an author of study book was presented by Mrs. T. O. Prewett of Hattiesburg. Dr. Mackay, in the person of Mrs. Clifford, told why he had written the book during his extensive travels, he had tried to present the undertone of Latin-America life. Mrs. T. O. Prewett also demonstrated, a council class based on the first chapter in the book, which was carried out very effectively.

Roll call and distribution of literature that would be beneficial in the study, showed an attendance of fifty-six from nearly every auxiliary over the Hattiesburg District. Each mission study leader gained a clearer knowledge of the work and a more determined effort to make Christ's love enthroned in hearts of all men. Mrs. Loftin extended words of thanks and appreciation to the hostess church for their hospitality during the day, and the delightful luncheon which carried out most effectively the ideas of the program. The benediction was voiced by Mrs. Albert Hand of Shubuta.

## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

### October Program of Work:

1. Business meeting:
  - (a) Present Stewardship.
  - (b) Plan Week of Prayer.
  - (c) Check on Life Membership.
2. Finish Mission Study.

## What Better Background Could a Laxative Have!

Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.

3. Appoint Nominating Committee.
4. World Outlook Program.

\* \* \*

## Have you ordered your WEEK OF PRAYER ENVELOPES?

Now is the time to begin preparation for the gifts of that first week in November. Eighty thousand dollars sounds like a lot of money but we can do it if we pray and give. Already we have been getting thank-you letters from those who are to receive the funds. Let us go the other mile with them.

\* \* \*

We are sorry that we have distressing news in the next two sentences. Mrs. R. P. Brooks who has been ill with fever in Nashville for several weeks is at home but still confined to her bed with fever. Mrs. R. P. Neblett is at home with a broken arm and a bad shoulder, the result of an automobile accident as she was returning to Brooksville from Birmingham. The Conference will miss their active leadership for these weeks that they are kept at home and their personal friends throughout the Conference will miss them sorely.

\* \* \*

Last week we talked about Scarritt Associates. This week we wish to talk about Scarritt College. In 1924 Scarritt Bible and Training School was removed from Kansas City, Missouri, to Nashville, Tennessee, and reorganized as Scarritt College for Christian workers. By Charter the ownership and control of the new institution was given to the General Conference of the Methodist Episcopal Church, South. The General Conference of 1926 accepted the College as "an institution of the Methodist Church, South."

It is the purpose of this College to prepare Christian workers for a service in the home, the church, and other agencies. It offers young people unique opportunities to secure professional training for work as home-makers, pastors' assistants, directors of religious education, missionaries, deaconesses, social workers, recreational leaders, rural workers, and parent education leaders.

The college offers special courses each quarter which are designed to give back training for various types of Christian service. Many students who have devoted six or twelve weeks to these special courses of study bear testimony to their value as aids for improving their efficiency in church work. Affiliation with George Peabody College for teachers makes the wide range of courses offered by that institution available to both regular and special students at Scarritt.

If you would like further information or literature on Scarritt College write to Mrs. Ernest Moore, Malvina, Miss.

## POPLAR CREEK CIRCUIT

Dear Brother Duren: In this brief report you will note that we closed our regular round of summer revivals last Sunday night with a total of twenty-five additions, most of them on profession of faith.

Among those who assisted me in these meetings, that princely young preacher, Rev. Geo. Williams of Ebenezer charge, deserves special mention, because of the valuable assistance he rendered.

Then my brother, Rev. J. B. Burns of Ethel charge, did us splendid service. Of our own district men Brothers F. H. McKee of the Vaiden charge and W. H. Mounger of Winona, did us very fine service. To each of these, and Brothers L. Betterton and E. Brantley, local preachers of this district and charge, we extend our greatest thanks and heart-felt appreciation for the splendid services rendered.

We organized a prayer meeting and Sunday school which will add much to the efficiency of the charge.

We recovered and put new windows in Friendship Church and new doors and windows in North Union Church.

Our very congenial and helpful presiding elder, Brother A. T. McIlwain, is doing a fine piece of constructive work on the district.

Here's hoping to have full financial report and to see you at Amory, when our Annual Conference convenes there the last of next month.

M. A. BURNS, P. C.

Vaiden, Miss.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Matt. 11:16—Whereunto shall I liken this generation? It is like unto children, sitting in the marketplace and calling to their fellows.

Jesus made this statement when He called attention to the lack of response to the message of John and to His own message. Both preached repentance. John was an ascetic while Jesus was social, yet the generation was equally callous and unwilling to accept either. It was in no mood to listen to a message of contrition. It was averse to ascetic or like-affirming adventures. Jesus had noted the play of children. Some participated. Some held aloof and criticized whether the game was piping at a wedding or mourning at a funeral.

Jesus charged that His generation was incapable of either profound sorrow or great happiness. Obviously the implication is that deep sorrow and profound joy have the same root. Children laugh and cry. Even so, anxiety and peace spring from the same root of spiritual and moral sensitivity. The very capabilities which make for happiness also subject the soul to greater grief and more poignant pain. It is quite impossible to make happiness the sole end of life. The same Jesus who shared the

dining room and wedding function went to the cross. A musician who is enraptured by beautiful harmony also suffers under the sounds of discords and jazz. So moral sensitiveness brings people into harmony with God. It also causes a burden for sinners. The saints have repented more than anyone else. St. Paul called himself the "chief of sinners," (I Tim. 1:15).

Mother love brings happiness. It also brings great anxiety. No man who loves is perfectly free. But life devoid of love is too superficial to count. We might avoid the pain of love's way. But that means life would be degraded and brutalized. Jesus knew the tragedy and burdens of life. He came to grips with life. But nothing could dim the vividness of His oneness with God. The Man of sorrows suffered most. He also speaks of "My peace I leave with you." He told His disciples, "These things I have spoken unto you, that my joy might remain in you and that your joy might be full." (John 15). He had just washed His disciples feet when He uttered these words, Judas had gone out to betray Him. Jesus had not been favored of fortune. He had not ignored the pain. But He lived in union with the Father. It was His meat and drink to do the Father's will. This harmony is fruitful of pain as well as joy. Happiness comes through love. The blase man may shun a cross by refusing to answer love's call. His callousness also makes him most miserable. The vacuous multitudes are dead to deep sorrow and joy. In verses 20-24 of this chapter we read, "Then began He to upbraid the cities wherein most of His mighty works were done, because they REPENTED NOT; Woe unto thee, Chorazin; woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement than for you. And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgement than for you." In refusing the agonies of contrition and moral amendment, they missed every good thing. Those who bear a cross will some day see of the travail of their soul and

be satisfied. Second only to love, joy is a fruit of the Spirit. (Gal. 5:22).

### PRAYER

Our Father, we would come to grips with life. We would repent for every sin. We would not enjoy our measure of comfort, disregarding of the rights of others. We would remember that those who suffer with Christ shall also reign with Him. We would taste of the power of the age to come and remember that it is the Father's good pleasure to give us the kingdom. We would abide in Thee. As the branch is knit to the vine, so would we be vitally related to Thee.

We offer ourselves to Thee in Jesus' name.

### TROUT AND GOODPINE

Dear Dr. Duren: Before Conference calls us together again I would like to give some account of our work in the Trout-Goodpine charge. We have been very graciously treated from the beginning of the year. The work is small, with only 106 members when we came and we have received 40 this year, 35 on profession of faith. We have just closed a revival at Trout, with 25 new members and one of the largest poundings any preacher ever received.

On July 10, the occasion of my wife's birthday, the folks surprised us with a beautiful birthday party and shower. My wife was made happy by the evidence of such love and esteem.

Everything is going fine here and we plan to bring a full report to Conference, with 50 new members on roll.

W. D. MILTON, P. C.



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Huchow General Hospital, Huchow, China, is initiating a program of rural health work. A second-hand car has been donated for this work, which has been put into good running condition. Negotiations are going forward with the national and provincial health authorities and it is expected that soon doctors and nurses from this hospital will be making regular visits to country villages, holding clinics, doing minor operations, and establishing a program of preventive medicine to prevent epidemics, especially in the famine-ridden areas.



# Christian Advocate

NEW ORLEANS

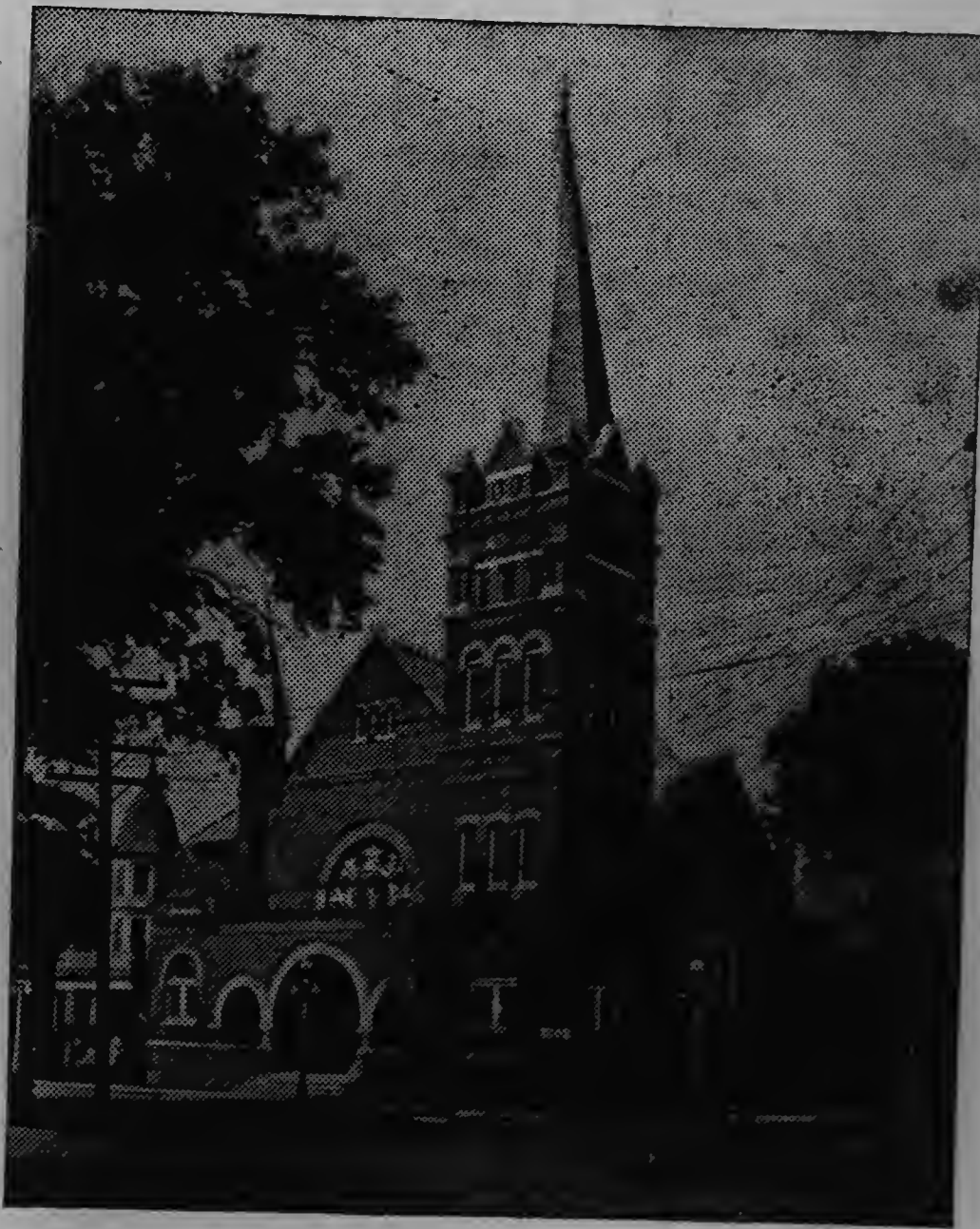
Vol. 82—No. 39.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 26, 1935.

Whole No. 4150.

## First Church, Monroe

DURING THE OBSERVANCE of the Sesquicentennial of Methodism in America, First Church, Monroe, La., paid tribute to its great history with a celebration on September 23-24, 1934.



Since that time we have been even more determined to make the future history of this church one whose "footprints on the sands of time" will be those of Christian leaders and men and women of God. We also realize that its soul winning and spiritual adventuring cannot go forward unless its educational background is well established and adequately promoted. A Local

(Continued on page 16)





# Wallet of the Week



CONSTITUTION DAY was observed throughout the United States, on September 17, by patriotic and civic organizations. The Sons of the American Revolution, which organization sponsors the observance of the day, urged that the slogan of one hundred and fifty years be kept before the American people: "The Constitution must and shall be preserved." They emphasize the fact that we should protect and preserve what our fathers have created.

\* \* \*

DR. HARRY EMERSON FOSDICK, who was under the necessity of submitting to a serious surgical operation earlier in the year, is scheduled to return to his pulpit on September 29, according to a statement contained in the current number of the Christian Century. This will be a source of great gratification to the wide circle of friends who have formed a deep and abiding attachment for Dr. Fosdick as a writer and as a radio preacher. No announcement was made, however, as to the beginning of his broadcasts.

\* \* \*

A CANVASS OF THE RELIGIOUS AFFILIATIONS of the students of Cornell University last year gave a distinct set-back to the wail of the alarmists who have been insistent that the young people were deserting the churches. Ninety-one per cent of those entering the school last year expressed a preference for a particular religious denomination. Of the 1,539 new students, 263 favored the Presbyterian Church, 238 the Methodist, 229 the Episcopalian, and so on through a list including practically all the religious denominations of the country.

\* \* \*

RACIAL BARRIERS IN AFRICA seem to be introducing a new social problem into the life of that Continent of backward civilization. The Congregationalist (South Africa), quotes the head of the department of philosophy in a Johannesburg university to the effect that the native Bantu is becoming thoroughly Europeanized in his tastes and his demands, by contacts with white people in mine, factory, and domestic service. But his social and economic subordination is being maintained by criminal laws against the breach of a contract for service, the imposition of taxes disproportionate to his income, and a price discrimination in the purchase of the articles which he has learned to use. It appears to be a repeating of the old story of the exploitation of the helpless.

THE BATTLE OF CULLODEN MOOR in Scotland was the last battle fought on the soil of England. It was a battle between the forces of the "Pretender," Charles Edward, a grandson of James II., and the Duke of Cumberland. Charles Edward sought to recover the throne of England for the House of Stuarts, and his utter defeat was the end of the active efforts of those who represented that line of distinguished rulers.

\* \* \*

AN IRON FIDDLE, which appears to have been discovered in London, was recently purchased and presented to the Museum of the Bunyan Meeting House in Bedford. The violin is constructed of thin iron plates and bears the inscription, "John Bunyan, Helstow." It is believed to have been constructed and owned by the tinker and preacher of Bedford jail, who was the renowned author of Pilgrim's Progress. Regardless of whether this fact may be verified or not, the very association suggested by the inscription will make it an object of almost universal interest and even veneration.

\* \* \*

THE RIGHT REVEREND, DR. WILLIAM TEMPLE, Archbishop of York, in the Anglican Church, is scheduled to make his first visit to the United States in December of this year. He is to speak at the Convention of the Student Volunteer Movement, Indianapolis, and will fill a series of engagements at various universities and at Episcopal cathedrals. Archbishop Temple is probably one of the most vigorous and courageous thinkers on religious and social subjects, and is justly entitled to be considered a foremost ecclesiastical leader, not in England alone, but throughout the Christian world.

\* \* \*

AMERICAN ILLITERACY has been given a new interest by the 1930 census figures. To the more than four million people who cannot read and write in any language, has been added another eight million who are called "functional illiterates." This latter class includes those who are able to read and write in a strictly technical sense, but whose understanding is quite as limited as their ability to read and write. The combined figures of these two classes bring the total of American illiteracy up to more than twelve millions. The surprising thing is that nearly four hundred thousand of these are in New York State—mostly in New York City.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, SEPTEMBER 26, 1935

C. MILTON CHALMERS, Manager.

## EDITORIAL

### WAR AND RELIGION

In this day when war clouds are gathering upon the horizon of the world, we should think soberly and righteously about the consequences of war as taught by the experiences of the past. War does not end with the silencing of the artillery, nor are its sorrows confined to new-made soldier graves. Since the World War, when no invading force was near our shores, our country has gone through a period of total collapse of its activities and ideals, and a wholesale reorganization of our economic, social and religious life. Such was neither unnecessary nor unusual. It is a process of recovery made necessary by war. Following the Revolution, Dr. Dana, of Connecticut, said: "Voluptuousness, pride and contempt of religion and providence are the natural outgrowth of opulence and military success." All this he charged to the Revolution. In 1801, Timothy Dwight summed up the situation thus: "The profanation of the Sabbath, before unusual, profaneness of language, drunkenness, gambling, and lewdness, were exceedingly increased; and what is less commonly remarked, but is not less mischievous than any of them, a light, vain method of thinking concerning sacred things, a cold and contemptuous indifference toward every moral and religious subject. In the meantime, that enormous evil, a depreciated currency gave birth to a new spirit of fraud, and opened numerous temptations, and a boundless field for its operations; while a new and intimate correspondence with corrupted foreigners introduced a multiplicity of loose doctrines, which were generally embraced by licentious men as the means of palliating and justifying their sins." William E. Channing described the age as a period of "diseased imagination." Dartmouth College had one lone student who would confess that he was a Christian, Princeton had only three or four, and Bishop Meade College of William and Mary was a "hotbed of infidelity." The literature of that day is reeking with such things. The editor once received a manuscript for criticism. It was by a young woman who was chaste and conventionally loyal to the morality and the religion of her

day, but the manuscript was an unblushing plea for free love and the right of issue regardless of matrimonial opportunity. War had destroyed her prospect for legitimate motherhood, and in defeat she turned to a social philosophy which is a repudiation of every conventional restraint and overturns the domestic virtues which lie at the base of civilization. It is said that when Captain Thomas Webb preached he reverently placed his sword on the table, and it is still true that no minister, church, or nation can proclaim the gospel of the Prince of Peace to the accompaniment of a clanking sword.

### "RADIO—A PUBLIC ENEMY"

Under the above caption, an article which appeared recently in the Illinois Alumni News, is worthy of serious and thoughtful consideration. In the opinion of the writer, the Federal Radio Commission has not met its responsibility for public welfare, because it has proceeded upon the vicious theory that "broadcasting must be mainly supported by advertising," and it has, therefore, surrendered nine-tenths of the program content to those whose only purpose is to make money. He also points out that England, on the other hand, has taken steps to prevent the commercial exploitation of the channels of the air. But our situation in America is even worse than a surrender of radio to commercial interests. It is a surrender of the people to an exploitation of their morals, by an uncensored liberty allowed both commercial and personal interests. Night clubs with all their vicious practices and debasing programs of jazz, liquor, cigarettes and other habit-forming and debasing things, and the most wretched and coarse and even profane political slush is poured forth in all its vileness with the tacit approval of the controlling authorities. Political denunciations often border upon the indecent and the blasphemous, and nothing is done about it. From morning to night and night until morning again, a perfect bedlam of soaps, toothpastes, cosmetics, lotions, tobacco, and laxatives is on the air; and, whether you

own a radio or not, it floats into your windows from every side, from the ring-side and the seamy-side, and one feels that ninety-nine per cent of it is from the hurtful side of life. But one can turn his radio off! He can do no such thing, unless he is willing to close his windows and stuff wool in his ears. We believe that the unrestricted liberty of the air and its abandonment to objectionable and questionable interests is doing much to destroy its usefulness and more to destroy the finer sensibilities and even the morals of the present generation.

### PAGAN OR SAVAGE?

A few days ago an educator in an address delivered in New Orleans declared that, "The human race is still largely pagan in its worship and in its philosophy." He then went on to say that no one need be surprised at the chaotic state of politics and international relations, nor at the wretched condition of the financial and social structure of the present time. One instinctively resists such a pessimistic view of civilization, and is unwilling to admit the justice of such a sweeping indictment of the human race. For our part, we think that such broad indictments are based upon a partial survey of the facts and may be as far from accurate as are some of the addresses which dispense an effusive optimism. But even at that, there can be no doubt that we are still far from the condition of moral purging which must precede the millennium. When, for instance, a nation can deliberately flout its solemnly attested pledge to abide by an international agreement regarding war, for any reason less than the invasion of its territorial dominions, there is still an unattained moral horizon for such a nation. Such is true regardless of the progress which it may have made in scientific achievement, or in the mechanics of culture. And when a prisoner can be taken from his cell under the very shadow of a great State University, while a jury is deliberating his fate under the instructions of a court, and that prisoner be done to death by a mob, there are at least some embellishments of civilization which have not been realized. And when more than a hundred men in a perfectly well-established community, can make face to face demands upon a jailor, search premises in his presence, demand the identification of keys, demolish doors and barriers and drag the prisoner forth without the recognition of a solitary person, there is still something to be hoped for. Unless something can be done to stop such deeds, a dependence upon the local administration of law is both futile and foolish; and unless such can be effectually suppressed, it is inevitable that the idea of justice is a travesty and the administration of a law a farce.

## Contributed Editorial

### CONFIDENCE

By Rev. T. F. King

If we let our minds go back in history, to the great heroes of the faith, we are impressed with the fact that one supreme quality was common to them all. The leaders in religion were men possessing, and possessed with, an amazing confidence in God. In the eleventh chapter of the Book of Hebrews, the word "faith" is used to convey the thought of this dominant characteristic. Unfortunately the word today is burdened with certain denominational and theological implications which were not present in the mind of the early church. The root idea of faith is confidence. To walk by faith is to live in simple and child-like certainty of the Eternal Presence of God.

Here is the beginning of religion. The first step in the Christian life is confidence in spiritual Reality. I am afraid that at the present time we are doing some shallow thinking in religious matters. We speak for instance, of the function of the Christian education being character building. Now, if that be true, my only comment is that Christian education and the Christian religion are not in harmony. I have no hesitation in stating that the primary purpose of our religion is not character building. Character is the result of the religious life, and without the life there is no adequate Christian character. The primary purpose of the Christian religion is to develop first an assurance—a confidence in God so glorious, that death itself can not shatter it. From this union with God, there is born a desire to be like God. Here then, is the basis of character—a character no force in the world can destroy. This type of character can of course be guided and reinforced by teaching; but it is character born of a deathless desire—a divine desire to be like the God abiding in us.

Perhaps it is essential in these days when we are thinking from material view-points, to reexamine the elementary facts of religion. We must be certain of our foundations. The mere training of character will not create confidence in God, but on the other hand, union with God does transform life. If we have put the cart before the horse, it is not too late to reverse the process.

Sulphur, La.

### NOTICE TO LOUISIANA PASTORS

All remittances of Conference funds are to be sent to Mr. Paul M. Brown, Continental American Bank, Shreveport, La. There has been no change in his address as Conference Treasurer.





# The Forum



## DR. W. B. PALMORE—AN APPRECIATION

By Rev. Theodore Copeland, D.D.

Whether a man is to be regarded as great or insignificant depends upon the unit with which he is measured, and the scale of values is not always and everywhere the same. From time immemorial two standards have obtained, the hero and the saint, and these belong to widely different spheres. Secular history is so occupied with the cabinets of kings and the exploits of conquering armies that meager attention is given to the men whose moral strength and purity of soul have swayed the minds of their contemporaries, who rising above their times, have assailed all forms of error, rescued great truths from the corruption of ages, and by their characters, deeds and sufferings have proved themselves the benefactors of the race.

A fair specimen of the world's celebrities was Mirabeau, the genius of the French Revolution, endowed with an athletic frame and extraordinary mental powers; an illustrious orator and statesman, but closing his checkered, profligate career in utter and ignominious failure, exclaiming as he left the world, "If I had only been a good man, if I had not wasted my life by sensuality, and my youth by evil passions, I could have saved France."

A great man is he who stands out from others, not for some accidental difference, but for something which makes others follow his lead, acknowledge his power, accept his teachings and admire his conduct.

During my pastorate in New Orleans, Dr. Palmore walked into my Sabbath school one Sunday morning, preached that day to my congregation, and took a collection for the San Francisco sufferers. This was our first acquaintance; and with the passing years my love and admiration for him have grown and intensified, for I soon learned that "his life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, this was a man."

Dr. Palmore possessed in an eminent degree the sterling qualities that fitted him for the highest service; and service, we learn from the great Teacher, is the badge of true greatness. His gifted mind grasped and felt in full force the truths and impulses which were dimly and dumbly moving in the minds of others. In his soul was room for many interests and many aims, while he possessed the

power to comprehend and reconcile them all into one great purpose.

As editor of the St. Louis Christian Advocate, he displayed marked ability and extensive knowledge of the men and the movements of his generation. His weekly editorials and the general management of the paper kept it in the front rank of religious journalism. He stood for personal purity and civic righteousness, denounced craft, cruelty and hypocrisy, and encouraged every enterprise looking to the welfare of society. His frequent visits to foreign countries, and his wide observation of men in every clime, found expression in his numerous notes of travel published in the religious press.

To his large soul was added deep, abiding conviction. Constantly aiming at that which was to last for centuries, he met with such obstacles as none but leaders ever encounter, and found straight in his path the passing passions of the day, roused to fiercer enmity by their own shallowness. Amid opposition and discouragement, he held firmly to his high purpose. The only real moral power influencing the world is courage to act in accordance with our convictions. The irresolute who never can be got to take a decided stand; the frivolous who can not perform a serious purpose, or take a sober view of their responsibilities; the timorous who will not undertake a duty lest they will have no strength to perform it—these classes fail us utterly in the emergencies of life.

One other trait must be mentioned, his resolute will. If not the highest element in a great man's nature, the will is at least the one which saves the others from downright degradation. No spectacle is more contemptible than clear knowledge combined with weakness. No character is more universally despised than that of a coward. Dr. Palmore, knowing the right, pursued it with inflexible perseverance, allowing no compromise to deflect him from his high endeavor, looking for his recompense at the resurrection of the just.

With a heart that felt another's woe, his sympathy was co-extensive with his knowledge of human want, suffering and misfortune.

The disposition of his estate, as shown in his last will and testament, evinced his abiding interest in the institutions which exist for the glory of God and the extension of his Kingdom. A Prince and a great man is fallen in Israel.

Dallas, Texas.

## GENERAL MISSIONARY COUNCIL, WASHINGTON, D. C., JANUARY 7-9, 1936.

The General Missionary Council, at its meeting in Little Rock last winter, launched plans for the greatest gathering of the quadrennium, to be held in connection with its meeting at Washington, D. C., January 7-9, 1936. The plan contemplated that the Washington meeting be for this generation what the New Orleans meeting was to the last generation.

Several months have been devoted to building a program of outstanding distinction and the preliminary announcement indicates that most previous efforts in this direction have been out-done. A glance at the notable names appearing on the program evidences the fact that something most unusual is in store.

One day will be devoted to Foreign Missions. The speakers and their subjects are as follows:

Dr. Ivan Lee Holt—"The Christ of Asia."

Dr. John R. Mott—"Christianity Leavening the Nation."

Dr. Fred B. Fisher—"The Contribution of Younger Churches to Christianity."

Dr. A. W. Beaven—"The Pastor's Place in Foreign Missions."

Bishop John M. Moore—"Our Missionary Heritage."

Bishop James E. Freeman, Episcopal Bishop of Washington—"Christ for All the World."

Bishop Paul B. Kern—"Our Next Step in Foreign Missions."

Dr. W. G. Cram—"What I Saw Around the World."

Half a day will be devoted to the work of the Commission on the Town and Country Church. Bishop A. Frank Smith will present the report of the Commission. Bishop Edwin Holt Hughes of the Methodist Episcopal Church will speak on "Methodism and the Plain People," and at the conclusion of the period Dr. Lynn Harold Hough, dean of the Divinity school of Drew University, will deliver an address on "The Pastor In a Day Like This."

Another half day will be devoted to evangelism. Bishop U. V. W. Darlington will present the report of the Committee on Evangelism. Dr. W. S. Abernethy, pastor of Calvary Baptist Church at Washington and chairman of the Commission on Evangelism of the Federal Council of Churches, will speak on "An Adequate Evangelism for Our Day." Bishop E. D. Mouzon will speak on "Can Methodism Repeat?"

The Council will reach its climax on the last evening. Honorable Cordell Hull, Secretary of State, has been selected for an address on "The Mission of America." Hon. D. C. Roper, Secretary of Commerce, will preside.

The program of the General Missionary Council

has been built on the assumption that great preaching is the most effective agency of the Kingdom. Not less than fifteen great sermons and addresses by the theological leadership of America will be featured. In addition, however, a full day will be devoted to round table discussions of current Church questions, and there will also be a tour of Washington and environs, including the White House and the Capitol.

Because of space limitation and the multitudes desiring to attend the Council, it has been deemed necessary to supervise the attendance. Special delegates will be appointed by the General and Annual Conference Boards of Missions and preference will be given to these in seating arrangements. Those desiring a detailed preliminary program and information should write to their Conference Missionary secretary, the chairman of their Annual Conference Board of Missions or to Dr. Elmer T. Clark, Board of Missions, Doctors' Building, Nashville, Tenn.

## GREENWOOD DISTRICT

Very interesting indeed is a tabulated report of the Greenwood District, sent out by Rev. A. T. McIlwain, the enterprising and aggressive presiding elder. The report shows 164 members received on profession, 209 by certificate, making a total of 373. On a salary account of \$35,987, \$24,490 has been paid. For Church School Day, \$130.50 is reported. On the benevolent assessment of \$9,750, \$1,356 has been paid. And 456 copies of the Advocate go into the homes of the district. That is a magnificent report except as to the benevolences, and that is explained by the fact that it is almost exclusively a cotton section, and the income of the people will become available in the next few weeks. The report is encouraging and it shows a careful consideration of the total program of the church in that section.

## A CALL FOR HELP

I have a man in my district who is just recovering from an operation for appendicitis and has been sick a good deal this year. His work has paid him but little.

Besides his sickness, that has taken much of his time and absorbed his resources, he is about to lose his car for failure to keep up payments.

This is a worthy case. Any one having some of the Lord's money in their possession would do well to send some to me for the relief of this brother. Acknowledgment and full contributions will be made in the Advocate.

BRISCOE CARTER.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

resenting a commission formed by the General Conference of 1868 to negotiate union with other branches of Methodism, but still without specific instructions from the General Conference touching the matter of the establishing of fraternal relations between the two Churches. The Southern Church did not feel that it was a properly accredited deputation, but the General Conference passed a resolution declaring its position, "In reference to any overtures which may proceed from that Church having in them an official and proper recognition of that body." Accordingly the General Conferences of 1872, of the Northern Church, passed resolutions which, after reciting the facts said: "To place ourselves in the truly fraternal relations toward our Southern brethren which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

"Resolved, That this General Conference will appoint a delegation consisting of two ministers and one layman, to convey fraternal greetings to the General Conference of the Methodist Episcopal Church, South." In pursuance of this action, Doctors Albert S. Hunt and Charles H. Fowler, and General Clinton B. Fisk brought the fraternal greetings of the Methodist Episcopal Church, South, in General Conference session at Louisville, Kentucky, on May 8, 1874. Thus began a relationship which had been deferred for a generation.

The action provided for the sending of two ministers and one layman as fraternal messengers to the Methodist Episcopal Church, South, in 1874. The Northern Church approached the South under the most delicate and difficult circumstances that could have been developed. Dr. Edward H. Myers quoted the words of Dr. Elliott to the effect that the refusal to hear the fraternal greetings of Dr. Pierce was a defensive step. If he had been admitted, it would imply that the South was right in its course, and would make further adjustments impossible. Whether Dr. Elliott's interpretation is correct or not is of minor importance here. We only refer to it as indicating something of the backgrounds of an approach to the setting up of fraternal relations with the Church, South. On this point we leave the subject with a quotation from the biographer of Bishop Matthew Simpson, who said: "After the soreness which we felt when we discovered, in 1848, that in agreeing to the Plan of Separation we had been outmanoeuvred, outwitted, and, as we said, duped; after repealing the plan as null and void; after having declared for nearly thirty years that Southern Methodism

was a secession, and not legitimately derived from the parent stock; after having fought out, as Methodist citizens, by thousands and ten thousands, in the national armies, the one issue which had divided both Church and State, we asked for a restored fraternity with the brethren from whom we had been long severed." What a volume of hurt, of courage, and of hope are gathered into that summary of three decades of disunion and strife!

The second step taken, at the General Conference of 1848, was the action rescinding the Plan of Separation. Bishop Simpson's biographer said: "The General Conference of 1848 met in a state of mind which might be very moderately described as bordering on exasperation. The forms of courtesy were, however, carefully observed." The movement for revoking the plan was doubtless accelerated by the bitter feelings which had been developed on both sides, and no one would undertake to justify now what was done and said under the heat and passion of that day. Under a resolution offered by Dr. Simpson, the General Conference formally revoked the action which had been taken by an overwhelming majority of the General Conference of 1844, and which involved the rights of the entire Southern Church. The General Conference also passed a resolution rescinding the action of 1840 on the Westmoreland petition, giving as the reason the fact that the resolution "is liable to misconstruction, and has been misconstrued greatly to the prejudice of our beloved Methodism." Such was probably the feeling of the delegates to the Conference of 1848, but we can not believe that the rescision of a resolution, after eight years and under such circumstances, was wise ecclesiastical policy, and it was certainly not calculated to promote good will between the antagonistic Methodisms.

It was charged that the South had acted with precipitate haste, thereby indicating the determination of the leadership of that section to disrupt the Church, and the feeling was such as to promote such action; but no haste of the Southern delegates ran ahead of the demands of the Southern people. On June 8, 1844, two days before the close of the memorable session of the General Conference, a meeting of citizens in the State of Alabama, held for some local political purpose, passed resolutions saying that they had observed the proceedings of the Conference "with intense interest and painful anxiety," and they urged the clergy of the Methodist Episcopal Church in the South "to take immediate measures for secession," assuring them "of warm sympathy and unalterable support of the whole

CONFIDENTIAL



## Mississippi and Louisiana

Centenary College is adding a department of Home Economics this year. This is the first time that such a department has been undertaken in the institution.

We are glad to know that Mrs. R. L. Walton, the wife of our pastor at Chunky, Miss., is steadily regaining her strength, following a serious operation some weeks ago.

A note from Brother T. C. Cooper of Collins, Miss., brings us his greetings and the evidence of his continued interest in the Advocate. This is his third year on that charge.

Dr. Pierce Cline, president of Centenary College, reports that the prospects for the enrollment at Centenary College are exceptionally good. We have heard as much from other sources, also.

Mrs. R. F. Scott, of Kilbourne, La., writes: "Please continue my Advocate another year, as it means so much to us." The editor has pleasant recollections of Brother and Sister Scott in connection with that church.

Rev. W. C. Newman, dean of Grenada College, will assist Rev. O. S. Lewis in a meeting at Brookhaven, Miss., according to the Lincoln County Times. The meeting will begin next Sunday and continue through October 6.

During the approaching session of the Mississippi Conference at Laurel the historical program will be held Saturday night, at which time Rev. Chas. F. Smith, of Houston, Texas, will speak on "Eminent Methodists I Have Known."

Mrs. Ivan O. Donaldson, wife of Rev. Ivan O. Donaldson of Montrose, La., has been at "The Pines," a sanitarium near Shreveport, for about three months. She has made considerable progress, according to reports, but is not able to leave the sanitarium yet.

A correspondent writes to know why

we do not put the street address of the Advocate on the paper. In the change of the form of the paper some time ago it was inadvertently left out and no one had observed it. Editor and Manager apologize. It has been inserted.

We learn that the meeting at Grenada, in which the pastor, Rev. James H. Felts, is being assisted by Dr. Theodore Copeland, is making a considerable impression in that little city. Dr. Copeland was pastor there for a short time earlier in his ministry.

Mr. W. D. Hawkins, the capable and energetic lay leader of the Meridian Miss. District, spent the summer at Lake Junaluska, where he was the manager of the Mission Inn. He reports a great season for the assembly, and he is now back with home folk and his all-time task.

Mansfield College buildings were partially destroyed by fire on the night of September 17, according to private information received by the editor. We do not know anything as to the details or the extent of the damage, and we have not seen a report of it in the daily press.

Whitworth College has enrolled 160 students for the session which opened last week. Thirty are local students, 49 are from Louisiana, 8 from Arkansas and the others from Mississippi outside of Brookhaven. Dean Winfield is to be congratulated on this excellent showing for the new college year.

Rev. H. C. Norsworthy, 204 N. 25th Ave., Hattiesburg, Miss., has been busy assisting in revival services recently. He assisted Rev. G. A. Broadus at Homewood church, and Rev. J. W. Thompson at a church in the McBey Community. He is also engaged to assist Rev. R. S. Saucier in a meeting on the New Augusta charge.

A news note from Millsaps College informs us that one hundred and thirty-two freshmen were registered on Monday and

Tuesday of last week, and the registration had not been completed. No figures were given as to the probable registration of other classmen, but we think this an excellent showing for the beginning of the new year's work.

We have an appreciated letter from Mrs. Will Marshall of Batesville, Miss., in which she bears beautiful and appreciated testimony to the value of the Christian Advocate in the home. She is literature and publicity superintendent of the Missionary Society, and she says she does not remember when she began her subscription to the Advocate.

An item of interest to friends in New Orleans and especially at St. Mark's Church, was the marriage of Miss Dorothy Lundy to Mr. Edward Smira. Miss Lundy served as a deaconess at St. Mark's for the past three years, and Mr. Smira is a member of the board of stewards of the church. The advocate joins in sincere good wishes for their happiness and success in life.

Rev. Robert A. Clark, presiding elder of the Dyersburg District, Tennessee Conference, writes that the Lord has blessed him with good health, and that he has tried to honor Him with the best service that he knows how to render. We have known him from college days and we have not known a more faithful man. The Advocate visited his home in Atalla County, Miss., in his childhood and he has been a subscriber for thirty-four years in his own name.

At the meeting of the Cabinet in Shreveport, the reports for the Louisiana Conference are perhaps better than they have been at this time for a number of years. Several charges have already paid their benevolences in full and there has been a substantial addition to the membership of the churches. And not a few debts have been materially reduced. The indications are that the session of the Conference in New Orleans a few weeks hence will reveal a hopeful outlook for church work in this section.

The fourth quarterly conference of the Nebo charge, Vicksburg District, Mississippi Conference, held September 15, was an inspiring occasion. The business reports from most points on the circuit showed commendable activity on the part of the stewards; and during the time between the third and fourth quarterly conferences the pastor, Rev. Julius A. McRaney, had visited every home of the charge. There is enthusiasm over the proposition to rebuild the parsonage, instead of just re-roofing the old one, as was previously planned. A committee to rebuild was elected.

Rev. Henry G. Hawkins, now making  
(Continued on page 16)



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. R. P. Neblett is kept at home with a broken arm and a bad shoulder, the result of an automobile accident as she was returning from Birmingham where she had been teaching in a Leadership Training School for Negro women.

Mrs. B. P. Brooks continues ill at her home at Belzoni.

Our retreat at Grenada was not quite what it would have been had these two leaders of our Conference work been there to enjoy the fellowship of the days together.

Miss Elsie Hudson of Durant, who goes to Scarritt on the 23rd of next month as our Scarritt Scholarship girl, added much with her music and songs to the hours we spent in worship. In this she was assisted by Mrs. J. V. Bennett of Holly Springs.

Grenada College was an ideal place for a retreat. The beauty and quietness of the campus, the cool days, the graciousness of the official family, the co-operation of Brother Newman, all lent themselves to the plan, comfort, and success of the retreat. When we next plan a retreat we hope we may be given the privilege of going back to Grenada College.

We are glad to learn that this year there are eighty registered students against fifty of last year. Ask for a copy of "While-a-Way" if you would have an idea of student activities at Grenada College.

To those of you who could not make an occasion to go to the Spiritual Life Retreat at Grenada, September 10-13, I can offer no consolation. Such an opportunity you will not have again until all other Conferences making up our Coun-

cil have had just such an opportunity. It may be so, but I cannot believe any other retreat will be just like this one.

The group was small but after the first meeting we forgot numbers. A co-operative spirit in bringing about the objective of the retreat made the three days beautifully harmonious. The silent times were new experiences to most of us but they were such infilling times that we resolved to make them part of our life program. The quiet hour period from eight to nine for personal reading, meditation and prayer sent us forth with prepared hearts to services of worship, prayer, discussion, exposition.

Rev. Lester Rumble of Athens, Ga., talked to us on three occasions on the subject, "Deepening Our Experiences of God." The first day he qualified his subject with the phrase, "By Being Alone With Him." The second day he used the phrase, "Through Intercession." The third day he limited his topic by the use of the phrase, "Through Working With Him."

Miss Howell opened the understanding of the retreatants as to the history purpose, and plan, of the Spiritual Life Movement in Council and Missionary Society. Here many of us for the first time saw how far short our local plan was of the ideal set for us by Council. But it was not until the small groups were separated for night services that we had a real demonstration of what a Spiritual Life group in the local auxiliary might be.

Mrs. Helen Bourne led us in an afternoon session of intercession that proved a real Pentecost to many of us.

In another afternoon service Mrs. Lipscomb led us to see ourselves as we might be, practicing Christian living.

These are a few of the many lovely services, each of which made its contribution to what we shall always look back upon as a rare privilege.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The Week of Prayer and Self Denial for the Woman's Missionary Society, November 3-9, 1935.

Begin at once to save your offering for

1. The Social Evangelistic Center, Seoul, Korea. The buildings now used

are four hundred years old and are rapidly falling into decay.

2. The Laura Haygood Normal, Soochow, China. The class rooms now used are only large enough to accommodate half the number who wish to become trained Christian teachers.

3. The Community House, Ensley, Ala. All the activities of this center are crowded into one small building. A gymnasium is needed; the nearest one is six miles distant.

4. An Emergency Fund for Current Expenses. During the depression there has been a greatly lowered budget; this offering will help in the necessary expenses of our home work.

To meet these demands eighty thousand dollars is needed. If possible, find a way to double your offering.—Bulletin of Missionary News, October, 1935.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

The Gleaners Missionary Society of Shreveport celebrated their twenty-fifth anniversary recently with a garden party and pageant, given at the attractive home of Mrs. Glenn L. Miller.

The rose garden and open lawn served as an improvised outdoor theatre and it was there that three hundred guests or more were seated.

The pageant depicted the history of this organization for the past twenty-five years. The first act was the organization scene in 1910, with Mrs. John Shuttleworth, sponsor, surrounded by the charter members gowned in dresses of that year. The history of the work throughout the year, with its ups and downs, its triumphs and defeats, was wittily told by tableaux and dialogue. The curtain fell on a living picture of Millet's "Gleaners."

At the close of the pageant a social hour was enjoyed, with the following "Gleaners" assisting Mrs. Miller: Mrs. Fred Wiesman, Mrs. A. D. Fowler, Mrs. Clarence Shaffer, Mrs. Claude Kinnebrew, Mrs. J. J. Hammiter, Mrs. C. M. Hutchinson, Mrs. Florie Wafford, Mrs. Dana Dawson, Mrs. Elmo Lee, Mrs. S. W. Boyce, Mrs. F. J. Decker and Mrs. J. E. Todd.

St. Mark's Community Center has enjoyed a number of interesting visitors recently. Deaconess Ora M. Durham, dean of Women at Scarritt College, Nashville; Deaconess Emma Burnin, of Rosa Valdez Settlement, at Tampa, Fla., and Mrs. O. E. Woodard, Conference Superintendent of Supplies, paid flying visits to this institution during August.

At the close of the New Orleans Dis-

### THE LAXATIVE Best for Babies!

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strict Retreat, held recently at MacDonell School, a large number of New Orleans missionary women and their guests, Mrs. George Sexton, Jr., Mrs. R. E. Smith and Deaconess Grace Gatewood, of Shreveport, motored out to Dulac on the bayou to see the splendid school for Indians which has been established by Miss Ella Hooper and her co-workers at MacDonell School. Too much cannot be said in praise of this outstanding piece of work which has been done by these consecrated women.

Two fine young women, Miss Hoffpauir and Miss Wilhelmina Hooper, are serving their second year as teachers without remuneration. At the Council meeting, to be held in Dallas, Texas, next spring, the Louisiana Conference Missionary Society will memorialize the Woman's Missionary Council to take over this worthy work and give it full support.

### DALEVILLE CIRCUIT

There has been donated to me all the land necessary on which to build a religious and recreational church camp. It is situated about the center of this charge, one-quarter mile off Highway 39, fourteen miles north of Meridian. I am offering it to the Meridian District for a district site if the district wishes to help develop same. Else we will develop it for this section.

## How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

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I was pleased to read Rev. James M. Lewis' account of a successful combined camp of the Christian Adventure Group and the Christian Culture Group of the Gulf Coast Union of the Seashore District; and that the young people's division of the General Board of Christian Education was continuing to authorize such a camp in the Seashore District. Rev. John C. Chambers, in Mississippi Conference notes in the New Orleans Christian Advocate April 27, 1933, said: "Brother Simpson is leading in one of the finest pieces of work ever undertaken in this territory. He is planning to have a young people's camp and a Christian Adventure Camp. He will use the campgrounds for this effort. Certainly this will lead the way in a venture that should be most helpful to circuits, and even cities where camps are close by. I am thrilled with the prospects. When this is over I am asking him to write up all the steps so that others may have some guidance as to the way to proceed." A short while before this camp was held Brother Chambers passed to his great reward. And Dr. Jos. A. Smith, vice-chairman of the Mississippi Conference Board of Christian Education, helped me carry out my plans as sanctioned by Rev. Chambers. Rev. J. B. Cain, Mississippi Conference director of the young people's division, was present at the camp and gave of his valuable time and efficient instruction to help make the camp a success. Brother Cain, shortly after the close of the camp, published in the New Orleans Christian Advocate high points of the camp and advised that the camp should be continued in the Seashore District. It was continued under the efficient leadership of Rev. W. H. VanHook. Rev. Ira H. Sells, Mississippi Conference secretary of Christian Education, visited this camp while in progress and gave it his approval and stated that such a camp should continue in the Seashore District as this camp was announced to be a district camp. Three cheers for Rev. Mr. Lewis and faculty and campers for their great accomplishments for in three years the credits have grown three times. There are many other places where such a camp would be of wonderful value.

We have finished our revivals with pleasing results. Revs. A. M. Broadfoot, J. H. Jolly, G. G. Yeager and Dr. Jos. A. Smith rendered valuable assistance through their genial companionship and marvelous sermons. We have received seventeen on profession of faith. I preached on infant baptism and had the pleasure of baptizing eight infants at Andrew Chapel.

Yours in Christ,  
REV. E. D. SIMPSON.

### POPLAR SPRINGS CHURCH

The following item may prove of interest to your list of readers:

The Poplar Springs Methodist Church, Rev. H. Mellard, pastor, Meridian, Miss., conducted a most successful revival; the meeting beginning on Sunday, August 18, and running through the following Friday evening, with Dr. J. L. Neill, pastor of the East End, Meridian, doing the preaching, and Rev. Frank E. Dement assisting in the song services.

A splendid choir together with a large junior choir added inspiration to these services, rendering good musical programs, using two pianos, Mrs. Al Key and Mrs. E. E. Vance, pianists.

Dr. Neill preached the gospel with power and much fervor, and as members of the congregation expressed it: "When one attended these services you somehow felt the heart strangely warmed."

Four members were received on profession of faith, and others indicated a desire to come at a later date, and quite a number were strengthened.

Dr. Neill gave himself to these services and also a generous contribution to the benevolent assessments, and we feel that much and lasting good has been accomplished.

The following Sunday the congregation raised the balance due on the benevolences, and we are advised that this is the first church in the district to pay the benevolent assessment in full.

MISS ALPHA MATHENEY.

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## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 29.

By Dr. J. R. Countiss

#### LOVE THE LAW OF LIFE (A Missionary Lesson)

"Abide in me . . . ask . . . and it shall be done." He who wills God's will has a conquering, victorious will. We have here a condition and a promise—nay, more, a guarantee. The condition is ours; the guarantee is God's. If we attend to our business, God will attend to his. Many of us neglect ours to worry about his. The glory and honor of God are at stake in man's success. He is not only the Author, but the senior Partner. Over the doorway of the world is written "God and Sons." Large success, "much fruit," is even more pleasing to God than gratifying to us. The firm will not fail, but neglect will bring loss, especially to the negligent. We share in the profits only as we serve in the business. In addition to other benefits, we have the inexpressible, inexhaustible love of the Father. God loved and gave his Son. Jesus loved and gave his life. He loves us as the Father loved him, and bids us love others as he has loved us. "As . . . so"—as we have been loved, so are we to love.

Love is life and life is love. Love is godlikeness. Love is the bond between man and God, and between man and his fellows. The same tie binds the three in one. If we lose our brother, we lose God. Incarnation means identification. Only when we feed the hungry do we feed Him. Action is the test of our profession.

Saying prayers or singing psalms is but mockery if we forget our needy fellow men. Only as we face men in service do we really face God in devotion.

Love is the only worthy missionary motive. Because of their by-products, missions would be well worth while as business adventures, for trade has followed the cross more consistently than the flag has followed trade, but no mission has been established or supported by commerce. The promotion of Western culture may be a desirable end, but it directs no mission field. Denominational propaganda and extension cannot become the motive of a genuine Christian mission, however appealing they may be to sectarians. Godly men and women have dared danger and deprivation, have faced scorn and persecution, have sacrificed health and life because of Christian love. No other motive could actuate nor power sustain them. They have wished to share the Father's bounty with his other children. They have succeeded by the winsomeness of invitation, not by the insolence of imposition. They have won by exemplifying the sympathetic spirit of the genial, kindly, serving, sharing Christ. Love is not only the greatest thing in the world, it is also the mightiest, as the softness of sunshine is mightier than the blast of the storm. Its garments are stolen or simulated by hate and might. The wolf knows effective disguise. War-makers dare not proclaim hatred as such, but they lead the unsuspecting to slaughter under the slogan of love—love for flag and country, for home and freedom, for peace and protection—"to make the world safe." Through love of life men are made killers; through love of liberty, slaves!

Christians are not servants who know not the plans, share not the confidences, enjoy not the companionship of their Master, but friends who are blessed with his fellowship, admitted to the intimacies of his counsel, and have disclosed to them all that he has "heard of the Father." There can be no higher honor than to be a friend of God. We are his friends if we love one another.

#### LOUISIANA YOUNG PEOPLE

By Billy Gannaway, Publicity Supt.

Hello everybody!

Here I am again with news about the Methodist young people's conference at Memphis,

From the Atlantic to the Pacific and from the Ohio to the Rio Grande the youth of Southern Methodism will gather in Memphis, Tenn., December 27-31, 1935, for the most significant event in the history of the present generation of Methodist young people. The conference will be limited to 5,000 delegates. Quota limits have been established for each Annual Conference and these are being distributed to the districts and to the schools and colleges of our Church.

At this conference the Methodist young people will be responsible for outlining the program of "Christian Action for the Methodist Youth." The purpose or objective of the conference will be: "First—to guide youth to a personal relationship with Jesus as Savior and Lord; second—to arouse in youth a realization of the fact that Christ's way is the only salvation for the world; third—to launch among young people and the Church at large a progress of Christian action."

It will be the privilege of a life time to attend this conference. Speakers of world renown will present issues vital to youth today. Special group meetings will press to the heart of the Christian place and responsibility in the world as it now is. Young people from every section of the South, with Christ as the leader, will join in a determined and mighty effort to give direction to the thought and action of the youth of our land. From this great conference shall come a program of Christian action that will stir the young people of Southern Methodism from coast to coast.

Everything possible has been done to make the cost of the trip comparatively small. The railroads are giving us special rates. The Memphis hotels are making special rates. Many of the Memphis homes are to be open for us. The registration fee for the conference will be only \$4.

The registration blanks are not yet available, but I will put a notice in this column as soon as they are. In the meantime let's everyone talk it up and see just how many we can send.

Even though the quota allows your district only a small number of voting delegates, you can send as many as want to go. Only those elected to represent you will be allowed to vote.

Until more news comes,

BILLY.

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## APPRECIATION OF REV. H. G. HAWKINS

At the fourth quarterly conference of the Nebo charge, Mississippi Conference, the following was read:

We, the members of the Nebo charge, do hereby express our appreciation and gratitude to you, Brother Hawkins, for your grateful service to us for the past four years as presiding elder. We have been more than pleased with the effectiveness of your leadership; you have truly been a good shepherd.

We would like to have you back, if it were possible; but, if not, we, as members of the Nebo charge, and our pastor who serves us, feel that we could recommend you anywhere as a true disciple of Jesus Christ to all you come in contact with.

We want to thank you for your untiring efforts in giving sacred history of Methodism in Mississippi, and wish that you would give to us a complete history of early Methodism in our beloved state.

The best of good wishes and sincere prayers abide with you.

Respectfully submitted,

MEMBERS OF THE NEBO CHARGE.

## SUMMER TRAINING PROGRAM FOR INTERMEDIATES IN THE LOUISIANA CONFERENCE

Attention is called to the fact that Methodist boys and girls in Louisiana were privileged to attend a Christian Adventure Camp or Assembly in every section of the state. The programs presented were in every case approved by Nashville for credit on the Christian Adventure course, and every one was pronounced very successful by the leaders, who so very ably directed them.

A total of 338 young people enjoyed these camps and almost every one earned a credit. The camps, director, section represented and enrollment are as follows.

1. Assembly-Camp at Centenary College, Shreveport, for Shreveport, Monroe and Ruston Districts. Rev. Alvin Smith, dean. Ninety-seven delegates registered.
2. Bluff Creek Camp for New Orleans District. Rev. Jolly Harper, dean. Thirty-four delegates registered.
3. Ki-Ro-Li Camp for Monroe and Ruston Districts. Miss Mildred Dennis, dean. Seventy-two delegates registered.

## FOR RENT OR SALE

Furnished Cottages and Apartments, cheap. Apply Miss Lessie Rowan, 195 Campground, Biloxi, Miss.

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

4. Windywood for Alexandria District. Miss Ruth Lowrey, dean. Thirty-four delegates registered.

5. Lake Arthur Camp for Lake Charles District. Mrs. G. W. Pomeroy, dean. Fifty-seven delegates registered.

6. Bluff Creek Camp for Baton Rouge District. Rev. Ira Flowers, dean. Forty-four delegates registered.

These camps were the five-day type, with program including morning devotions, classes in approved courses, committee work, recreation, handicraft, interest groups, vespers, and various features for the night programs, such as campfires, banquets, stunts, and the like. The intermediates not only participated in, but directed a great many parts of the program, under the counselship of an adult. A surprising amount of initiative was shown, and the spirit of every group was pronounced just about perfect.

Next Summer the workers with this age group hope to set up sectional camps which will run ten days instead of the usual five or six days.

Of the thirty or more reports of vacation schools held over the state, fifteen held classes for intermediates, using the excellent material suggested for these courses. Two Christian Adventure Institutes are reported, one in Homer and one in Shreveport. Others will be held in various districts in the spring.

Co-operation is asked of all Church leaders in order that a worthwhile program may be promoted throughout the Conference.

MRS. CHARLES N. WHITE,  
Conference Director of  
Intermediate work.

Sept. 12, 1935.

## AFFINITIES

"We are all discerners of spirits," says Emerson. Yet we say that the deeper truths of God are mysteriously hidden, and rightly so, from a standpoint of those who have not the spirit of Christ incarnated in their hearts and lives.

Love always recognizes love, there is no mistake nor any thing hidden about this great truth. Innocence, Humility, and Holiness know each other, they are affinities that invariably and eternally "flock together."

It was my privilege a few years ago while living in Tennessee to know and to love and reverence a certain pastor the Conference sent us. Upon first acquaintance I, like a great many others of our church, felt sorry for him since he was one of the most homely, ungainly and awkward appearing men I had ever seen. In other words, it seemed as if we had him at a disadvantage.

But not for long, for he captured all our hearts, and we would not have had him look other than God had made him, he became a symbol of the unmistakable love that transcends all physical defects, his very ugliness stood for things so high above physical attractions until he was "good to behold."

He did not "take on" over little children neither did he put himself out to be attractive to them, but they of their own accord gravitated towards him, any place they saw him. There was nothing mysteriously hidden here, little innocent children whose love is pure and unspotted recognized their own, parents did not have to coax or persuade the children to stay to preaching when it was his day, they accepted it as a matter of fact.

We also had a school teacher who was supposed to be a devout Christian, she at least kept up that appearance, she was beautiful of face and form and graceful, yet, in some way or somehow, she repelled little children, regardless of the strained and pretended effort she made at trying to be congenial with them. We can draw our own conclusions here.

A great many of us become too busy fighting the devil from the pulpit as well as out of it, that we forget that most effective weapon, CHARITY. It is the only thing that can prove our faith by our work.

McLead, Miss.

J. A. TEAGUE.

## The Methodist Home

### MEDITATION

By Rev. B. H. Hunt

Ps. 119:59—I thought on my ways, and turned my feet unto thy testimonies.

"I don't see how he could do it. He didn't think," said a mother to me concerning her son.

Thoughtlessness is a fruitful cause of sin. Man has cravings and passions. At first they are inactive. They are under control. But when some object presents itself, they respond with desire. But everyone has a conscience. Everyone can therefore close the book, turn off the jazz, terminate the conversation, repress the craving. If we disobey conscience, we sin. If we harbor the evil thought, we sin. The craving grows until finally it attains such strength that men overstep the mark. In the beginning they would have revolted against crime. But sin grips them and draws them on to destruction. Well may we stress the admonition, "Come, let us reason together, saith the Lord," (Is. 1:18). Thinking is necessary to salvation. It is necessary to both repentance and faith.

Think. We are not afraid of the truth. Bishop Dobbs has said, "He that is nearest the truth is closest to God." The more we see of God's world, the more we marvel at His handiwork. "Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:2). The early Christians were not afraid to think. It has been said of them that they OUT-THOUGHT the pagans. And they outlived the pagans and outdied the pagans of course.

### Cardui Relieves Periodic Pains and Nervousness

Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

"I thought ON MY WAYS." It is not enough to think. What are we thinking about? Thought was a means of grace to the Psalmist, because he meditated upon his ways. He considered his own personal behavior. A man can find props for his faith in thinking of other things, but he must think of his own ways if he is to see his need of God. "The eyes of a fool are in the end of the earth." (Prov. 17:24). Thought needs to become personal. Then we will understand why the Psalmist cried out:

"I TURNED MY FEET UNTO THY TESTIMONIES." He saw the fruits of sin. He saw the hideousness of evil. He saw his need of God. He realized God's thoughts were much higher than his thoughts, and that God's ways were much higher than our ways. So he "turned his feet unto the testimonies" of God. Thought crystallized into action. His personal heart-searching led him to God's law.

The Prodigal son in the parable of Jesus "came to himself" when he thought upon his ways. He realized he had sinned. He confessed his sin and turned his steps to the father's house.

### PRAYER

Thou hast endowed us with rational powers. May we use them aright. May we hear Thy call to reason.

We would think upon our ways. How great is our need of Thee.

We would also think of Thy ways; of Thy loving kindness and tender mercy; of Thy dear Son who died to save us from sin. We would penitently turn to Thee and pray for Thy favor.

We would commit all our ways unto Thee. We would think of those things that are pure, lovely, of good report, that have virtue and praise in them.

We would never cease to urge men to think; to consider their ways; and to turn unto Thy testimonies. We offer our prayer in the name of Jesus. May He ever be our Way.

### LAYMEN'S WEEK OF THE MERIDIAN DISTRICT

The annual laymen's week for the Meridian District will be observed September 29 to October 4, and will be under the leadership of Dr. Joseph A. Smith, presiding elder, and W. D. Hawkins, district lay leader, assisted by P. L. Blackwell of

Newton, and C. A. Massey of Pachuta, associate lay leaders; the program will be announced later.

### DATES OF MEETINGS

September 29 at 7:30 p. m., meeting will be held at Philadelphia Church, with Burnside and Philadelphia circuit participating.

Monday, September 30, all day meeting beginning at 10 a. m. at DeKalb, with the DeKalb, Daleville and Cleveland charges participating.

Monday evening at 7:30, September 30, at Union.

Tuesday, October 1, all day meeting at Decatur, beginning at 10 a. m., other nearby charges to participate.

Tuesday, October 1 at 7:30 p. m., at Newton, with Chunkey charge participating.

October 2, at Vimville, at 10 a. m., with all of the churches of this charge to participate.

October 2, at 7:30, Grand Rally of all the churches in Meridian, and all the churches nearby to participate.

October 3, all day meeting at Pachuta, at 10 a. m., with the Pachuta, Rose Hill and Enterprise charges participating. Same day at 7:30 p. m., at Quitman, with Quitman and DeSota charges participating.

Friday, October 4, all day meeting at Lauderdale, 10 a. m., with Lauderdale and Porterville charges participating.

October 4, 7:30 p. m., Scooba, with Electric Mills participating.

At the all day meeting dinner will be served at the church where the meeting is being held.

All pastors, stewards, trustees, lay leaders, officers of the Sunday school, Woman's Missionary Society and the young people's work are especially expected to be present; but every one invited.

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## SACRED MEMENTOS

Dear Brother Duren: Have read each copy of the Advocate about "The Trail of the Circuit Rider" and enjoyed every number.

I have a diary of my grandfather, James Walton, a Methodist minister who died at Richland, Miss., January 18, 1861. In the diary is a slip containing a certificate when he was appointed an Exhorter in Oktibbeha County, October 2, 1838, signed by L. D. Langford, presiding elder of Louisville circuit.

Then on a sheep skin where he was made a deacon December 4, 1842, signed by Bishop James Osgood Andrew, at Jackson, Miss.

The next little sheep skin is when he was made elder at Port Gibson December 15, 1844, signed by Bishop Edward Stores Janes.

Some of the older children were born near Huntsville, Ala., but he was preaching at Mayhew, Miss., when my mother was born. This was a hundred years ago, she was born November 30, 1835, the same date Mark Twain was born. I have in my possession a thimble with this date on it which some of the church members gave to my grandmother. Well, it takes me a long time to tell you what I started out to tell, this minister, James Walton, after moving just a lot of times, decided he would locate. He had a big family and as it was not so convenient to move from place to place, he selected this little town of Richland, Holmes County, on account of its having a good girls' school and college for boys. He bought a farm and made cotton on the side with slave labor. He had a lot of them, and, as his children would marry off, he would give them some of the

slaves to start out home-making. In 1859 he was sent to represent the county as a legislator; he was opposed to slavery and thought they should be freed, but that the government should pay us for them. It was brought up at the Legislature in Jackson, and he was one of seven who voted to free the slaves. Well, the paper published at Jackson called "Mississippian" sure roasted these seven—called them traitors and a lot of other things. He went back home heart sick but he felt that they would be freed. His older children were girls but he had a son at Oxford at school when war was declared and he went out with the University Grays. They were to graduate in June, but volunteered in March, so they gave them their diplomas and I have them. He was Captain James Walton, wounded at the Battle of Murphresboro, Tenn.; and his Negro servant who went to war with him, old Levi Walton, brought him home and he lived with us for years after the surrender. This preacher's oldest daughter, Mary, married a Methodist minister named Phillips, he preached in a lot of towns in Mississippi a long time ago, was at Black Hawk, Miss., then at Benton, from there he transferred to the Louisiana Conference and had charge of the Female School at Mansfield, La., and I think died there. One of the boys worked on the Advocate in New Orleans, have forgotten just when but it was a long time ago. Some of this Phillips family live in Montclair, N. J., and they have asked me so many times to find out something about him; and just two months before Dr. Steel died, I wrote him, but never got any reply, as he was sick then.

I. B. PICKENS.

Clarksdale, Miss.

(NOTE: Any person knowing about Rev. Edwin Phillips or his burial place will confer an appreciated favor by communicating with the writer of this article.—Editor).

## GOOD MANNERS

By Beth Bailey McLean. Manual Arts Press, Peoria, Ill. Price, \$1.00.

This little book of 128 pages is just what its name implies. Miss McLean, formerly associate professor of Household Science, Iowa State College, gives a less detailed and technical, but not less comprehensive treatment of the proprieties of social life than is found in more elaborate books on etiquette. The book is simple because it is prepared for young people whose problems, though not less important, are less exacting as to conventions than are those of older people. Miss McLean's book will do much more than answer particular questions as to proper be-

havior, it will do much to make proper behavior the order of life for your boy or girl. It will help young people to realize that their behavior on great occasions but shows their making in the simple and daily contacts of life.

IN MEMORIAM  
MRS. M. E. COCHRAN

Whereas, it has pleased our Divine Father to remove from our midst our beloved friend and co-worker, Mrs. M. E. Cochran, who as a member and assistant Bible Class of Magee, Miss., leaves us an example of faithful service and humility in doing the Master's work; and,

Whereas, during the years that she lived among us the good that she did and life that she lived will linger in our memory; now, therefore, be it

Resolved, that her memory be cherished and her example of service be an inspiration for stronger faith and greater effort; and be it further

Resolved, that this testimonial of deep appreciation of her loyal and faithful Christian service be spread upon our minutes to remain a guide to future generations; that a copy be sent to the New Orleans Christian Advocate, and that a copy be sent to the following children who survive her: Mr. Roy Cochran, Fort Myers, Florida; Mrs. C. C. Clark, Waynesboro, Miss., and Mrs. S. M. Furlow, Magee, Miss.

Respectfully submitted,

MRS. CHAS. C. MANGUM,

MRS. H. O. CASTLE,

MRS. PAUL ARRINGTON.

Magee, Miss.



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## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

the fourth round of his fourth year, as presiding elder of the historic Vicksburg District, has recently mailed a letter to each of the 341 stewards of the district, thanking them all for their uniform, un-failing confidence and courtesy, and urging that during the few weeks remaining between now and the Annual Conference session at Laurel they make sacrificial effort to pay in full the amounts assumed for the support of the ministry and for General and Conference Work. John G. Jones, the historian of Mississippi Methodism, in recounting the appointments of about ninety years ago, referred to the Vicksburg District as "that difficult but important field." The characterization would still be true.

"Having to make additional room for students in Grenada College," says Rev. J. H. Felts. "Great opening. Dr. Butts, President of Mississippi University, delivered a splendid opening address. D. H. Hall, New Albany, made a typical talk. That means rare, racy, interesting, helpful. Grenada citizens filled the auditorium. Many visitors. The total enrollment will crowd 150. Dr. Copeland still carrying on at the Methodist Church. Some fifty additions to date."

Rev. T. B. Thrower writes that the final check for the payment of Central Church, Columbus, Miss., has been mailed, and that the adjustment of the paving debt is all that stands in the way of the dedication of the church. We extend sincere congratulations to Brother Thrower and his people.

At Rocky Springs, of the Hermanville, Miss., pastoral charge, of which Rev. J. E. J. Ferguson is preacher in charge, serving thus for the fourth year, on Friday, October 11, there will be a "Home-Coming Day," with a program of exercises beginning at 10:30 a.m. The Central Group of pastors of the Vicksburg District, Rev. T. J. O'Neil being chairman, will meet there at that time, and have talks and discussions centering about the theme of "Balancing Our Budget." Features of the day will be papers read: "Uncle (Rev.) Tommie Owens," by Rev. J. B. Cain, of Yazoo City; and "Methodism in Claiborne County," by H. H. Crisler, editor of The Port Gibson Reveille. As previously on such occasions at Rocky Springs, dinner will be served, and the quarterly conference of the charge will be held.

## FIRST METHODIST CHURCH, MONROE, LA.

(Continued from page 1)

Church Board of Christian Education has been constantly alert, setting up and maintaining an educational program that would touch the life of every individual in its large church and church school.

With such an extensive program to promote, the Board employs an Educational Director who gives her full time to the supervision of the church school and Christian Education. A Financial Secretary is also employed. These two persons, working with a pastor who is ever alert, strive to cultivate every interest of a progressive church.

Besides observing all of the Special Calendar Days as required by our Discipline we list some of our outstanding accomplishments of the past year:

1. Childhood and Youth Week. 2. Entertained 150 young people at a Christian Culture Institute for Monroe District. 3. Sponsored Centenary "College Kapers." 4. One week of pre-Easter vesper services for young people, with a dedication service with many joining the church. 5. A period of evangelism, closing on Easter Sunday. 6. Conducted the Japanese Unit for the Children's Division during March. 7. A study of the Doctrines of our Church. 8. A reception for mothers on Mother's Day by our young people, followed by a vesper and Candle Recognition service. 9. A Garden Party for the high school and college graduates. 10. Letters of congratulation to the graduates

and welcome to the home-coming college students. 11. Daily Vacation Church School for the Children's Division. 12. Thirty-three delegates represented our church school at Conference Assemblies and District Camps. 13. A well rounded social program for the youth of our church. 14. The organization of a Methodist Men's Club that meets monthly. 15. A Garden Party by the Woman's Missionary Society on their 25th anniversary. 16. A Bible Conference on September 12-15.

Bishop Dobbs will speak in the First Methodist Church on October 6. Our Standard Training School, including the churches in this section of the district, will be October 20-25.

Our church has already raised about \$1,300 on Benevolences. Our records show 82 accessions to the church since last Annual Conference.

The church tries to give of itself to Monroe District. In co-operation with the presiding elder our doors are always open to meetings of the district and promotional activities that make for a better district and a greater Conference.

ELIZABETH LANGFORD,  
Educational Director.

The (New)  
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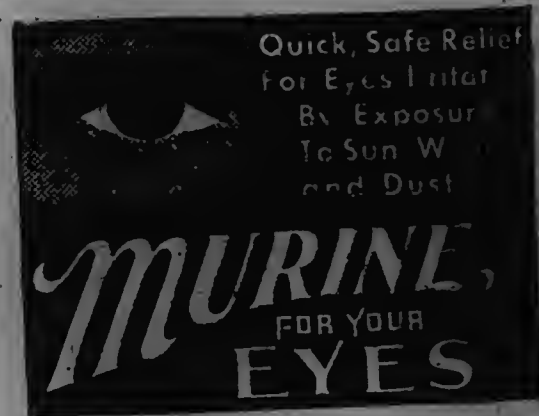
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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 40.

NEW ORLEANS, LA., THURSDAY, OCTOBER 3, 1935.

Whole No. 4151.

## Rienzi Methodist Church

THE METHODIST CHURCH of Rienzi, Miss., in the Corinth District, has had a long and splendid history. It was organized in 1848, with John Blythe, of the Memphis Conference, as its first pastor. It has been in two Annual Conferences and six presiding elders' districts. It has been served by 30 presiding elders and 55 pastors. Among those worthies we find the names of R. P. Neblett, 1860; J. W. Honnell, 1867; John Barcroft, first secretary of North Mississippi Conference, 1868-69; Thomas Cameron, 1873-74; M. H. Honnell, 1896-98; D. C. Foust, 1900-01. Rev. E. M. Sharp is the pastor at the present time, with Rev. J. D. Wroten presiding elder.



The Woman's work was organized in 1879 and has continued without interruption to this day. The Young People's work was begun in 1902 and has had continuous existence. A Sunday school has been maintained since the earliest days of the church. These three arms of the church have contributed greatly to the spiritual life of the church and the community.

The present house of worship was erected in 1896, and was remodeled to meet the requirements of the modern church program in March of this year at a cost of \$750. The whole church entered wholeheartedly into this project and every member contributed work or money, or both, with the result that it was all paid for when finished. Five class rooms were arranged inside the original walls, with plenty of room to spare. New pews were added at a cost of \$400. It has been like a revival to the members to work co-operatively in this project, and come out loving each other better for it.

All finances will be paid in full by Conference.





# Wallet of the Week



GEORGE BERNARD SHAW is not our ideal of a Christian philosopher, but he rang the bell when he said, that a parent can hardly tell a child that if it copies him exactly, it will be all that could be desired. If our own achievements as parents are not safe guides for our children, we may have to go further and say that our standards and philosophies may not be either. If we cannot tell them to do as we do, we ought to hesitate a little about insisting that they do exactly what we tell them.

\* \* \*

WORLD RELIGIOUS NEWS, is the caption which an exchange gives to a paragraph stating that, "One of the most unique services ever held in St. Paul's cathedral occurred recently when seven hundred deaf and dumb persons from fourteen nations prayed and sang without uttering a word. They were athletes attending the fourth international games for the deaf and mute. The service was conducted in the international sign language." If the unusual may be considered the true test of news, the caption is correct. It was particularly unusual in that every man heard not in his "own tongue," but the representatives of fourteen nations prayed and sang in a common tongue.

\* \* \*

PROFESSOR FRANK REBENHAM, director of the School for Polar Research of Cambridge University, told the British Association for the Advancement of Science that there are rushing "air rivers" in the Antarctic regions, which, like the rushing waters of Niagara, might one day be harnessed by batteries of windmills, and the power thus generated be transmitted by wireless to the Southern hemisphere. We won't say that such may not happen, but we will wager that when it does there will be a lot of Yankees doing a thriving business selling insulating suits for the imperilled inhabitants.

\* \* \*

A "STUFFER" for folding and arranging the sections of a newspaper is an interesting example of the inventiveness of our generation. It is also an example of the effect of scientific progress upon employment. In this instance, it is said that the labor of a considerable group of boys will be dispensed with. Those boys helped to support their families by stuffing the papers by hand. Some of them may be absorbed in other departments, but the machine is essentially a labor-saving device, and the displacement of the boys will help to increase unemployment. One of the great problems of our social and scientific progress is to find a righteous solution of the problem thus raised.

THE FAMOUS ETHIOPIAN OIL CONCESSION was cancelled in the interest of the peace of the world, and at the insistence of U. S. Secretary of State, Cordell Hull. But it is reported that forty Greek ships are engaged in carrying wheat, coal and petroleum from Soviet Russia to Italy for use in Ethiopia. After all, it seems that the Soviets are less sincere about the matter of human equality and social justice than some of the peoples who are the foes of such chimerical political veneer. To the Soviets, it seems that trade returns are more important than the brotherhood of man.

\* \* \*

MAHATMA GANDI, the apostle of "civil disobedience," is back in the news. Some time ago, he withdrew from the spot light with the avowed purpose of exemplifying the doctrine, "Liberty must come from within, not without." With action suited to that fine philosophy, he has devoted himself to the building of Wardha, a village which he seeks to make economically and industrially self-supporting, and self-sufficient in all human relations. He breaks his silence with the statement that prayer is the only hope for a peaceful settlement of the Italo-Ethiopian controversy.

\* \* \*

A WORLD CONFERENCE of non-Roman Churches will be held at Oxford, England, July 13-25, 1937. The items which will occupy the thought of the Conference will be: "The Church and the Community," "The Church and the State," and "The Church in International Relations." The body will be limited to three hundred delegates from the Churches, and one hundred additional members who are esteemed to be specialists in some world field. The non-Roman Churches of the American continent will be assigned eighty-five delegates. It is believed that this will be the most important gathering that the Church has convened in many years.

\* \* \*

REV. JAMES M. GRAY, D.D., LL.D., who for almost half a century has been connected with Moody Bible Institute in Chicago, passed to his eternal reward on September 21, 1935. At the time of his death he was president emeritus of the Institute, and he remained active to the end, although in his eighty-fifth year. Dr. Gray was born in New York City, where his remains were interred. He leaves three sons and a host of spiritual children to mourn his going. In all probability, his "Synthetic Bible Studies" was the greatest contribution which he made to biblical literature.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, OCTOBER 3, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### PERSONAL RELIGION

The declaration of the Chicago laymen to the effect that religion is a personal matter, has been challenged as an inadequate definition of religion—a half-truth. We quite agree that theologically it is a defective definition, but we think that personal religion is the half of truth which is often too much neglected. The problems of social life are objectified daily before our eyes and in the privations and needs of people whom we know, and we become so concerned about the solution of their economic and social problems that we overlook and even discount the sources of spiritual power and perception through which social obligations are defined. We would not like to be bound to a religion so personal as to be without a social outlook and horizon, and neither would we be content with a religion that offers nothing and demands nothing individually. We believe in the social implications and purpose of Christianity, but we believe in that as the spontaneous outrush of the experience of redemption, and that experience is certainly personal and individual. As we see it, an over-emphasis of the social values of Christianity has a tendency to change religion from the impact of a passion to a mechanistic program of social and industrial relations. We do not believe that the hope of the world lies in the social concept of any generation, but in the personal reality of the soul's responsibility to both God and man. It is an easier matter to manipulate a social program than it is to maintain a faith that shall be a constant inspiration and urge to social righteousness. But the difficult way is the way of permanence and power, personally and socially. It might have been easier for Jesus to have accepted the role of a dispenser of bread, an arbiter of selfish disputes, and a healer of physical ills; but he chose the way of the cross, the redemptive passion instead. It is natural for the Methodist Church to have a class leaning, it originated in a ministry to the spiritually and the socially underprivileged; but we must not forget that it arose out of the ministry of a man with an experience of supernatural salvation which was overwhelmingly personal.

### RETHINKING LIQUOR

— Among the latest "Releases" which have found their way to our desk, is a document which relates to an organization to combat "excessive drinking." The organization is domiciled in New York City, where countless other such schemes have been incubated. It is a plea for moderation in drinking, which is in effect a surrender of the principle which lies at the foundation of the whole crusade for Temperance. In typical fashion, the movement seeks to forestall opinion by an array of great names and an alliance with big business. The Advertising Agent, one of whom is connected with an Insurance Company, asks for editorial comment. We do not question the sincerity of that organization, but to the solicitation, the editor has but one thing to say: "The Advocate does not propose to make terms with liquor." That position may not be to the liking of the Councilors and those who give supporting opinion, but we do not propose to rethink our position on liquor. We classify it with a rattlesnake, with which we make no truce. We are against liquor, and that's that.

### DEFIANCE OF AUTHORITY

The story of the West Virginia resettlement project, known as the Reedsville subsistence homesteads, carried in Washington press reports, is not very creditable to some persons connected with that enterprise, if the report is true. If those entrusted by national agencies spend sums of money without a proper Congressional authorization and in defiance of the ruling of the Comptroller-General, it is certainly not calculated to promote respect for law among the rank and file of the people; and we refuse to admit that such an act can be cured by an allocation of other funds for that purpose. That project appears to involve an initial outlay of more than half a million dollars. We believe that it is Utopian and chimerical in its conception, and we do not believe that any brand of political sophistry could justify

diverting an appropriation for a plant for the manufacture of postoffice supplies to an assembly plant for vacuum cleaners. We hold, also, that such disregard of authority should be the occasion for penalizing those primarily responsible for the act. We do not know a person involved in this controversy, but we do know that the people have a right to feel that the moneys raised by taxation are not squandered or diverted.

### A PRESENT

A generous friend of the Advocate has made it possible for us to offer a lovely Christmas gift to the first one thousand people who send either new or renewal subscriptions to the Advocate. The present is a Christmas box which is free of advertising matter, and it contains twelve beautiful Christmas cards, all religious subjects. If bought singly the cards would cost a dime each and they could not be bought for less than sixty cents per box. We have one thousand boxes which we are going to send as a gift to the first one thousand subscribers—new or renewals. The offer begins today, and REMEMBER that when our supply is exhausted we will not be able to secure any more. You do not have to ask for the present—just send your subscription and we will do the rest. Practically a thousand statements will go out during this month, in addition to subscriptions which come in voluntarily. **DO NOT FORGET THAT PRESENTS WILL GO TO THE FIRST ONE THOUSAND ONLY.**

### OUR ORPHANAGES

An institution which lies closest to the hearts of the Methodists is the home for the care of its orphan children. The first Methodist institution established in America was not a church, it was an orphanage—George Whitefield's Orphans Home in Georgia. No work that the Church undertakes to do makes a more unselfish appeal to the emotions of our people, nor does any make a more universal appeal to all the people. If there is left a trace of tenderness in the heart, it can always be touched by an appeal in behalf of the great numbers of defenseless, homeless and dependent children whom misfortune has left to become the wards of the world. In recognition of their responsibility, the Methodists of Mississippi and Louisiana have established comfortable and commodious homes for the care of these children. The home at Ruston, La., is out of debt, but it has in its care 185 children—our children, and they must be cared for. The home at Jackson, Miss., has about an equal number of children. It has been struggling for many years under a load of debt which the Methodists of that State are liquidating, while it cares

for the children who come to its threshold. The main dependence of these two Homes is a free will offering taken in the Methodist churches and Sunday schools of these two States. The Harvest Day offering is at hand, and our people should not forget their responsibility to those little ones in Ruston and Jackson, and they should respond unanimously and liberally to the appeal of those charged with administering the affairs of our orphanage, and they should not forget the cares and the burdens of those who are doing a truly sacrificial service in caring for the children of the Homes. Let no, individual or church, forget our orphans.

### NOTICE, LOUISIANA

The Conference Board of Education is asking the privilege of making a special report to the Conference, and in order to make this possible I am asking the presiding elders to send promptly the facts to Mrs. R. E. Smith at Shreveport.

*Hoyt M. D. L.*

### A REQUEST FOR PRAYER

Rev. C. M. Morris, pastor at Greensburg, La., is in great distress on account of the serious illness of his baby daughter, Mary Elizabeth, who is seriously ill in Shumpert Sanitarium, Shreveport. She has been ill since July 1, and last week the doctor told Brother Morris that the prospect for her recovery was not such as to give great hope. Brother Morris asks that intercession shall be made for the recovery of his daughter who, as a little child, consecrated her life to the mission field.

### EDITOR McTYEIRE

Jesuits in New Orleans—This active society of Romanists have suffered severe losses by the death of their most eminent men. Rev. Blackney, president of the Jesuit College on Baronne St., and a highly accomplished man and scholar, died of yellow fever last summer; his successor, Rev. J. Adams, died of the same malady August 23, in Baton Rouge, whither he went to address the students of St. Peter and St. Paul's College, and to admit Father Lave into the Society of Jesuits; but his attack with fever, almost immediately upon his arrival, prevented the performance of either. . . . Two weeks since died Rev. Platz, in this city, a native of Savoy and member of S. J.

—N. O. Christian Advocate, Sept. 1, 1855.





# The Forum



## SERMON OF BISHOP DOBBS AT THE OPENING OF CENTENARY COLLEGE

It is a mark of an intelligent personality to take a wise and prompt interest in one's surroundings. One of the wisest men in education and religion which the South has produced was in the habit of sitting, in the evenings before he said his prayers, in a moment's meditation. On being asked why, he responded that he was getting the points of the compass. I remember that the words 'orient' and 'orientation' mean to know where the East is. That is a very important matter.

"In the beginning, I wish to refer to the history of the commonwealth of Louisiana. It is really the mother of states, twenty-one having been carved out of the Louisiana Purchase. Jefferson, then President of the United States, succeeded in purchasing this tract of land from Napoleon Bonaparte in 1807, for \$15,000,000. He said, in so doing, that he stretched his power until it cracked. Louisiana is now one of the twenty-one states carved out of that original grant. The extreme length is 280 miles, and the extreme width is 276 miles; its population is approximately 20,000,000. It covers an area of 48,502 square miles. It is one of the outstanding states of the southern group and has a history commending it to all students; it has a history worthy of what you can do in the future. In 1812, it was admitted into the Union and twelve years later Centenary College made its appearance; and 111 years from that date it is still going on. This, then, is the oldest institution of learning in the entire southwest, having an unbroken record of 112 years. It is the senior institution in the city in which you live.

"A word now, upon the text: A tourist, racing men, and athletes, go from a starting point. From that point all records are made. President Cline has indicated that point; we are at the starting point this morning. I want to say a word about its significance. This is the opening; you have a right to ask: 'What have you to say to us?' We have this to say: 'We bid you welcome and good cheer, on behalf of the board of trustees and faculty, into an institution that believes that truth is mighty and will prevail, and that a new degree of intellectual power is cheap at any price.' We have the opportunity to open new springs of power. He is no friend of youth who drives a line of cleavage between generations; we cannot separate generations. We are organic in

our relations; a structure that has grown; integrally we have grown. Recently I visited the grave of my grandfather. I felt, as I paused before his modest tombstone, that I cannot consider myself detached from him. There is no line of cleavage between youth and maturity, and he who seeks to drive such a line is no friend of America.

"We should feel very grateful this morning. One million faculty members take their place in this 'great room,' one million college students are gathered there also. Placed in a line three feet apart, this great throng would stretch from New Orleans to Chicago. That is something of which to be proud. You are admitted into a fellowship with that great company.

"The possibilities of tomorrow will probably treble those of the past. To be sure some may be out of employment; but nobody on this campus should be out of work. We may be out of hire, but not out of work. When I appeared on the scene, there were very few opportunities for self-realization. Now there are seventy-six lines toward self-realization. Look what has happened in half a generation—new fields such as radio, airplanes, air-conditioning, and electricity offer innumerable opportunities not available even a generation ago. Now, the vocation chooses the individual.

"Again, I speak a word of good cheer. We believe we are justified in the conclusion that there are seven major industries in America; they have 17,000,000 employees. The American home this morning has 25,000,000 women, assisted by some 3,000,000 domestic operating and presiding over the American home. These industries have invested in them \$117,000,000,000, and in the American home we have invested \$121,000,000,000. These seven major industries expend \$57,000,000,000. The homes expend \$55,000,000,000. So we bid you to walk together. We congratulate you and do not speak words of despondency or depression. The great challenge is one to which you will respond; the path is before you. We believe you will open up new areas of endeavor and accomplishment.

"Let me now say a word concerning the three-fold aim of Centenary College. The first is scholarship. We are not here to substitute anything for that. A new degree of intellectual power is cheap at any price. A word about scholarship—that is a vast tract of our knowledge brought under the mastery of the human mind. The understanding of that knowledge is more

important than the mastery of the facts. It was Leonardo da Vinci who said, 'The highest pleasure is to know the joy of understanding; the highest wisdom is to know the difference between right and wrong.'

"Another aim of Centenary is character. Character must be expressed in one's manners and morals. Here, you and I are under close observation. Many times we shall not be conscious of it. There is sort of a committee of plain-clothes police—an invisible citizenship who observe us in our manners and conduct, frequently awarding prizes and frequently withholding them from us.

"Manners mark the gentleman and lady. May I have the pleasure of conferring upon you the title of 'Centenary Gentlemen and Ladies.' Our manners distinguish us in a great many ways. The wise and the highly trained man or woman understands much at a glance. How do we come down stairs, shake hands, greet a companion?

"A certain duke gave the city of Geneva \$100,000, because one of its policemen was courteous to him. A stenographer in one of our American cities was bequeathed \$25,000, because she was courteous to an elderly lady. Concerning morals, remember this: say what language we will, we cannot say anything but what we are.

"Lastly, service. I have the pleasure, as your friend and neighbor, in citizen's clothes, and your servant, to say to you we are very happy that it is our privilege to invite you into this field. We have no doubt about the future; we are in the habit of thinking civilization is at its meridian, when, as Emerson said, 'It is at the cock-crowing hour of the dawn'."

### SOME OBSERVATIONS

By Rev. W. R. Lott

We have all enjoyed being convulsed with a hearty laugh. Indeed there is a "Ministry of Laughter." I do not use the word "ministry" in the same light as it is used in religious circles but in a broader sense of doing good to human beings. If some churches could have a hearty laugh to become contagious among the members the Lord's work would increase. The same is true of many homes and other groups of people. Solomon said, "A merry heart doeth good like a medicine." The world has appreciated those who make it laugh more than those who make it think. The gift to see the humorous side of life has helped in many trying situations.

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The report of receipts for benevolences just received from the Conference Treasurer, F. Y. Whitfield, shows that up to September 25, the total for this year is \$20,961.33. Last year the total for the same date was \$9,600.93. The report for this year to September 25, by districts and charges, is as follows:

\* \* \*

**BROOKHAVEN DISTRICT**—\$2,080.42—Adams, \$48.00; Brookhaven, \$300.00; Crystal Springs, \$135.00; Gallman, \$17.70; Georgetown, \$28.27; Harrisville, \$24.00; Hazlehurst, \$450.00; Magnolia, \$25.00; McComb, LaBranch St. and Fernwood, \$56.40; McComb, Pearl River Ave., \$200.00; Meadville and Bude, \$162.94; Osyka, \$131.50; Scotland, \$50.00; Silver Creek, \$52.33; Summit and Topisaw, \$62.30; Tylertown, \$150.00; Utica, \$154.48; Wesson, \$32.50.

**HATTIESBURG DISTRICT**—\$2,536.36—Bay Springs, \$65.88; Bonhomie, \$100.00; Bucatunna, \$85.27; Collins, \$80.00; Ellisville, \$87.50; Eucutta, \$18.00; Hattiesburg, Broad St., \$211.03; Hattiesburg, Court St., \$250.00; Hattiesburg, Main St., \$471.25; Heidelberg, \$50.00; Laurel, First Church, \$100.00; Laurel, Kingston, \$81.85; Laurel, West Laurel, \$35.48; Magee, \$161.00; Montrose, \$25.00; Mt. Olive, \$92.51; Petal, \$40.00; Shubuta, \$262.53; Sumrall, \$120.00; Taylorsville, \$30.00; Waynesboro, \$69.75; Waynesboro Circuit, \$84.31; Williamsburg, \$15.00.

**JACKSON DISTRICT**—\$8,475.39—Benton, \$261.00; Bolton and Raymond, \$51.75; Brandon and Pelahatchie, \$292.00; Camden and Sharon, \$78.12; Canton, \$80.00; Carthage, \$100.00; Clinton, \$40.00; Fannin, \$137.02; Flora and Bentonla, \$156.27; Florence, \$119.00; Forest, \$120.54; Harpersville, \$45.00; Homewood, \$59.00; Jackson, Captiol St., \$3,806.00; Jackson, Galloway Memorial, \$1,934.17; Jackson, Glendale, \$50.00; Jackson, Grace, \$161.55; Jackson, Millsaps Memorial, \$230.00; Lake, \$12.80; Lena, \$69.60; Madison and Pocahontas, \$176.25; Mendenhall and D'Lo, \$30.00; Morton, \$220.45; Raleigh, \$30.30; Shiloh, \$54.57; Terry, \$75.00; Vaughan, \$55.00; Walnut Grove, \$30.00.

**MERIDIAN DISTRICT**—\$3,018.14—Brunside, \$36.75; Chunky, \$51.17; Cleveland, \$34.25; Daleville, \$35.33; Decatur, and Hickory, \$150.00; DeSoto, \$60.90; Enterprise, \$208.81; Lauderdale and Electric Mills, \$182.25; Meridian, East End, \$365.00; Meridian, Fifth St., \$83.00; Meridian, Hawkins Memorial, \$227.15; Meridian, Poplar Springs, \$127.03; Meridian, Wesley, \$22.00; Newton, \$75.00; Philadelphia Station, \$560.00; Philadelphia Circuit, \$500.00; Porterville, \$27.00; Quitman, \$58.50; Scooba, \$9.00; Union, \$205.00.

**VICKSBURG DISTRICT**—\$2,317.96—Anguilla, \$100.30; Centerville, \$148.50; Edwards, \$82.00; Fayette, \$112.00; Lorman, \$40.00; Louise and Holly Bluff, \$80.70; Mayersville, \$50.50; Natchez, \$350.02; Nebo, \$32.06; Oak Ridge, \$20.00; Port Gibson, \$182.00; Rolling Fork and Cary, \$75.00; Roxie, \$106.85; Satartia, \$53.35; Silver City, \$43.25; Vicksburg, Crawford St., \$300.00; Vicksburg, Gibson Memorial, \$155.93; Washington, \$24.75; Woodville, \$10.75; Yazoo City, \$350.00.

**SEASHORE DISTRICT**—\$2,533.06—Bay St. Louis, \$20.00; Biloxi, Main St., \$213.00; Brooklyn and Bond, \$15.00; Carriere, \$37.00; Coalville, \$50.00; Columbia, \$400.00; Gulfport, First Church, \$800.00; Handsboro and Second Church, Gulfport, \$61.00; Kreole, \$46.25; Leakesville, \$25.00; Logtown, \$31.00; Long Beach and Pass Christian, \$77.00; Lucedale, \$77.25; Lumberton, \$75.00; Mentor, \$17.55; Moss Point, \$126.05; Ocean Springs and Welsey Memorial, \$55.00; Oloh, \$17.85; Pascagoula, \$159.11; Purvis, \$40.00; Saucier, \$190.00.

Grand total, \$20,961.33.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

Were not the petitions renewed in 1840? Nothing could have been more unwise than to include churches and charges in an organization whose restrictions would have been politically impossible of execution. It was undoubtedly the mind of the Church that there should be established a natural border which would fit the political conditions and relieve both sections of the Church of the disturbances which brought about the situation of 1844.

It would not be easy to maintain a charge of infraction of the Plan by the South, as to charges located in Virginia, but which were attached to the Baltimore or Philadelphia Conferences. The Westmoreland circuit had been fighting for a decade to be emancipated from the rule of the Baltimore Conference, and the same general reason would apply to Accomac and Northampton counties on the Eastern Shore, belonging to the Philadelphia Conference. Any effort to eliminate the causes of friction which had brought on the disorganization imminent at that time must have included such cases.

It does not seem to have been the purpose of the South to go beyond what it understood to be permissible under the stipulations of the Plan. At the first General Conference of the Methodist Episcopal Church, South, in 1846, after four consecutive efforts to free itself from the impractical connection with the Baltimore Conference, Westmoreland circuit was taken over by the Southern Church. A committee, whose report was signed by William M. Wightman, examined into all charges of infractions, and the report said that the charges were "entirely groundless" and that the administration "has been strictly conformed to the rule set forth by authority of the General Conference of the M. E. Church, in its legislation on this subject, in 1844."

The last major difficulty to be adjusted was the division of the properties held by the Church, particularly the properties held for the whole Church. Properties held by local congregations, except those of the border, passed to the Southern Church with practically no resistance. Along the border, where feeling was sharply divided, the control of the property became a seriously contested issue, and many suits at law were instituted. In the very nature of the case, the final adjudication of those suits would depend upon the ecclesiastical legitimacy of the Methodist Episcopal Church, South; and that, in turn, involved the legality

of the Plan of Separation, and to that phase of the problem, we now direct attention.

It would be unfair to charge the Methodist Episcopal Church with indifference to the property rights of the South. In 1848, the Methodists, North, had been brought, by a process of intemperate discussion and ill-considered Annual Conference resolution, to believe that the Plan of Separation was invalid and that the previous General Conference had exceeded its authority. It is true that large claims for the powers of that body had been made in the case of Bishop Andrew, but on the property matter there was specific restraint in the "sixth restrictive article" of the Discipline. The Annual Conference had refused to allow the modification of the rule, and to Methodist minds that seemed to settle the question, although a way around the very same obstruction had been found in the settlement of the Upper Canada Claims a few years before. It must be said to the credit of the General Conference of 1848, that, while it declared the Plan a "nullity," the question of property settlement had been left open by a rather hazy suggestion of arbitration.

Aside from the state of feeling existing throughout the country, and particularly in the Church, there was a conviction that the "restrictive articles" of the Discipline were a much more extended bar to Conference action than they proved to be. Under the circumstances, it was easy and even natural for the North to assign such values to these constitutional reservations, and without censure or a just implication of moral obtuseness. When the general excitement and the zone of contingency are taken into consideration, the vote on the change of the "restrictive articles," in the Conferences at the North, does great credit to the mind and heart of that section of the Church. Out of twenty-two hundred and thirty-one votes cast in Northern Conferences, there was a majority of ninety-seven votes in favor of the immediate division of the property. As a matter of fact, the vote on the very same proposition, touching the claims of Upper Canada, gave a much larger margin against the settlement. When the latter vote was taken in 1832 and 1833, there were no complications of bitterness and prejudice, and the South was a disproportionately large contributor to the adverse vote.

The test case on the validity of the Plan of Separation was the suit involving the local Methodist Church at Maysville, Kentucky. That congregation, being a border charge, acted under the provisions of the Plan

of Separation and by a small margin decided to adhere South. Seven members of the official board were included in this majority and the remaining three voted with the minority. It appears that the larger property holders and the more influential part of the membership voted with the minority. After the vote to adhere South, suit for the property, on behalf of the Methodist Episcopal Church, was begun immediately in the name of a Mr. Armstrong, who claimed to have been one of the larger contributors to the building. In the local court, there was no decision—the use of the building being given on alternate Sundays to each of the two contending factions. The suit was then carried up to the Court of Appeals of Kentucky where the decision gave the Plan of Separation complete validation; it was held that every right of the original Church was renounced in the part alienated; and that no part of the original remaining, by whatever name called, could reassert in the name of the whole the power and rights of the whole. The facts in this suit have been given because of their bearing upon the major suits which were decided later.

The pivotal suits in the adjustment of property interests had to do with the connectional properties—the Book Concern in New York and Cincinnati, and the Chartered Fund in Philadelphia. A suit for the division of the Cincinnati properties was filed June 12, 1849, and it was decided adversely to the Church, South, in July, 1852, and the decision was reversed by the Supreme Court of the United States, in a decision handed down on April 25, 1854. The suit affecting the Book Concern in New York was filed July 13, 1849, argued May 19-29, 1851, and was decided in favor of the Church, South, November 11, 1851, and the matter was finally settled December 8, 1853.

Following the decision of the Property Case, some dissentients expressed opinions which were more positive than wise or prudent. But inasmuch as the decision was rendered by a full bench and was unanimous, it is scarcely necessary to take notice of adverse lay opinion. There were some almost comical uncertainties recorded in some of the decisions. As we have said of the Maysville, Kentucky, decision, the use of the church building was given to each of the litigants on alternate Sundays. At Harrisonburg, Virginia, the court declined the plea of the North and gave the property to the trustees named by the South, but with the significant qualification, "with other trustees to hold the property for whomsoever it may be entitled." Judge Leavitt, who presided in the Cincinnati case, said: "Although the conclusions to which I have arrived have been satisfactory to myself, I experience the highest gratification from the reflection that, if I have misconceived the points arising in the case, and have been led to wrong results, my errors will be corrected by that high tribunal to which the rights of these parties will,

without doubt, be submitted for final adjudication." Where there was so much uncertainty in the minds of judges, we can afford to be charitable toward those who arrived at their conclusions without legal training.

The opinion of the Supreme Court may be summarized thus: The General Conference was entirely competent to effect the division, and the failure to change the restrictive article of the Discipline did not affect the validity of the Plan of Separation. Then, the Church having been divided by its own action, the property rights of the South could not be defeated by the refusal of the Annual Conference to permit the change of the restrictive article of the Discipline. The change of the restrictive article would have permitted the Church itself to make full and immediate adjustment of the property rights; but the power of a court of equity supersedes every ecclesiastical restriction in its right to render justice in property division.

Dr. D. A. Whedon, in an article in the Methodist Quarterly Review for April, 1870, expressed the opinion that if the property question should come to a test at that time, there would be a reversal of the opinion rendered in 1854. But four years after Dr. Whedon made this prediction, a decision was rendered in favor of the Methodist Episcopal Church, South, in the "Jonesboro Camp Ground and Parsonage Case." The case related to Brush Creek camp ground which contained some four acres of land with a parsonage on it, in the suburbs of Johnson City, Tennessee. The property had been deeded to the Methodist Episcopal Church in 1811, but had passed to the Methodist Episcopal Church, South, under the Plan of Separation. In 1865, the trustees of the property went over to the Methodist Episcopal Church and undertook to carry the property with them. Suit was filed for its recovery and Chancellor Smith restored the property to the Southern Church, with an assessment for rentals and damages from the time of the filing of the suit. The facts were somewhat different and the decision was probably influenced by the earlier litigation, but the property was returned to the Methodist Episcopal Church, South, and there it remains.

In addition to the ecclesiastical phase of the contest, some incidents of the War Between the States added to the trouble. In these, the name of Secretary Stanton plays an important part. The biographer of Bishop Simpson says: "As our armies penetrated the slave states, many churches were abandoned and left wholly untenanted; but in still others disloyal ministers remained as rallying-points of disloyal opinion. Secretary Stanton, therefore, at the instance of Bishop Ames, issued an order, November 30, 1863, placing at his disposal 'all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal preacher appointed by a loyal bishop does not now officiate.' Con-

(Continued Next Week)



## Mississippi and Louisiana

A few days ago we received greetings from a friend "from the banks of the Yazoo!" We do not know whether our friend was making a run on "the banks" or vice versa.

Rev. J. E. Lawhon, Nettleton, Miss., charge, has had a successful revival season and expects to report all finances in full at the Conference in Amory. Dr. Buhrman adds this to the list sent in a few days ago.

Rev. W. F. Baggett writes that he is hoping to make the best report this year that has been made by Kreole charge. All of his Conference claims have been paid in full for the year, and he and his people are pressing for the goal of "Everything in full."

Rev. Henry G. Hawkins says that at the fourth quarterly conference of Center-ville, Miss., charge, September 22, the assessment for benevolent work for the whole charge was paid in full. Rev. E. A. King is the preacher in charge and he conducted the effort personally.

Rev. H. L. Johns, the enterprising and aggressive presiding elder of Monroe, La., District, is out with an informing bulletin which has the caption: "Our Church Must Come to the Mark." The bulletin is signed by the presiding elder and the district lay leader, Hon. W. B. Clarke.

Rev. D. T. Ridgway of the Silver Creek charge, has just concluded a very successful revival campaign in which he was assisted by various brethren of the Mississippi Conference. There were thirty additions to the membership of the churches and finances are ahead of last year.

We have a letter from Rev. B. F. Jones, veteran member of the Mississippi Conference living at Brookhaven, who speaks enthusiastically of the energy and zeal of Dr. Winfield, dean of Whitworth College. He says that Whitworth is one of the

best equipped junior colleges in the South.

Rev. M. W. Beadle, of the Lake Arthur, La., charge, has been holding revival meetings in Texas, according to a communication from Brother J. M. Grady.

## Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. **THIS IS IMPORTANT!**

FOR FURTHER PARTICULARS WRITE

**J. F. RAWLS, Treasurer**

General Work, Board of Missions

M. E. Church, South

BOX 510

NASHVILLE

TENNESSEE

## PROTECTION AGAINST OLD AGE

Brother Grady is a steward at Cleveland, Texas, and he says that the ministry of Brother Beadle was very acceptable and helpful.

Rev. A. R. Hoffpauir, pastor at Grand Cane, La., reports favorable conditions

throughout his charge. He has had thirty-nine additions to date, twenty-two of them on profession of faith. At Keithville, and Stonewall he did his own preaching and Rev. A. J. Martin led the singing.

Rev. W. R. Lyons has been painfully but not seriously ill with a trouble caused by an infected tooth. Brother Lyons has received more money already than the charge paid last year, and he will probably have the best report on benevolences that Pearl River charge has ever made.

In a note to the office, Mrs. Mattie Irwin of Port Gibson, Miss., says that she is eighty-five years of age and has had the Advocate in her home since she was a little girl, except for a short time when it was suspended on account of war. We trust that it may continue to bring joy and strength to her heart.

Bishop Hoyt M. Dobbs who was to have filled engagements at Rayne Memorial and at Parker Memorial churches, New Orleans, on October 13, will fill those engagements on October 27 instead. The change was by agreement and in order that the Bishop might meet a pressing demand of the Orphanage at Jackson, Miss.

We have received a letter from Mrs. C. L. Barmore, Mangham, La., enclosing some clippings which we are glad to have. She calls particular attention to the fine philosophy of Mrs. Christian Keener, to which we have referred already. Mrs. Keener's disposition of her estate was certainly a splendid exposition of her faith.

Rev. Ira W. Flowers, Covington, La., is pressing the campaign for a successful closing out of his year's work. He has just concluded a good revival at Fitzgerald, where he was assisted by Rev. J. C. Rousseaux. There were six additions to the church. Brother Flowers is well on the way to full payment on his benevolences.

Rev. F. N. Sweeny, superannuate of Franklinton, La., writes that Mr. W. W. Babington of that city has been a reader of the Christian Advocate for seventy-three years, and a subscriber for sixty years. He is eighty years old, an honorary member of the board of stewards, and is secretary of the Men's Bible Class of his church.

In an effort to decipher a news notice which came to the editor, we said that the house-mother of the freshmen at Millsaps College is the widow of the late T. B. Hollomon. But she is the wife of T. B. Holloman, M.D., of Itta Bena, Miss., who insists that he is very much alive.

(Continued on page 16)

# LUZIANNE

# COFFEE

# 100% Good

## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Let me ask:

Have you ordered your envelopes for the Week of Prayer Offering? "Simple acts often count for the building of God's new order: a word, a gift, an act of kindness. All of us who try to follow the WAY seek for these opportunities. One such wide-open opportunity comes to each member of the Woman's Missionary Society during the Week of Prayer which falls this year on November 3-9. Our workers in many places are laboring under discouraging situations and in the midst of real hardships. Each year during this special season we try to relieve this tension at least at two points, one in the home field and one in the foreign, by making contributions usually for buildings which constitute practically our only building projects.

The largest Week of Prayer Offering in the history of our work was made in 1928 when it amounted to over \$100,000. The following year over \$90,000 was received. There has been a gradual decline during the years that have followed. Last year we contributed \$47,089, which amounted to less than nineteen cents per member. Needless to say not all our membership have contributed at any one time; our greatest task is to arouse the entire constituency asking that each member give according to her ability."

\* \* \*

By the time this reaches you your third quarter's report will have been sent. I hope that included in that report was an offering to your North Mississippi Scarritt Scholarship Fund. Today, September 24, Miss Elsie Hudson, your Scarritt Scholarship girl, is spending her first day in Scarritt as a student of that great

school. You need not limit your offering to one dollar. Five more or less would be better.

\* \* \*

Are you looking for something to do? There is the World Outlook Campaign. Do you make the World Outlook a vital necessity in your Missionary Society, Sunday school and church?

\* \* \*

Is your Spiritual Life Group a power in your auxiliary, church and community? Is your quiet hour a preparation for your activities?

Your fourth quarter's zone program follows:

1. Devotional (stewardship).
2. Reports of auxiliaries.
3. Election of chairman and secretary.
4. Introduce World Outlook campaign.
5. Round table of activities on C. S. R. work for preceding quarters in auxiliaries (general presentation and discussion).
6. Check Efficiency Aim, urge each auxiliary to attain same.
7. Talk on value of Spiritual Life Groups.
8. Consecration service.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

### COACHING DAY FOR SEASHORE DISTRICT

The coaching day for Seashore District was held at First Church, Gulfport, September 12, with Mrs. J. L. Power, district secretary, in the chair.

The meeting was opened with prayer by Miss Cunningham, the new deaconess at the Biloxi Wesley House. The devotional period was in charge of Mrs. P. M. Carraway. She used Romans 3:9-24 as the basis for her beautiful talk on our opportunities and responsibilities, not only in the home field, but also in foreign lands.

The author of the book, "That Other America" impersonated by Mrs. Glen Rutledge, was introduced. She spoke very interestingly of the life and work of Dr. MacKay.

Mrs. E. T. Rieman of Gulfport, was the principal speaker of the day. She gave a most interesting review of the book, "That Other America," illustrating her talk by use of maps of Central and South America.

A dramatization of the Pan-American

Union was given by twenty-two ladies of the Gulfport auxiliary. They were seated around a table each holding a flag of the country she represented. One by one they rose and gave a brief history of her country, and some important event connected with it—the last one to speak being the representative of the United States.

Mrs. R. E. Johnson was chosen as diction critic to assist in the definition and pronunciation of difficult phrases and words used in the book.

We were very fortunate to have with us one of our own deaconesses, a Mississippi Conference product, Miss Maude Fail, who spoke very entertainingly of her work in the mining settlements of the Oklahoma Conference.

At the noon hour the Gulfport ladies served a lovely lunch which was appreciated and enjoyed by all present.

Our new district secretary has entered upon her duties with an enthusiasm which she is able to impart to others, so we are expecting a good year on the Seashore District.

The meeting adjourned with prayer, and all left feeling that it was good to be there.

MRS. J. M. LEWIS.

### FAILURE?

By Arthur Madison Shaw

Any day was like another:

Poverty and care and toil  
Seemed the portion of our brother;  
Tangled in misfortune's coil.

Barest need of goods possessing;  
Naught of gold or silver store.  
Love and sorrow, pain and blessing  
Brought him patience—nothing more.

Often down—though nobly fighting—  
Always whipped, but always brave;  
All his dreams grim fate kept blighting,  
From his cradle to his grave.

Yet, to Good his soul was loyal;  
To the Best he gave his best.  
Death to him was triumph royal,  
And his memory is blest.

For he followed Right undaunted;  
Turned his back when wrong enticed;  
And when death his vision haunted,  
Cried, "All hail! To live is Christ!"

**Rx For Headache**  
*due to inorganic causes.*

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

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## EARLY RULES OF METHODISM

"Backbiting" was one of the cardinal sins condemned by the early Methodists, according to a document recently made public in a sale at Sotheby's auction rooms in London. Dr. James R. Joy, editor of the Christian Advocate, New York, draws attention to the six points of brotherhood which he recently discovered had been written by John Wesley, founder of Methodism and signed by John and Charles Wesley, John Nelson and E. Perronetz.

The six points of brotherhood were written and presented by John Wesley to the early Methodists and read as follows:

It is agreed by us whose names are underwritten:

1. That we will not listen, or willingly inquire after any ill concerning each other.
2. That if we do hear any ill of each other, we will not be forward to believe it.
3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.
4. That till we have done this, we will not write or speak a syllable of it to any other person whatsoever.
5. That neither will we mention it after we have done this, to any other person whatsoever.
6. That we will not make any exception of any of these rules, unless we think ourselves absolutely obliged in conscience so to do.

Signed: John Wesley, Charles Wesley, John Lambath, E. Perronetz, Jonathan Reeves, Joseph Connley, C. Perronet, Thomas Maxfield, I. Dorres, John Jones, John Nelson, William Shent, John Halme.

## TEACHING GOD'S LOVE TO A CHILD

On the limb of an oak that stood by the road side near his home, a father located the nest of a pair of Cardinals, and on a beautiful Sunday morning beneath this bird home, he lifted into his arms his little four-year-old girl who was clothed in as much beauty and loveliness of human nature as God had put into the simple bird life and brilliant plumage of

this pair of Cardinals. Mary had been often through the woods and fields with her father learning what he knew about many things and particularly birds. There was a pardonable pride each in the other and also an understanding between them that now was ushering in a moment of mutual joy.

He pointed out to her the nest on which hovered the mother bird robed in natural beauty; not a touch of anything superfluous or superficial. To avoid exciting either the mother bird or the mate that he knew was near, he spoke softly as a warning against a loud expression of Mary's intense interest and inquired if she could see the beautiful bird that rested so snugly in the nest.

"Yes," replied Mary in a whispered tone, obeying the injunction implied in her father's voice.

"That is the mother bird," continued he. "She has under her wings three tiny baby birds."

After a brief pause he continued: "Now, would you like to see the father bird, I hear him and you shall see him also. He is not the color of the mother bird, but is the prettiest, brightest red in all the world and is the neatest, handsomest little fellow you ever saw. He is very pretty, even prettier than the mother bird. He is not far away. I hear him. Ah! I see him. There he is; you will see him in a moment."

As the father stepped first one way and then another whole pointing into the tree top where the gay little fellow was perched, he could see the joyous anxiety in the child's face, and the moment she spied him, her little hands went together with a gentle clap. Her face beamed with joy as she gazed at this most gorgeously groomed, yet unpretentious, songster of the forest. She had never seen such a beautiful bird. Her father had talked much with her about birds, but this first happy privilege of pointing out to her the most beautiful of all birds had long been delayed because of their scarcity and shyness.

"Do you hear him," asked the father. "He doesn't want us to go near the mother bird and the little ones; he is urging us away. See how he watches us. But he should not fear. We are not going to harm them, are we? Isn't he good natured? He wants us to go away, but he doesn't scold us. He pleads very earnestly, but in a sweet and kindly voice."

"Now I'll tell you something else about him. He never goes far away, but when he knows his little home and the good mother bird and the little birdies are safe, he is very happy, so he goes high up in the tree tops and sings softly and

very sweetly. He stays near the nest because he loves them and doesn't want any harm to come to them. Now, we will step back under the nest and see what he does. See, he's coming nearer and is begging us more earnestly not to disturb his mate and little ones. But we wouldn't harm them for anything, would we? we love them. They are good birds, and oh, so pretty."

"They built that little home themselves. It's for the baby birds they love so much. We'll come back in a few days to see the fuzzy little fellows and watch the mother and father bring food to them."

At this point, the inherent baby love sought expression as Mary unconsciously placed her arms about the father's neck; and as he continued the story, telling her how faithfully the parent birds would care for and protect the little ones while they put on coats of bright colored feathers, some yellow, some red; and that they would be such dear little ones for the mother and father to love, she closed her little arms tighter and tighter about his neck till the father lost the story about the birds and stood silently reflecting upon the very deep and touching effect this simple lesson in love had upon his little child. But, as he stood for a moment in silence and in deepest thought, he relaxed not the least in his support of the little one so dear to him who was also silent and lost in the maze of love, beauty, and simplicity of the little birds above her in the trees.

Fathers, have you known the sweetness and tenderness of a little child's love? If so, has it been the joy to you that it should? Is God offering you that privilege now? If so, you have much to reflect upon, and if you would be counted a success in the training of your children, make them your daily companions and "bring them up in the nurture and admonition of the Lord." You will be laying up treasure in Heaven that will later in your life, when the little ones have grown into manhood and womanhood, yield an immense dividend in satisfaction and love.

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## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 6, 1935.

By Rev. J. R. Countiss, D.D.

#### ISAIAH PORTRAYS THE SUFFERING SERVANT

The problem of suffering is as old as

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## Bayer Aspirin



the race. It is not confined to religion, Jewish or Christian, but is of universal concern. Retributive suffering sometimes meets with approval if the connection between cause and effect is discerned, but suffering of itself is so distasteful to man that he seems always puzzled by voluntary or vicarious submission to pain. In our own generation, we are likely to envy those who are sound in health, comfortable in purse, and free from care or anxiety, but when we choose our heroes from the past, we ignore the unscarred. Pampered pets of fortune who never shouldered a burden, faced a trial, nor shared another's sorrow have no interest for us, while those who suffered to make the world better attract us as the magnet draws steel. What matter the harpies of pain if one may only know that he has brought a coal to the hearthstone of shivering humanity? Character is won through endurance of hardship for worthy ends; through putting tomorrow above today, preferring the permanent to the transitory, the spiritual to the material. Nobility develops among the self-sacrificing dwellers on the hard-favored hills of Mamre rather than in the ease-loving inhabitants of the lush plains of Sodom.

And is this attractive to men? Far from it! They prefer the soft raiment and imperial trappings of royalty. They love show, display, the gaudy, the spectacular. To them, a suffering servant is out of place where great things are being done—"a shoot out of dry ground." Men despise him, reject him, oppress him, afflict him. They believe his suffering to be punitive and well deserved, even that he is "stricken and smitten of God." So has the world received and rejected its "suffering servants."

The story is as timeless and deathless as that of the prodigal son. It is as fresh today as when penned by the prophet more than twenty centuries ago. Did he speak of himself, or of another? Of one or of a group? Probably of all, but pre-eminently of One, for the story so fits one Life as to appear biography rather than prophecy. So noble is vicarious suffering that it is esteemed worthy of God himself. It is God who stoops to lift and waits to serve. Out of humiliation at last comes exaltation, and the Sufferer receives his portion with the great. The transaction is not a purchase but a pardon. Numbered with transgressors, he was not of them but for them. At last the world was to see that above all

others, he represented God, God's love, God's forbearance, God's forgiveness.

### PASCAGOULA, MISS.

Dear Advocate: We began our revival meeting Sunday morning, assisted by Rev. T. O. Prewitt, of Hattiesburg. The outlook is very encouraging. We have had 60 additions to the church this year and have built a new parsonage. More than one-half of our benevolences are paid. Good reports were made to the fourth quarterly conference, which was held Sunday night, September 22.

Last Thursday night we had 27 men in attendance at a Fun and Fellowship meeting held in the basement of the church. The ladies of the church gave us a splendid lunch. We plan to make this a regular thing, meeting once a month.

We have some splendid people here and they are giving the present pastor every encouragement.

Yours,

E. S. LEWIS.

## Help Kidneys

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## CARTHAGE METHODIST CHURCH

On Wednesday evening a large number of officials and members came together at the Methodist Church in response to a Workers' Questionnaire for a Business Social hour. A resume of the year's work was brought before the assembly in reports from the pastor, the representatives from the departments of the Church School, the League, the Woman's Missionary Society, the Board of Stewards, the prayer meeting and all the committees. A cheerful spirit prevailed as progress was noted in most all the departments of the church. Enthusiastic plans were discussed for the closing out of the year and great expectations were anticipated for the coming year. After the Woman's Missionary Society served refreshments the session closed with a short meeting of the local board of Christian Education, at which time the following officers were confirmed or elected; with Rev. Andrew J. Boyles, the pastor in the chair: Prof. W. D. Logan, general superintendent; Mrs. G. L. Orr, superintendent and teacher adult division; Prof. R. A. Glaze, superintendent of young people's division; Mrs. W. D. Logan, superintendent of children's division; Miss Ethel Edwards, president of young people; Mr. Geo. Lee Orr, teacher of men's Bible class; Prof. Jim C. Barnett, teacher of the professional class; Mrs. G. N. Guice, superintendent intermediate department; Mrs. E. R. Henderson, superintendent junior department; Mrs. Bonnie K. Elliott, superintendent primary department; Miss Fay Williams, superintendent beginners department; Mrs. A. J. Boyles, superintendent of nursery department and home department; Mrs. Arthur Russell, adult counselor for the intermediate department.

ANDREW J. BOYLES.

## BELLEFONTAINE, MISS.

Dear Dr. Duren: To us the year has yielded its victory for the Kingdom of God on earth. With the able help of the Rev. J. A. George, Louisville, Miss., and Rev. H. D. Suydam, Macon, Miss., our evangelistic efforts have added twenty-five to the church rolls on profession of faith. We have built a new parsonage, put a new top on one church, raised half the money to cover another, and have incurred no indebtedness. Also we have

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## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

under way plans, partly materialized, for a new church on the circuit. Our benevolent fund is rapidly being raised and we are determined to go over the top. The message of the prophets has sounded in our pulpits and faith has come forth in action.

Yours for a good report,  
THOS. G. LOWRY, P. C.

## TALLULAH, LA.

Brethren: Just a line from the only Methodist church in Madison Parish, and also a few words regarding the activities of late in this part of the state. In Tallulah we have just closed a fine meeting with Rev. Jimmie Harris doing the preaching. As a result of this meeting the church was greatly revived and with-

out any doubt much good was accomplished. There were eight additions to the church. Brother Harris preached some fine sermons and the people attended and appreciated every message.

I shall begin a meeting for Rev. J. M. Alford at Fairbanks on Monday, September 30, to continue for ten days.

The situation here regarding our church is fine and we are looking forward to closing up a great year for the church.

Yours truly,

C. K. SMITH.



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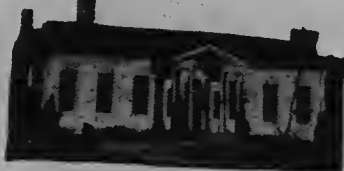
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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

II. Cor. 5:1—"House not made with hands."

Raymond Moley declared in the issue of August 27, 1935, in the magazine "Today:" "Through the Home Owners Loan Corporation and the Farm Credit Agencies the government has now lent nearly \$5,400,000,00 against real estate. . . . It is larger than the sum of all state and local debts before the war, larger than all our industrial debts, or all city mortgages put together, twenty years ago."

In this era of building and reconditioning so many houses, we wonder how much thought is given to "the house not made with hands."

"In building a house, specifications are drawn up. The architect devises a plan. The carpenters diligently carry out the plan. How many lives are carefully planned? How many persons have a definite vision of the character they would build? How many build haphazardly without any plan?

What of the foundations of the spiritual house? The Lincoln Memorial at Washington is reputed to have cost \$1,600,000. It is said that seven-eighths of that amount was spent on the foundation. Christian character demands the solid foundation of Jesus Christ. It cannot be built on wood, hay, or stubble, nor earthly materials. The seeping soils of the world demand that we give careful heed to the foundations.

What of the kitchen where much of the housekeeper's work is done? "The Father worketh hitherto, and I work," said Jesus.

What of our spiritual diet? The food must be wholesome and the dining room clean.

What of the living room? What of the parlor? The social life is a certain test of character.

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What of the halls? Where do the corridors lead?

What of the library? Do the children know more about Shirley Temple than they do of Moses and St. Paul?

What of the roof? Leaks from the world will stain the interior and such discolorations will spoil the beauty, the attractiveness, the winsomeness of the house.

Let us do all we can to keep the spiritual habitation unspotted from the world.

Mr. W. C. Trimble of Jackson, Miss., has written the following poem:

"The house you build, though of granite,  
Will crumble and fall in decay,  
But the life you build is eternal,  
Though it be of plastic clay.

The mortar you mix is fragile,  
Of sand and water and lime,  
But the mortar of Master-builder,  
Kind deeds that live through time.

So the secret of strength you are seeking  
For the temple you build for aye,  
You'll find hid deep in the mortar,  
And not in the granite or clay."

\* \* \*

### PRAYER

Our Father, we realize that "unless the Lord build the house, they labor in vain who build it." May we carefully plan a life with Christ as our guide. May the whole structure be fitly framed together. May our treasure be "where moth and rust cannot corrupt, nor thieves break through and steal." Dwell Thou with us, we pray in Jesus' name.

### FROM LONGTOWN CIRCUIT

Our summer meetings are past and the old adage, "A working church wins" is again proven.

In two of our meetings Rev. E. B. Sharp of Crenshaw, Miss., gave us some real soul-food messages, and we received into membership a fine girl.

In two meetings the pastor did all the pulpit work with a good hearing in each meeting.

At See's Chapel and Pleasant Grove Rev. A. P. Stephens of Koscusko, Miss., led the meetings. The opinion that a third successive leading of a meeting to be unwise is again defeated, for at See's Chapel is Brother Stephens third successive time; all seemed to feel that this was the best of the three.

As a result of this meeting two Baptist churches and four Methodist churches, touching as many charges, were benefited by those who came indicating their acceptance of Christ and a desire to unite with the church, a total of twenty-two, including some by transfer of membership.

Without an opposing vote See's Chapel is asking for Brother Stephens next year, which would be the fourth time in succession.

Our last meeting was at Pleasant Grove, with a small church membership, and somewhat handicapped. I had marks of success, but the community was just in readiness for a revival when the time came to close. Yet we received two on profession and one by letter. I feel sure Pleasant Grove would welcome Brother Stephens at some later date.

This makes six meetings Brother Stephens has assisted this pastor in, and it is a pleasure to say that I find him a congenial, faithful, and hard working servant.

Once during each of these last two meetings special prayer was requested for the sick. One time a small lad, and the closing night at Pleasant Grove for Mrs. Stephens (who was suffering with fever), and in each case the first report indicated much improvement. God hears and answers.

Psalms 37:3 is a safe guide. Best wishes for all.

Fraternally,

R. C. MAYO, Pastor.

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## THE TONGUE

By D. W. Heidelberg, Shubuta, Miss.

The tongue is one of the smallest and also one of the most useful members of the body. Our lives are largely dependent on it, for without it we could eat with great difficulty, and without eating we could not live. Many of our joys and also many of our sorrows are dependent on the method of its use. It is an instrument, both of blessing and of cursing. With it we praise the God who made us, and with it we also curse him. With it we bless our friends and curse our enemies. With it the saints of Heaven sing songs of praise to the Lamb who redeemed them and with it the devils of Hell curse the One who died to save them. With the tongue we win the affections of our sweethearts and prevail on them to become wives and husbands, and with it we alienate their affections and make of them our bitter enemies.

The tongue is the most difficult of instruments to control. The hands, the arms, the feet and the legs we are able to control, and after reasonable efforts they become completely subject to our will. James, one of the inspired writers, says that every kind of beasts and of birds and of serpents, and of things in the sea have been tamed by mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison.

The tongue is the most potential of all instruments in the production of mischief. With it reputations are destroyed, and thereby one of our most valuable possessions is taken away from us. Fights, brawls and homicides follow in the wake of the unbridled tongue. Actions of slander and libels are often the result of the improper use of the tongue. "Who keepeth his mouth and his tongue keepeth his soul from trouble," says the wisest of all wise men. Equally true is the declaration that he that "has a perverse tongue falleth into mischief" and "a fool's lips enter into contention." A truly religious man will control his tongue, for we are told by James, the sacred writer, that if any man among you seemeth to be religious and bridleth not his tongue, this man's religion is vain.

Kind words, on the contrary, have the effect of assuaging anger and pacifying those to whom they are addressed. "A soft answer turneth away wrath;" and "words fitly spoken are like apples of gold and pictures of silver." By the use of unkind words enemies for life are sometimes made and friendships destroyed.

One of the greatest obstacles to the attainment of success in life is a failure to control the tongue. Few men have attained to greatness in life who have

failed to do so. The president of one of the great railroads of the country attributed his success to his ability to refrain from speaking angrily when greatly tempted to do so. One of the most notable instances of those who have brought the tongue into subjection was Judge Samuel H. Terral, for many years one of the circuit judges of the state of Mississippi, and later one of the supreme judges of the state. It was the privilege of the writer, when Judge Terral occupied the office of circuit judge, to be often in his company, and on several occasions to spend the night at his home. I rarely ever heard him say anything uncomplimentary of any human being. He was a great, good man, a member of the Methodist Church, a consistent Christian gentleman, and Clarke County's most distinguished and most beloved citizen.

Ex-President Coolidge is another example of a man who brought his tongue into subjection. His immense popularity and the unusual success of his administration as President of the United States was due more to this trait of character than to anything else. In early life and soon after his marriage there was hung over his mantle in his dwelling a framed legend which read as follows:

"A wise old owl sat on an oak,  
The more he saw the less he spoke;  
The less he spoke the more he heard,  
Why can't we be like this proud old bird."

Let us imitate Judge Terral and President Coolidge in these laudable traits of character.

## IN MEMORIAM

## JABUS MARSHAL GREER

Jabus Marshal Greer was born in Marshal County, July 12, 1855, the son of Jim and Martha Anna Greer.

He was married in young manhood to Miss Lavada McClure. To this union no children were born. She preceded him in death in 1910.

In 1913 Brother Greer was again married, this time to Miss Eugenia Carolyn Bibb, daughter of the late Joseph and Mrs. Julia Bibb of Winona, two of Marshal and Montgomery Counties' oldest families. To this union were born four children, Eunice, Elizabeth, Dorsey and Martha. All are at home with their mother.

Brother Greer was made a Mason at the age of twenty-one, and was always interested in the work of Freemasonry. He was converted to Christ at an early age, and united with the Methodist church at Cornersville, where he served officially for many years, later moving to Glenfield,

where he was a church trustee until his death.

Brother Greer had gone home to be with the Lord, and we miss his warm friendliness and fellowship. There is a place in his church made conspicuous by his absence. Yes, he fought faithfully and well the battles of life, and won the immortal crown.

He leaves his faithful and devoted companion, and those four precious children; one brother, W. D. Greer of Cornersville; two sisters, Mrs. R. H. Gillum of Darden and Mrs. R. M. Overton of Rutherford, New Jersey. But he also leaves a host of devoted friends who miss him greatly.

We would say, peace to his ashes. Most likely the Lord has said, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

L. M. JAMES.

## REV. L. E. WICHT

Rev. L. E. Wicht, a highly respected and useful local preacher of Hattiesburg, passed to his reward last Sunday morning. Several years ago his health failed, since which time he has been a patient sufferer. Brother Wicht was educated at Centenary College. After leaving college he moved to New Orleans where he secured a position as reporter for the Times-Democrat of New Orleans. Feeling his call to the ministry, he united with the Mississippi Annual Conference, and served faithfully as an itinerant preacher for several years. At his own request he was granted an honorable location, since which time he has rendered efficient service as a local preacher in our church. Brother Wicht was loyal to his church, true to his Master, and faithful to his friends.

He leaves a wife and three sons to mourn his death. J. T. LEGGETT.

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 41

NEW ORLEANS, LA., THURSDAY, OCTOBER 10, 1935.

Whole No. 4152.

## Susan L. Montgomery Memorial Methodist Church, Madison, Miss.

LOCATED near the Natchez trace on the Magee plantation some time prior to 1864, a building was erected and dedicated to Almighty God. People of all denominations worshipped here. With the coming of the railroad, the population shifted, and Madison became the center of social life.

In 1864 the Madison mission was formed, and at the Annual Conference meeting at Crystal Springs in November of 1864, Harvey Copeland was appointed to this mission, which was to be connected with the Livingston and Pearl River charge, of which Robert W. Lambuth was appointed pastor. At the Annual Conference meeting at Lexington



in November 1865, the Madison mission reported eight white members and twenty colored members. This was evidently the year when the Madison Church was organized. For the next several years it was a part of surrounding charges; we do not know just which. At the Conference of 1869, a charge was formed with this church as the center and named the Madison charge, which name has never been changed from that time until this. It was left to be supplied, and at the end of the year the charge (not the church) had fifty-eight white members and three churches valued at \$5,000.00 with a capacity to seat 600 people.

The Methodists acquired the church on the Magee place, and this building was dismantled and moved to Madison. The best of the material was salvaged and used in erecting Madison's first church. This building served the Methodists as a place of worship for sixty-five years. At the Annual Conference of 1929, Rev. P. H. Grice was

(Continued to Page Sixteen)



A black and white photograph of a document page, possibly a ledger or a form. The page features horizontal lines and vertical lines, creating a grid-like structure. The image is heavily degraded with horizontal streaks and noise, making the text illegible. The vertical lines appear to be part of the document's layout, while the horizontal streaks are likely artifacts from the scanning process.

[illegible]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a slightly textured appearance with some minor discoloration and faint horizontal lines, possibly from the scanning process or the paper's original grain. The page is framed by dark borders on the left and right sides, which appear to be the edges of the book's binding or the scanner's frame. There is no text or other markings on the page.



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W. L. DUREN, D.D., Editor

THURSDAY, OCTOBER 10, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### IS MARRIAGE A FAILURE?

This question has often been raised by sensationalists, and we have no doubt felt that it was more of an appeal to curiosity and morbid tastes than an indication of a serious threat to our social life. But the changes which have developed in American regard for the sanctity of the marriage relation are causing serious concern for those interested in social progress and the stability of the American home. One does not have to be very old to be able to recall the time when divorce was looked upon as a scandal and divorcees were treated as social lepers. But within a single generation, our whole attitude has changed. The rich go to Reno for a few weeks, and others arrange a divorce upon an agreed statement of fact, and the community does not manifest the least evidence of moral shock. There can be no doubt that childlessness, social dissipation, economic pressure, and the opening of gainful employment for women as well as men have been factors in our social drift; but are these things alone sufficient to explain the complete reversal of the psychology and the emotions of the entire human race? The marriage relation has as one of its strongest bonds the sanction and the urge of religion. We believe that the more people become divorced from the altars of the Church, the more will marriage be regarded as one of the conveniences and one of the conventions of organized society; the less permanent will be the marriage tie; and the less secure and stable will be the home-life of the land. As devotion to the monogamous ideal and teaching of Divine truth fades out, the less secure will become the pillars of civilization. On account of this distressing trend of our social life, the Bernarr Macfadden Foundation is undertaking a nation-wide poll to determine the consensus of opinion as to ideal marriage, and with the hope that the poll may prove to be of sociological value. Whether one approves of the method or not, the subject and the existing conditions ought to enlist the sympathetic interest of all religious groups throughout the country.

### A FAMILY PHOTOGRAPH

A certain sports fan came out with mud on his horns the day following the first game of the world series. He dubbed the Tigers "swelled heads," men of a "Narcissus complexion," and "Book learning" as "slow poison." He denounced the "Little Red School House," and the effect of it all was to plead for the culture of the jungle as the proper intellectual level for the success of sports. Well, that was what the Goths thought about education, but who can locate the Goths today? For ourselves, we believe that certain sports belong to the jungle, and we doubt if their refinements indicate that they have wandered far from their natural habitat; but even at that, it appears that they need not be seriously embarrassed in the presence of some of their critics. Such tirades of denunciation might be expected from one who had lost all his loose cash on a particular event, but why not take it out on the "bums" who failed to "get a hustle" on themselves, and not clutter up the prints with a silly jag. The "Little Red School House" and the "Church in the Wildwood" will remain, despite the desolating storms of a columnist's wrath. The wildwood may disappear and the denizens of the bush may suffer in the clearing, but when the smoke has lifted and the malodorous children of the jungle have scampered through the underbrush of their limited horizon, homes will appear and crops worth while will be growing.

### DESPOTISM

The peril of the situation prevailing throughout the world today is not so much in the desperateness of an economic or a social situation as it is in the opportunity which such a condition offers to a designing and an inordinately ambitious man. Such a man first publicizes himself as a savior of his country, and then assumes the role of dictator in a realm more subjugated than redeemed. The wildest social scheme ever invented was the weapon of obscure men on the road to despotism. The line of demarca-

tion between revolutionary social theories and despotic aims is often so indistinct as to seem unreal and imaginary. The most hateful word in any language is despot, and the most hurtful form of civil administration is a despotism. Like slavery, it is without a single redeeming quality. A despot is not restrained by constitutional safeguards, he does not honor his own commitments when they stand in the way of his ambitions, and the admonitions of history are as insults to his vanity. Even religion is made a tool for the despot and an excuse for his deeds. The difficult and trying circumstances, through which the world has passed since the close of the great War, has had a tendency to break the edge off of the sensitiveness to invasions of popular liberty, and the demagogue and the political opportunist makes haste to sow the seeds of a delusive philosophy of social salvation. If the storm centers of European politics have any message for America today, it is that we forsake not the "old paths," and that we "remove not the ancient landmarks" which our fathers established. The way to a despotism is easy and tempting, but the way out is tragic and terrible.

### JESSE LEE AND BOSTON

The scene on Boston Common, September 29, 1935, commemorating the beginnings of Methodism in that New England center of culture and Calvinism was vastly different from that which greeted the sturdy Virginian one hundred and forty-five years before. No such stage was set for Jesse Lee and he heard neither welcome nor plaudit from the stragglers whose interest was more curious than devout. He was not the first of the Methodists to be heard in that city—he had had distinguished predecessors. In September, 1736, Charles Wesley had preached in King's Chapel. In 1740, George Whitefield's seraphic voice had gathered great throngs to his ministry. In 1771, Richard Boardman, missionary sent out by Mr. Wesley, had organized a Methodist society there. In 1784 or 1785, William Black, a Wesleyan preacher from Nova Scotia, passed that way. And in 1787, Freeborn Garretson gave his testimony in the inhospitable home of the Puritans. When Jesse Lee arrived on July 11, 1790, the only sanctuary that he found was a spreading elm on Boston Common; but nothing daunted, he sang a hymn and prayed and preached. He preached and toiled and waited for five years before the cornerstone of a Methodist Church was laid, but from the day that Jesse Lee bore his testimony on Boston Common to the present time the Methodist witness has not been hushed. At the recent celebration, five thousand Methodists gathered at the spot where stood the elm that offered hospitality to the lone missionary from the far South, and they paid their

tributes of song and speech to the great evangelist, George Whitefield, and to the bold and intrepid pioneer of Stamford circuit whose heroism and spiritual daring lighted a mighty flame in the land of the Pilgrims.

### A PUBLISHER SEES HARLEM

An Englishman, now on a visit to this country, recently gave an interesting description of a Sunday in Harlem. He describes it as a great Negro city within the great metropolis, where for twenty-five blocks every person is black. The section has offices, hostels, amusements, churches—every convenience and appointment of civilization wholly devoted to the Negro. The population is not made up of the shiftless type, but the sophisticated urban, slightly overdressed and a little self-conscious and vain. The Negro boy is well groomed and the girl plucks her eyebrows, enamels her fingernails and de-waves her hair. He describes the district as "a large-scale laboratory experiment in racial adaption," and a place where, "The Negro has been transplanted and in the process has been transformed." The article speculates as to the effect of the urban caldron upon race differentiations and social relations, but it is manifestly respectful and sympathetic. The gentleman represents a great philanthropic interest and he is touring the South in a study of Negro educational institutions.

### NOTICE—MISSISSIPPI

Brethren, please let me have your reports for the Memorial Home in New Orleans, so that I may make my report. I have some cards signed by some of the pastors from whom I have not heard.

W. M. SULLIVAN.

### EDITOR McTYEIRE

**THE CHEAPEST TENEMENT**—An honest Hibernian, trundling a handcart containing all his movables, was accosted by a friend with, "Well, Patrick, you are moving again. I see." "Faith I am," replied he. "The times are so hard, it's a dale chaper hiring handcarts than paying rints."

—N. O. Christian Advocate, March 6, 1858.

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**DISSENTERS AND AB-SENTERS** — A high-church clergyman had a friend to visit him on Saturday, who next day accompanied him to the church, which, to his great surprise, was very thinly attended. As they were returning home, he asked his friend if there were many dissenters in town. "No," said the other, "but there are numerous ab-senters."

—N. O. Christian Advocate, March 13, 1858.





# The Forum



## "WHAT PRICE WAR?"

By Mrs. Tip H. Allen

Today, the paramount thought in the mind of every clear-thinking person in the world is peace—world peace! We talk much of peace. We write in great length concerning peace. We seem to think deeply about peace, and yet civilization, today, finds itself upon the very brink of another great war!

The nations of Europe have again assembled upon a gigantic keg of powder, each nervously awaiting the tosser of the match which will again plunge the world into a holocaust of blistering destruction. Apparently the ghastly mistakes of 1914 have been forgotten. Evidently the legalized slaughter of five million youths has been taken, by those who stand at the helm of government, as a matter of course. The survivors of the lost generation have now grown old. Horrible memories and experiences have become dim and vague. A new generation of young manhood has been ushered in and the dogs of war growl ominously for the kill. And the world pleads pitiously for peace, yet girds itself for war!

Can it be that we are to experience again the sickening horrors of 1914 and 1918? God forbid! Can it be that five million youths were slaughtered in vain? Can it be that the costly lessons we learned twenty years ago have been so easily forgotten? Can it be that we, as a civilized people, have again reached that terrible point along the Road of Life where the letting of blood will again be tolerated? God take from us this awful threat!

The world emerged from that terrible conflict in 1918 severely whipped, bleeding, sorely wounded, bankrupt, deathly nauseated with war, and in that trying hour looked pleadingly to America for leadership and guidance and strength of purpose. The man of the hour was Woodrow Wilson! His great soul had visualized an everlasting peace! He lay plans for a mighty council where nations of the earth might gather and settle their dispute peacefully and without the force of arms. He called upon America for approval of this great plan. He called upon you and upon me for support and loyalty, and to our undying shame, we as Americans, failed him and failed the world!

Then was the time to drive home the ties of everlasting peace! Then was the hour to cement bonds of international friendship! Then was the moment in which the world might have been changed into a better place in which to live! But we failed! And because of that failure the world again stands upon the verge of war!

During the closing days of 1918 America had five million men under arms. We had impressed upon these young, boyish soldiers that they were fighting for high ideals. We had drilled into them that this was a war to end war! We made it clear to them that they were bearing arms against lust and greed and selfishness. We stated emphatically that right by might should perish from the face of the earth. And those boys died in the mud of France, thousands of them, the flower of American manhood, believing staunchly in those things. Today, their restless spirits should haunt our very souls, for we ignominiously failed them! We lent ear to the silver-tongued politicians who spoke long and glowingly upon our "perfect isolation." We washed our hands of foreign

affairs and stood silently by and let political party hatred defeat that God-given Plan of Woodrow Wilson! We unfeelingly watched his enemies break his great heart and bring him in sorrow to the grave. There will be more than one Pilate at the judgment bar of Almighty God!

America—this accusation be upon you today! If Europe stands upon the verge of war—you are largely responsible! For you failed when you could have wielded a dynamic, powerful influence for world peace! You were weighed in the balances and found pitifully wanting!

Another reason why Europe is on the verge of war today is the Treaty of Versailles. It was not a treaty of peace but a clear-cut declaration of the next war. It was not based upon justice or upon spiritual brotherhood, but was conceived in hatred and born in revenge.

You ask when wars will cease? They will cease when the youth of the entire world come to realize they are being duped. Wars will cease when the youth of the world come to realize that they, and they alone, are the heavy losers. Wars will cease when the citizenry of this great nation learn to think for themselves and no longer follow blindly the braying politicians of our land.

We strongly deplore war, and continue to paint armed conflict to our sons in glowing pictures of valiant achievements. We cry loudly for peace, and write martial songs about our conquering heroes. We stoutly condemn legalized slaughter, and proceed to fill our children's history books with the brave, noble deeds of General This, or Colonel That. And little is said of those countless thousands who fell and bled and died in the line of duty; experiencing horrors beyond description; suffering untold agonies; making the supreme sacrifice upon the altar of war in order that Senator Windbag might prove his point to Congressman Slick-tongue concerning some trivial matter. You say I jest! God forbid! This is no jesting time! The very life blood of a nation has been spilled for even less than that!

You mothers of America! You women of the Church! You members of Missionary Societies! Let us demand that the truth be told about war! We want no more glowing pictures of combat to sow into the souls of our young sons! We want no more thrilling narratives of the Sword! We want no more mighty tales of valor where the hero always survives and lives to a ripe old age! Let us demand that war be painted as it really is—a destroyer! A destroyer of bodies! A destroyer of souls! A destroyer of civilization! A horrible, clutching thing that wrecks and shatters and crushes! A gluttonous monster that preys upon youth—upon your son and upon every mothers' son in the world! Christian women! This be your task! Unmask war! Teach to the youth of our land War as it really is and not as it is pictured! Let us hold high the principles of peace which dominated the life of the great Jane Addams. She started in the slums of Chicago among the weak and down-trodden and her great peace movements grew out of her concern and life adventures in neighborliness. The first step must be at home. Train the child in the ways of peace! Talk peace. Live for peace. Pray for peace. Observe peace programs in our Missionary Societies. Co-operate with every peace movement in our town, city or community. Let us unite everywhere in a solid movement for peace and present an unbroken front to those who would feed our sons to the Flames of War! Let us inform ourselves as to our

politicians' views on peace. Let us sound out our senators and our congressmen on this most vital subject and if they be for War—then vote them out of office! Let our watchword be, "Peace to the World."

You ask when wars will cease? Never! Never until the nations of the world decide to follow the teachings of Jesus Christ. Never until we come to kneel before His throne. Never until we learn to love our neighbor as we love ourselves. Never until we live the Golden Rule, as individuals and as nations. Then will brotherly love become a thing of reality. Then will selfishness and greed vanish away. Then will the lust for power sink into oblivion. The trumpet call will cease and the measured tread of marching men will be no more. God grant the dawning of that blessed day!

Canton, Miss.

## BROAD STREET CHURCH, HATTIESBURG

From a small handful of members and a small one-room frame building back in the year 1904, Broad Street Church



BROAD STREET METHODIST CHURCH, HATTIESBURG, REV. T. O. PREWITT, PASTOR

has grown to occupy a commanding position in the Mississippi Conference today. It is recognized as one of Mississippi's leading Methodist Churches. It is setting the pace for Methodism this year in the Hattiesburg District. With a membership of 600 at the beginning of this year more than 115 new members have been added to the church roll on profession of faith and by certificate. At the District Conference in May of this year half of all the finances of the church had been paid in full, and for the past month the church has been in a tithe campaign to raise the sum of \$1,200.00 which will pay out in full all our finances for the year. A notable fact about the tithe program is that it was pitched absolutely on a spiritual basis, and 155 of our liberal contributors agreed to tithe for the month of September. And they are doing it and are getting a blessing out of it. More than two-thirds of our goal has been contributed. We are confidently expecting the other \$400.00 in the next two weeks. It means a great victory for our people. In our financial achievements for the year, there have been two payments of \$500.00 each with \$200.00 interest each paid on the church indebtedness to the General Board of Church Extension, Louisville, Kentucky.

There remains yet a very integral part of our year's program to be carried out, our "Revival Meeting" which begins on the second Sunday morning, October 13, and runs through October 20. We have carried out the whole program of the church, educational, social, and otherwise this year, and now we are climaxing the year's work with an effort for a mighty revival. And we have it. We are opening the revival with a "Home-coming Day" on October 13. On that day we will have many of Broad Street's former members, non-resident members, friends now and in days past, also our resident members. What a day of rejoicing and fellowship that will be. Many former pastors will be there. They will do the preaching. There will be three preaching services: 11 a. m., 2:30 p. m., and 7:30 p. m. Sunday school at 9:45 a. m.

A special feature of the day will be the dinner served at the church by the ladies of the church for everybody. Then each day following Sunday, except Monday and Saturday mornings, there will be services twice daily, morning and evening, the hours to be announced later. Reverend Morrelle Wells of Jackson will lead the singing during the meeting.

The pastor will do the preaching except on "Home-Coming Day." Some of the former preachers of Broad Street Church, expected to be present are: O. S. Lewis, J. L. Neill, W. A. Terry, M. M. Black, H. Mellard, J. E. Williams, H. T. Carley, A. J. Davis, J. W. Thompson and R. H. Clegg.

## TO THE PASTORS OF NORTH MISSISSIPPI CONFERENCE

Dear Brethren:

As Conference Director of the Superannuate Endowment Fund I will represent the General Board at Conference to receive any money that you may have for this cause. If your charge has an adjusted quota balance please make an effort to report at least one-fourth of that amount. Where there is no adjusted quota balance it is suggested by the General Board that a free-will offering be taken for this worthy cause.

A. T. McILWAIN, Conference Director.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

sidering that it is the usual fate of churches within the fields of operations of hostile armies to be turned to account as hospitals, storehouses, and what not, and considering, too, that the use of the abandoned churches by loyal ministers might be, and was, in many ways useful to the national cause, the order was well enough. It must be borne in mind that we were in the midst of war, and that its issue was still uncertain. To encourage the expression of loyalty in the partially conquered states, and to repress disloyalty, were the obvious duties of both civilians and soldiers. But the order was extreme in its terms and worked injustice. Mr. Lincoln, who, to use his phrase, had declined 'to run the churches,' was greatly dissatisfied with this measure of his war secretary. He wrote to Mr. Stanton, February 11, 1864, saying that he was embarrassed by having had brought to him what purported to be a formal order of the War Department for the delivery of these churches to the Northern Methodist bishops, etc."

Under the order of Secretary Stanton, Bishop Ames, the procurer of the order, took charge of the churches in the city of New Orleans, and Bishop Simpson was placed over the churches in Nashville, where Rev. M. J. Cramer, afterward American Minister to Denmark, was appointed to McKendree Church. The Church was renovated and refurnished, and was opened for service on June 12, 1864. Some of the reasoning of the foregoing quotation might be accepted, if the occupancy of the churches had ended with the restoration of peace, but in some cases the churches were held until long after the war was over. Of this fact, the biographer of Bishop Simpson said: "It would have been better if at the close of the war we had surrendered the churches occupied by us more promptly." Doctor Lucius C. Matlack, of abolitionist fame and who was presiding elder in New Orleans under the regime of Bishop Ames, commenting upon the occupancy of Southern churches said: "Our ministers stood in the attitude of conquerors. They differed little, in appearance, from the relation of invaders. . . . If our occupancy of the pulpits of the Church, South, had been only for the purpose of offering the preaching of the Word to deserted congregations, and, on the return of their pastors and the restoration of peace, had been yielded up gracefully, it would have been better for the peace of the Methodist family. But such was not the case. Claims were set up to the property on questionable grounds. Possession was retained until compelled to relinquish it by civil authority." The quotations given are not the words of

the author of this book, and they are not from Southern sources. We leave them without comment.

A recent biographer of the great French statesman, Talleyrand, made a very penetrating observation in connection with his subject when he said: "It is the moment of victory that tests a statesman." It is a truth susceptible of a much wider and a more varied application than to statesmanship or even to individuals. We have already remarked upon the splendid manner in which the delegates to the Conference of 1844, in the moment of their complete triumph, rose to the delicate and responsible situation. Alas, that the Church as a whole was not able to display a poise and a Christian self-possession like unto that exhibited by the men who composed the leading faction in the General Conference. Two-thirds of those who had been delegates from the Northern Church to the General Conference in 1844 were not elected to the Conference of 1848. The referendum which had gone the round of the Conferences had involved much more than the modification of the "sixth restrictive article." The convictions and the ecclesiastical leadership of the North were also up for ratification by the Church, and at what appears to have been the weakest moment of its history. From the close of the General Conference of 1844 to the meeting of the Cape May Commission, the record of the Church was marked with the weaknesses of victory, and the values of a triumph which might have been the inspiration for a great constructive attitude, went to waste.

Dr. Daniel Curry, editor of the New York Christian Advocate, was particularly caustic and bitter toward the South, in editorial utterances of 1866 and 1867 and statements in the press of the Church, South, were not more temperate and conciliatory than were those of Dr. Curry. But editorial utterances upon the part of those so recently ejected from the pulpits of the Southern churches were unfortunate, to say the least. Bishop Soule, at the General Conference of 1844, uttered a great truth when he said: "Society, sir, whether civil or religious, has much more to fear from the passions of men—of its members—than it has to fear from calm investigation and sober inquiry." That statement was amply justified in the period through which a divided Methodism was undergoing readjustment. The Church which thinks in terms of prejudice and resentment can hope for nothing better than to move in cycles of disastrous revolutions—the backwash of its own worst thought and feeling. The Church triumphant must bring its mind and heart into union with the purpose and plan of Him who is Head over

all, in succeeding eras of divinely quickened reason.

The humiliation of Bishop Andrew and the disruption of the Church did not cure the difficulties of the Northern section, as was vainly hoped. The victorious faction of 1844 carried the fight to the people on the floor of the Annual Conferences, and the press of the Church made its contribution of bitterness. Indeed, the real alienation of the two great bodies of American Methodism did not result directly from the action of 1844, but from the unhappy events and incriminations which followed as its aftermath. Probably an instance of a great cause wrecked by well-intentioned interpreters.

As the years wore on, there was naturally a softening of the judgment on both sides, even of those who had been most pronounced and intolerant in their opinions. Dr. James Porter, of New England, whom Dr. Buckley called "an uncompromising abolitionist," said: "In looking at this long-continued controversy, we find it everywhere marked by human infirmity, to say the least of it. We are not much disposed to sit in judgment on the parties involved. None of them can take great merit to themselves. If abolitionists had been brought up in the South they would probably have acted much as Southerners did, and vice versa."

Even Dr. Curry, to whose unfortunate editorials we have referred, came to a happier state of mind regarding the whole situation. In an editorial reprinted in the Southern Christian Advocate, April 21, 1875, he said: "The separation made thirty years ago was for valid and sufficient reasons; nor was the existence of slavery more than its remote cause; and the action of the General Conference of 1844, in the case of Bishop Andrew was only the occasion for the denouement, which was certain, aside from that case, to come at that time, or very soon afterward. The separation was not the result of accidents, nor of incidents, nor of any extrinsic agencies. The dividing forces in the Methodism of thirty years ago, like those that disrupted the nation nearly twenty years later, were from within, and their developments with the growth of the body made the division a necessity. Two nations lay together in the womb of early American Methodism, and while there, the children struggled together within her, and their separation was a prerequisite to their peace and increase. To separate is in some cases a high and sacred duty; and to do so without a breach of charity often calls for the highest of wisdom and real goodness. No nobler exhibition of his true greatness is given in the whole history of the patriarch Abraham than in the separation between himself and his kinsman and hitherto life-long associate, when in language worthy of himself, he said without the least trace of bitterness, 'Separate thyself, I pray thee, from me.' " Alas, that this wholesome truth might not have been learned by all parties to the struggle thirty years earlier; but such is too much to expect of our weak and combative natures.

The year 1876 marks a new era in the long disturbed relations of American Methodism. Doctors A. S. Hunt, Chas. H. Fowler, and General Clinton B. Fisk, fraternal messengers of the Methodist Episcopal Church, made great addresses before the General Conference of the Southern Church at Louisville, Kentucky; and the occasion was a long stride toward a time of better feeling. Following the addresses, the Methodist Episcopal Church, South, passed the resolution which follows: "Resolved, That in order to remove all obstacles to formal fraternity between the two Churches, our College of Bishops is authorized to appoint a Commission, consisting of three ministers and two laymen, to meet a similar Commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties." The Methodist Episcopal Church, in General Conference at Baltimore, May, 1876, adopted an identical resolution. The Commissioners for the Northern Church were: Morris D'C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fisk and John P. Newman. Those for the South were: Edward H. Myers, Robert K. Hargrove, Thomas M. Finney, David Clopton, and Robert B. Vance. The Joint Commission met at Cape May, New Jersey, Aug. 16-23, 1876. It settled a number of contested cases; cleared the way for formal fraternity between the Churches; provided regulations for the adjustment of all differences; and although there were representatives of the conservative and the extremist factions of both sides, the minutes show that not once was a negative vote recorded upon any material question. No Southern man could utter a word against the magnanimity of the men who represented the Methodist Episcopal Church on that Commission. That attitude was superb, unselfish and worthy of their Christian profession.

The Address sent to the ministers and members of the two Churches said:

"We adopted without dissentient voice the following  
DECLARATION AND BASIS OF FRATERNITY.

"As to the status of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and their co-ordinate relation as legitimate branches of Episcopal Methodism, each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and, since the organization of the Methodist Episcopal Church, South, was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members, to adhere to that communion, it has been an evangelical church reared on Scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

(Continued Next Week)



## Mississippi and Louisiana

Rev. Martin Hebert, West Monroe, La., paid the Advocate office a call last Saturday, and he gave an optimistic report of the outlook in Monroe District.

Mrs. F. L. Brownfield, of Athens, La., in renewing her subscription, encourages us by her words of appreciation of the Advocate which she has read for forty years.

Mrs. T. H. Morris writes us from Chicago, and, in addition to words of cheer for the Advocate, says that she will be at Mount Washington, Ky., for the next two months.

Mrs. Guy Norton, of McComb, Miss., expresses pleasure at the progress of the Advocate debt campaign, and the wish for a growth in the subscription list. That sounds good to us.

Rev. J. B. Williams has finished his work at Minden, La., and has gone back to his own home at Many, La. Dr. Serex has arrived from his vacation spent in his old home in Belgium.

The board of trustees of the Seashore Camp Ground have been called to meet in annual session, at Biloxi, 1 p. m., October 8, 1935, according to notice sent out by W. E. Kennedy, Mobile, secretary.

Rev. W. W. Perry, Baker, La., was in New Orleans a few days ago and paid the Advocate office an appreciated call. He spoke hopefully of his work, and of the report which he expected to make at the forthcoming Conference.

Rev. C. W. Lahey, pastor of Donaldsonville, La., writes that he has made sufficient progress on his benevolent collections to be able to guarantee payment of the amount accepted in full. He will also send a collection for the Memorial Mercy Home.

Rev. Geo. H. Jones writes that he ex-

pects to close his sixth year on Montrose charge, Miss., in a satisfactory manner. During the six years he has received 216 into the membership of the churches, more than half of them on profession of faith.

Rev. A. R. Hoffpauir, pastor at Grand Cane, La., corrects our statement as to the number he has received on profession of faith. He says that he has received 34 on profession of faith instead of 22, as we reported. We gladly make this correction.

Rev. Elmer C. Gunn spent a day in New Orleans last week arranging the details for the settlement of the bonded indebtedness against First Church, Lake Charles. When we saw him the work had not been finished, but he was very hopeful as to the outcome.

A subscriber from Haynesville, La., says that she enjoys the paper and she will be glad when the price can be reduced. We would be happy if it might be reduced, but our experience in trying to pay the debts and carry the paper along does not warrant us in hoping for such a thing.

Rev. Hilary S. Westbrook, Florence, Miss., says that he has had a good year in some respects, and particularly in his revival campaigns. He had the assistance of Rev. Fred L. Applewhite, Rev. L. J. Snelgrove, Rev. Fleet J. Jones and Dr. B. E. Mitchell, and all of his churches were wonderfully blessed.

A personal letter from Rev. Ivan O. Donaldson informs us that he is to be transferred to the Central Texas Conference in exchange for Rev. G. A. Morgan who returned to Louisiana earlier in the year. Mrs. Donaldson who has been in a sanitarium is at home and is doing nicely, for which we are glad.

On September 27, Bishop Cannon, Jr. entered the Good Samaritan Hospital, Los Angeles, for a serious operation which had been for various reasons unduly delayed. The operation was successful and with proper quiet, rest and care no serious complications are now expected.

Alvin J. King, director of the Millsaps singers, a consolidation of the men's and the women's glee clubs, augmented the club roster by the addition of eighteen associate members recently. Brooks Haynes was chosen as pianist for the group. At the beginning of the second semester another voice try-out will be held.

Rev. C. W. Wesley writes enthusiastically of the ministry of Bishop Dobbs at the dedication of the church at Summit, Miss. Dr. C. W. Crisler and Dr. G. F. Winfield assisted in the dedicatory service; and Rev. W. T. Griffin of Jacksonville, Fla., and Rev. J. T. Abney, McComb, former pastors, were present for the service.

A subscriber writes us that she is surprised to see a proposition to provide hymn books by the insertion of advertisements of waffle shops, dress stores, etc. She then adds, "I suppose to keep the congregation's mind occupied! What are we coming to?" We have not seen a notice of such a proposition, but we do share her resentment of the suggestion.

Mrs. H. J. Norris, a daughter of Dr. Hope and the superintendent of the Church School at Oak Ridge, La., when the editor was presiding elder of the Monroe District, wonders if we remember those with whom we work at the many places where we have been. The recollection of people has been one of our greatest assets and our greatest joys in the ministry.

The New Orleans Standard Training School will hold its fifteenth session at Rayne Memorial Church, October 13 to 18. The courses offered include "The Financial Program of the Church," by Dr. W. E. Hogan, Nashville; "Intermediate Department Administration," by Miss Rowena Ferguson, Nashville; "Young People's Department Administration," by Mrs. L. C. Poindexter, Monroe, La.; and "Missionary Education of Children," by R. R. Branton of New Orleans.

Rev. T. J. O'Neil, Crawford Street, Vicksburg, writes that September 29, was a red letter day in the history of his Church School. An excellent program was rendered and the school out of debt for the first time in thirty-five years. Brother O'Neil has received 107 into the membership of his church this year, all departments of the work are moving  
(Continued on Page 16)



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following are paragraphs taken from weekly reports of the Clarksdale Auxilliary study group. They are using the study book, "That Other America."

Mrs. F. E. Gilliland reviewed "The Phantom Empire," a story of the tragic results of the schemes and ambitions of Napoleon III., and the Emperor of Austria, as linked with the lands of these other Americans to the south. It is the intention to provide an accurate, though fictional, historic background for future studies.

Mrs. Stoddard gave, in her splendid way, the first chapter of the new study book, using a map to supplement her statements. She told of South American culture, ante-dating ours, and said that she had learned from an article in a recent issue of the Commercial Appeal that in the matter of the death of mothers in childbirth we were ahead of only two or three South American countries. The United States ranks nineteenth.

Our ideal is to establish a fellowship in Christ. The Pan-American Union, the Rockefeller Institute, sports, and Carnegie libraries all have helped and are helping to develop points of contact although in a natural way the influence of European civilization is still supreme.

Mrs. Henry Page discussed an article in a recent issue of Liberty. The subject was "Untold Secrets of the Religious Situation in Mexico."

Requests had been made for outside information. In response Mrs. H. D. Corley reported on an article discussing a plague of Locusts that is causing devastation in the region of the Parana river.

Mrs. Edwin Tomlinson discussed an article on the cotton belt of Brazil. Mrs. M. J. Luster reviewed an article in the September "Digest" written by a medical

man telling of a community in Mexico where everybody, even every animal, is blind.

An interesting innovation of this particular group was the sharing of their lesson with another group who were studying the same book.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

The Brookhaven District held a most interesting coaching day for Dr. John A. MacKay's "That Other America," at Brookhaven, with the district secretary, Mrs. A. S. Oliver, presiding.

Mrs. W. B. Carr, of Meridian, outlined the study and gave many valuable suggestions. A demonstration mission study class was a feature of the day's study. Mrs. Hume R. Steele, of Nashville, a member of the Council, suggested four topics for a four meeting class: 1. "Understanding Latin America;" 2. "The Struggle in Latin America;" 3. "The Work of Protestant Missions in Latin America;" 4. "The Evangelical Church and the Future of Latin America." She closed her talk with this question: "What contribution can Evangelical Christianity make to Latin America to satisfy intellectual quest and soul hunger?"

During the day Mrs. John Boone, of Brookhaven, on behalf of the Brookhaven District, presented Mrs. Oliver with a life membership in the W. M. S.

\* \* \*

Preparatory to the study of "That Other America," the Woman's Society of East End Methodist church, in Meridian, entertained at a Pan-American party at the church which was enjoyed by a large number of members and guests.

The basement of the church in which the party was staged, was transformed into an attractive scene suited for the fiesta. Individual tables covered with bright cloths, centered with gay flowers, were arranged around the sunken pool banked with ferns, cacti, and water lilies.

The program opened with a prayer by Mrs. Willis Taylor, after which games in which the Pan-American union was emphasized were introduced. Spanish music was given by Mrs. E. M. Ford.

Later a Spanish menu of tamale pie, Mexican salad and black coffee was served.

\* \* \*

A zone meeting was held at Sharon,

Jackson District, with Mrs. H. H. Casteel, presiding. The theme of the meeting was: "The Promotion of World Peace, or What Price War?" Mrs. Tip Allen was the feature speaker. Mrs. Eurie M. Weston, of Jackson, conference superintendent of Christian Social Relations, was present, and spoke on "Christian Citizenship." Mrs. L. E. Alford, of Clinton, told of the work of the W. M. S. during the past twenty-five years. Mrs. Norman Taylor, district secretary, stressed the rounding up of the year's work. The next meeting will be held in Canton, in December.

\* \* \*

Coaching Day for the Vicksburg District was held at Vicksburg. A very representative group was on hand and all seemed eager for any assistance in helping to put a higher type of mission study in their respective groups.

Mrs. T. H. Fore, district secretary of the Vicksburg District, presided and was assisted by Mrs. W. T. Hegman, Holly Bluff, who discussed the subject, "Why Missionary Education?" Mrs. S. C. Newman, Germania, who told of the selection of the study books; Mrs. E. V. Perry, Rolling Fork, who impersonated Dr. MacKay, the author of "That Other America;" Mrs. G. P. McKeown, Woodville, who reviewed the book, "Lupita," a story of Mexico in revolution; and the following ladies who formed a Demonstration Class: Mrs. H. G. Hawkins, Vicksburg, and Mesdames W. M. Sullivan, Charles Ratcliff, A. L. Covington, Bonnie Tucker, all from Natchez.

The devotional was led by Mrs. A. B. Owens, Vicksburg, and an appropriate duet was sung by Mrs. Luckett and Mrs. Boulton of Vicksburg.

The assembly received much helpful instruction in Spanish pronunciation from Mrs. Helen Stanton who served as Diction Critic.

Crawford St. Auxilliary had on display a wonderful collection of articles which represented the arts of almost all the Latin American countries, also various pieces of money and literature, which served as a background for the study of the day.

Discussion of the fall mission study book, "That Other America," suggestions as to sources for materials helpful in the study and an outline plan of the study book filled the day's program to overflowing.

The Gibson Memorial auxiliary was hostess to the assembly for lunch and also rendered beautiful Spanish piano selections all through the lunch hour.

Thirteen auxiliaries were represented with a total attendance of seventy.

Mrs. Fore, presiding officer, was well pleased with the interest shown in Vicksburg District's first "Coaching Day."



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## BISHOP DOBBS AT GARLANDSVILLE CENTENNIAL

The Garlandville Methodist Church will celebrate its centennial on Tuesday, October 22, beginning at 10 a. m.

A full historical program is being planned by the program committee and the citizens of Garlandville and surrounding territory are eagerly looking forward to the occasion. Bishop Dobbs will be the principal speaker in the morning while former pastors and presiding elders will be presented in the afternoon, together with other speakers and the present presiding elder, V. G. Clifford.

Actually Garlandville Church is more than one hundred years old. Just when it was organized it is impossible to say. It was in existence at the time of the organization of the county in December, 1833, and probably goes back several years earlier than this. Garlandville was one of the leading villages of the Indians in its section of the State, and the woman who named Garlandville (after a rich half-breed Indian, named John Garland, who had given her some property, including a tavern) was a staunch Methodist.

Garlandville was a part of the old Leaf River Circuit which was organized in December, 1822, when there were only eight other charges within the bounds of the present Mississippi Conference. It is not known just when Garlandville became a part of this circuit, but Edward Harper, the itinerant in 1824, lived in Jasper territory not far from Garlandville. When the Leaf River Circuit was divided in December 1830, into the Raleigh and Paulding Circuits, Garlandville and Paulding were the principal

churches on the Paulding Circuit and the itinerant, James G. Garstarphan, lived not far from Garlandville. Indications are that other early itinerants lived in this territory.

During the more than one hundred years of its history Garlandville has been in two Conferences, twelve Districts, and on twelve pastoral charges, besides being the headquarters of a charge of its own for a number of years. If Garlandville is as old as the Leaf River circuit, it seems that it has had 38 presiding elders and 81 pastors.

Today Garlandville forms a part of the Montrose charge in the Hattiesburg District, with V. G. Clifford the presiding elder and Geo. H. Jones now serving as pastor for the sixth year.

Garlandville has an active Sunday school, Epworth League, and Woman's Missionary Society.

Perhaps its most prominent local personality during the century was Judge John Watts, a local preacher and an eminent jurist, once a district attorney and later a circuit judge for more than twenty years.

Garlandville is located on Highway 15, between Montrose and Newton, being just inside Jasper County, and consequently drawing its membership both from Jasper and Newton counties.

GEO. H. JONES.

## REPORT OF COMMITTEE ON RESOLUTIONS

Whereas, careful inquiry and investigation develop that all participants in the Standard Training School have been greatly helped by it, and

Whereas, the courses of instruction, under the capable leadership of experienced teachers, have been thought-provoking, giving every member of every class a clearer, better understanding of the problems the Christian worker faces today both in and out of the church, inspiring each to become a more efficient, effective instrument in the work of the Kingdom, and

Whereas, the deeply spiritual atmosphere of the school has led many into a more vital and satisfying worship experience with a deeper, keener sense of personal responsibility in the development of Christian character and the employment of Christian ideals and standards in every phase of living in the complex world of today; therefore be it

Resolved, That this means be employed to extend the sincere thanks of the entire student body to the board of managers for their efforts in providing the means and making the school possible, also, to our instructors. Dr. A. P. Hamil-

ton of the Millsaps College faculty, Miss Moon of the General Board of Christian Education and Mrs. Burrow of Jackson, Miss., for the consecrated Christian life and talents they have brought to the task of leading us in our study of ways and means of promoting the program of the Christ and the church, and to all of those others who have worked so faithfully to make the school the vitalizing experience and inspiration it has been, and be it further

Resolved, That plans be set under way now for another school next year, with the same faculty if it is possible to secure them.

MRS. W. H. WEATHERSBY,  
Chairman.

MRS. GLEN R. NORDYKE,  
MRS. B. E. RUTLEDGE,  
E. E. McKEITHEN,  
D. F. McNEIL,

Committee.

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## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 13.

By Rev. J. R. Countiss, D.D.

#### THE STORY OF JEREMIAH

Jeremiah, easily one of the greatest of the Hebrew prophets, was commissioned of the Lord to speak to the nations, more especially to his own people when they were dickered, now with Assyria and Babylon on the east and now with Egypt on the west, for political favor and protection, utterly forgetful of Jehovah, whose grace had given them existence. He was a modest youth and plead his lack of years as a reason for being excused from the weighty commission tendered him as spokesman for Jehovah. His hesitancy was as commendable as it is understandable. Surely if "priests, prophets, princes and people were to be warned and reprimanded, some older servant of the Lord would have noted the need and have heeded the calls to the task. For a young man in his middle twenties to assay it would be to lay himself open at once to the charge of impertinence and make him the butt of ridicule and scorn. His reluctance was not refusal. He waited the assurance of divine credentials which came with the promise of a presence and the touch of

a hand on his lips. The Lord gives strength to the hand of the youth to whose eyes he gives vision. Often older men do not see, much less feel, the ills and evils of their day, so long have they been accustomed to the national mores.

Jeremiah was fully accredited for his great program "to root out, pull down, destroy, and to plant and build." No constructive work was possible till the ground had been cleared of the rubbish accumulated during the reign of wicked Manasseh. With youthful hope and courage, with the ardor of a soldier and the passion of a prophet, he plunged into his mission. The embers of twenty-five centuries have not dimmed the glow nor chilled the warmth of his flaming evangel. His words are still as fresh as the dew of the morning flashing in the fire of the sun. A few gems from his sermons will give tang to the message of the fearful and defeated, cowed by the bravado with which the present generation rushes to impending doom. Of course his plain preaching was resented. The hearers could not deny its truth, so they denounced the preacher. Any man was worthy of death who could say aught but good of their sacred city.

The faithful prophet met their attack with the calm assertion that he had spoken altogether and only for God. He left himself in their hands for life or death. Even yet there was hope for city and people if they would but mend their ways and obey the voice of God. God's threats and promises are always conditioned by the conduct of men. Jerusalem, impenitent, is menaced by a threat; Jerusalem, penitent, is beckoned by a promise. God had the same attitude toward Nineveh, toward Sodom, and toward all cities of all time. Jeremiah was no disinterested critic, no cold denunciator. His weeping eyes betokened a bleeding heart. He was of kin with Moses who prayed that God would forgive Israel or blot him out of his book; with Paul who could wish himself accursed for the sake of his brethren; with Knox who said "Give me Scotland or I die;" with Wesley who said "the world is my parish;" with Jesus who said "I lay down my life for the sheep." The sermons of Jeremiah are still worth reading.

#### THE GRENADA REVIVAL

This great meeting closed Sunday night, September 29. Total number of additions to date eighty-two. Dr. Theo-

dore Copeland, Dallas, Texas, did the preaching. The man and his messages cannot be separated. They are one. He is different. His work is different. No high pressure methods. No abusive language. No sensationalism. No money pressure. Overcoming evil with good expresses it to some extent. I am sure that something like ninety per cent of the membership was effectively reached. The church was a clearing house. Much, perhaps most, of the work was done outside the church. Great crowds attended the closing services. Other churches joined us in the work heartily. The Christian forces of Grenada are as nearly one as I have ever seen. The easiest meeting to finance I have known. I consider Dr. Copeland easily the best "Pastor-Evangelist" I know. He hurts no one. He helps many. He visits from house to house each morning. He works on the streets, in business houses, banks, shops. We used our local choir in the song service. They met every need faithfully and fully. Dr. Copeland is to be our guest preacher at Conference this fall. He will be received "with open arms." And he can preach. He knows men, loves men, serves men. I love him personally and for his work's sake. He is the pastor's friend in ways so unusual that he stands out. He has left, in Grenada, friendships unusual and love beyond ordinary. Forunate is the charge or place that secures his services.

JAMES H. FELTS Pastor.

Grenada, Miss.

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The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city. Adv.



## BOOKS

**Keeping Our Balance.** By Mrs. Eva Cloud Taylor. Cokesbury Press, Nashville. Price 25c.

The author of this booklet on the effects of alcohol is a graduate of the Library School of the Carnegie Institute of Pittsburgh, and is a specialist in juvenile literature. The book itself is a book of temperance educational material, designed for teen-age youth. Ministers, Church School teachers and group leaders of older children will find in this little book much helpful material for pressing home the much-needed lessons in temperance and temperance responsibility. Mrs. Taylor gleans from a wide field and drives in the facts concerning alcohol in a convincing and effective manner.

**World Friendship.** By Gertrude E. N. King. Chapman and Grimes, Boston. Price, \$1.00.

Mrs. King, a Mississippi woman, has done a splendid piece of work in the listing of the sources of educational material bearing upon world understanding. The listings include books, magazine articles, pamphlets and other publications. In addition to listing this vast and valuable material, Mrs. King differentiates it as to the age groups for which it is suited and gives also a brief interpretation, which is in the nature of a blueprinting of the materials as a guide in the selection of matter bearing upon any particular phase of World Friendship.

**Church Growth in Korea.** By Alfred W. Wasson. International Missionary Council, New York.

The initial publication of Occasional Papers, issued by the International Missionary Council, is by Dr. Alfred W. Wasson, General Work secretary of the Board of Missions of the Methodist Episcopal Church, South. The author says that it is not an appraisal of Christian missions in Korea, but is an effort to explain fluctuations in the growth of the mission which are but little understood. In seven chapters, the varying fortune of the Korean Mission is noted and the deflecting influences are carefully studied. A short concluding chapter is devoted to a summary of Korean missionary progress, and conclusions regarding the factors which have affected the course of the work. One does not have to make a thorough

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2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

study of the book to become convinced that it is a very informing book, both as to the progress of the mission and as to the problems of the Far East.

**The Furtherance of the Gospel.** By William Owen Carver, Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Price, 60c cloth, 40c paper.

In this little volume, Dr. Carver makes a scholarly and a painstaking study of the evangelistic aspect of the church and missionary program. It is vastly more than a study of the organization and the procedure of the missionary program. It lays bare the motives which underlie successful missionary service, and which inspire creative missionary support. The book was prepared as a Training Course textbook for Sunday school workers; but it is informing and thought-provoking and as such it will discover a clientele all its own.

**Pilgrim Paul:** The adventurous journeys of a wandering apostle with timely annotations. By Walther Eickmann. Published by Walther Eickmann. Price, \$3.00.

This is not a biography of the great Apostle after the usual fashion. The author, Walther Eickmann, tells the life story of the Apostle Paul in rather romantic fashion, claiming that his account contains less imagination and fiction than any one of the hundreds of scientifically written Commentaries on the Acts of the Apostle and the Epistles of Paul or the eruditely written biographies of the Apostle.

Whether this claim is justified or not, we cannot say. The claim does include a vast field. This book is a very readable book. Apparently the scholarship and correctness of the book is not sacrificed to make the story interesting. What the writer does is to tell the story of Paul, adhering to the known facts in the life of Paul, while attempting to make the events of his life that are known the

connecting points of an interesting story. In places the writer allows his imagination free rein but he seldom claims that to be a fact which is based on tradition. While a great deal of that which is traditional is included in the book along with other more authentic material, the writer claims no more for the traditions than they claim for themselves.

On the whole, this is a splendid book, beautifully written, and accurate in the description of the great Apostle.

R. W. F.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

One of the most inspiring tributes to Christianity that we have ever read was written by J. E. Stephens. We quote from the close of his book on "Moses and the Prophets; Christ and the Apostles: Fathers and Martyrs:"

"Wherever Christianity has gone, she has carried civilization with her. She has rescued the people from a state of hopeless barbarism, and elevated them to refinement, intelligence and happiness.

"Literature has been baptized with her holy influence, and the turbid stream of fabled mythology, which once sent forth its deleterious waters, has become clearer and sweeter under the purifying process.

"The intellectual part of man has been enlarged and refreshed, and his mind has assumed something of its royal dignity. Every department of learning has been hallowed by men of sanctified genius. Numberless instances come to the support of principles; and a religion which can claim a Bacon, a Newton, a Boyle, a

Clarke, a Pascal . . . may boast of being favorable to philosophy.

"Excellent institutions have risen up, upon which religion has stamped her own image, and consecrated them to her service; and thus we might go on, and portray its genial influence upon the institutions that uphold, the manners that improve, or the arts that adorn the state of civilized society; but, it is the practical effect of religion upon the spiritual part of being, its adaptation to our immortal nature that renders it a signal blessing to mankind in general.

"The spirit of man sinking under the weight of burdens, which accumulate so rapidly in this life, finds relief and encouragement from the powerful hopes and motives that culminate around the great central point of Christianity. Every emergency of life is fully met, and allment proportionate to the most intense craving is abundantly and freely offered.

"Nothing, even persecution in its most terrible forms, can hinder the effect of this glorious power. It has been said that 'never were such exalted virtues seen among Christians as in those ages, when, in order to worship the Lord of light and life, they were obliged to secrete themselves in the bosom of darkness and death to carry out their designs.'

"It has led multitudes to the stake and the rack, from whence they have ascended, as in triumphal chariots, to the fruition of the blessed.

"They went straight from the fires of earth to the full-orbed glories of the celestial city; leaving behind them a glorious testimony to the truth, power and beauty of that Christianity which goes down with man through the 'dark valley,' and plants his feet securely on the further shore of Jordan.

"Christianity has undergone a severe test; but, from the trial by which it has been purified, it will arise triumphant. It stands the test of reason; and, the more we examine it, the more we discover its grandeur.

"Its mysteries explain man and nature; its actions support its precepts; its charity in a thousand forms has succeeded the cruelty of the ancients. It has lost nothing of the pomp of antiquity, and its ceremonies give greater satisfaction to the imagination.

"We are indebted to it for everything; and, were we even to divest it of all its supernatural evidences, still it would have sufficient left, in the sublimity of its morality, in the immensity of its

benefits, and in the beauty of its ceremonies, to prove it to be the most Divine and the purest religion that was ever practiced by men.

"Destroy Christianity, and the world is undone; cherish it and sustain it, and, like a wave of righteousness, it shall speed over the world with cleansing power, to regenerate and save an otherwise ruined race."

Heaven alone was adequate to produce Christianity and Heaven stands pledged to its continuance. It is to go on, conquering and to conquer.

### PRAYER

Our Father, we face many trying situations in this world. But as we meditate upon the beneficent influences of our holy religion, we take courage. "It is the Father's good pleasure to give us the kingdom." Help us to give Christ a chance in our lives, in our homes, in our communities, in our nation.

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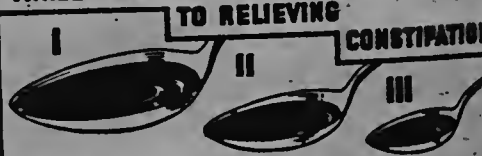
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The ordinary laxatives, of even ordinary strength, destroy all hopes of restoring regularity.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be measured. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child and with any adult.

Doctors use a liquid laxative. Hospitals use the liquid form. If it is best for their use, it is best for home use. The liquid laxative they generally use is Dr. Caldwell's Syrup Pepsin. Any druggist has it.

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The tasteless quinine in Grove's Tasteless Chill Tonic kills the Malarial infection in the blood while the iron it contains builds up the blood to overcome the effects of the disease and fortify against further attack. The twofold effect is absolutely necessary to the overcoming of Malaria. Besides being a dependable remedy for Malaria, Grove's Tasteless Chill Tonic is also an excellent tonic of general use. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle today at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.



## LOUISIANA YOUNG PEOPLE

By Billy Gannaway, Publicity Supt.

I have just had the pleasure and privilege of attending my first meeting of the conference officers at Alexandria. I have always heard of the good times had at these meetings and the many things accomplished, and now I, too, can tell of this pleasure.

The meeting was held on September 28-29, and all districts were represented. It is impossible for me to describe to you the enthusiasm and interest of our conference in the work and program for the coming year. The meeting enjoyed having both Rev. A. K. McLellan, the Conference Executive Secretary and Rev. G. W. Dameron, the dean of the 1936 assembly at Centenary. We opened the meeting with an informal discussion of the assembly, the camps, the young people's conference at Memphis and other problems and activities. After the discussion the officers and district directors were introduced and they gave their reports. Some very fine reports were given. We exchanged ideas and are now prepared to really go to work in our local churches. After these reports had been approved, we then voted on certain other topics which had been turning over in our minds since the first informal discussion. We made plans about the assembly, the camps and the young people's conference in Memphis. All and all I am glad to report to you that we had a good time and really accomplished something toward a better year.

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## Wintersmith's Tonic

Not only the old reliable remedy for

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in all of its forms, but

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which stimulates the appetite and helps restore the strength.

USED FOR 65 YEARS

I am sure that you young people over the state are going to do your part in promoting "Childhood and Youth Week" in your local churches on October 20-27, but I thought that it would do no harm to remind you of it.

It would be a good idea for you young people to keep the dates of the young people's conference at Memphis before your Board of Education so that they will assist you in deciding how the delegates from your church will be selected and also how this project will be financed. Wouldn't it be wonderful if each local church could raise the money to send at least one delegate to Memphis?

Please see our district director to get your registration blank as soon as possible.

See you at Memphis.

## IN MEMORIAM

## RESOLUTIONS TOUCHING THE DEATH OF MISS FELDER

Whereas, it has pleased God to remove from our midst our beloved friend and Christian co-worker, Miss Ollie Elizabeth Felder, age 74 years, 10 months, who from early childhood joined the Methodist Episcopal Church, South, and was always faithful and loyal to her church. A very reserved, kind and gentlehearted woman. A sister and three brothers, as well as a host of friends, mourn her passing.

Resolved, that we, the members of Denham Springs Methodist Church and friends, extend to the family our sincere sympathy, and though she is now laboring under fairer skies we cherish her memory here.

J. P. BONNECARRERE,  
MRS. C. L. JACKSON.

## MRS. H. W. MAY

Mrs. H. W. May, faithful wife of the Rev. H. W. May, of the Louisiana Conference, passed away rather suddenly at the home of her daughter, Mrs. W. L. Hausey, near Ethel, La. Mrs. May had fallen from the steps of a neighbor during our recent revival meeting and injured her shoulder. The trouble did not easily go away, so she went to Baton Rouge on the Saturday preceding her death to have her hurt X-rayed. While in Baton Rouge she was stricken with illness, but returned to Zachary over Sunday. My son, J. C., stayed in the home at night with her, as she has been living alone several doors from the parsonage. She was ill Sunday, and Mr. Bond, the local mayor and druggist, went to get Mrs. Hausey. On Monday morning Mrs. Hausey took her mother to her home near Ethel. As she was going up the side steps she said, "I feel like I

am going to die." She was so ill they let her lie down on a cot, and Mr. Hausey went for the doctor, but before he got back Mrs. May had died. I think she must have had some idea of her going before this, because she had written a note disposing to the children many of her things; though only a week before her death she talked to me about plans for repairing her home.

Mrs. May had done some good work in getting people to our revival meeting.

Her funeral was conducted from the Jackson church on Wednesday, September 18. Thus she ended her life in the same way almost as Brother May, and was buried from the same church. Interment was in Plains' cemetery by the side of her husband.

The following ministers were present and assisted me as her pastor: Dr. K. W. Dodson, W. W. Perry, J. A. Alford, F. J. M. McCoy, J. B. Shearer, J. Cude Rousseaux.

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Good for fresh colds—Contains no narcotics—Is not habit-forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

## MISSISSIPPI AND LOUISIANA

(Continued from Page 9)

along satisfactorily and he expects to report financial objectives reached when Conference meets next month.

We regret to learn of the tragic death of First Lieutenant Hoyt D. Williams, while landing his plane at Randolph Field, Texas. Lieutenant Williams was a brother of Mrs. W. H. Giles, of Bastrop, La. He had just completed two years air service in the Canal Zone, and had been appointed instructor in flying at Ran-

dolph Field. He was buried with military honors at Grayson, Georgia. Mrs. Giles will have the sympathy of a wide circle of friends in her tragic sorrow.

Rev. J. G. Snelling, superintendent of the Memorial Mercy Home, New Orleans, has sent out a detailed report of contributions received from the charges of the three Conferences, up to Sept. 17. The statement shows contributions by Conferences as follows: Louisiana, \$1,783.96; Mississippi, \$634.32; North Mississippi, \$529.89. Total for the three Conferences \$2,948.17. The statement shows progress, but it is far from the measure of support which the work merits.

# The Man Who Knows

Whether the Remedy  
You are taking for  
Headaches, Neuralgia  
or Rheumatism Pains  
is SAFE is Your Doctor.  
Ask Him

Don't Entrust Your  
Own or Your Family's  
Well-Being to Unknown  
Preparations

**B**EFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

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You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

## Bayer Aspirin



## STANDARD TRAINING SCHOOL

Annual Standard Training School for city of Hattiesburg and surrounding territory opened Sunday afternoon, September 15, 1935, at 3 o'clock. Sessions were held each evening through Friday, September 20, from 7:15 to 9:15. Eighty-seven were enrolled with fifty-six receiving credit. Six churches were represented, namely: Broad St. Main St. Court St. of Hattiesburg; Petal, Sumrall and Bonhomie Churches.

Rev. I. H. Sells, Conference Executive Extension Secretary of the Board of Education was present the first two sessions. Rev. V. G. Clifford, P. E., of the Hattiesburg District, was dean of the school; Rev. C. A. Schultz, pastor of Court St. Methodist Church, Hattiesburg, was chairman of the board of managers.

Dr. A. P. Hamilton of the Millsaps College faculty, Jackson, Miss., taught the class "The World Mission of the Christian Religion" and eleven received credit. Mrs. J. C. Burrow of Jackson, Miss., taught "Missionary Education in the Children's Division" and thirty-two received credit. Miss Alleen Moon, representative of the General Board of Education of Nashville, Tenn., taught "Building the Program for Senior Young People" and thirteen received credit.

MRS. A. L. GILMORE.

## SUSAN L. MONTGOMERY MEMORIAL METHODIST CHURCH, MADISON, MISS.

(Continued from Page One)

appointed to the Madison charge. When Brother Grice arrived, he soon realized that the church building was not adequate for carrying out the church's program of Christian education. He began

to look around for ways and means with which he might erect an edifice commensurate with the membership. Brother Grice discovered that among the worshippers of the early church was a widowed mother, Mrs. Susan L. Montgomery, whose custom it was on each Lord's day to go with her fatherless children to the house of the Lord for worship. A son, Arthur Montgomery of Atlanta, Ga., has never lost interest in the community of his youth. He has retained membership in the Madison church throughout the years. Brother Grice contacted Mr. Montgomery and found that he was very anxious to erect a fitting memorial to the memory of his Christian mother in the place of his nativity. The present beautiful edifice, which was dedicated on July 13, 1930, is the result of the coming together of this earnest preacher and faithful layman, with a Christian membership co-operating in the giving of their time and means to the service of God.

Among the descendants of these early pioneers who hold membership in the present church are the Montgomery's, Bennett's, and Miss Helen Stewart, a daughter of Rev. Andrew B. Stewart. Beginning with 1865, the pastors who have served the Madison church have been: Harvey Copeland, H. H. Montgomery, J. M. Pugh, Andrew B. Stewart, Warren C. Black, Beverly Carradine, Daniel C. Langford, Pinkney A. Johnson, Inman W. Cooper, J. L. Forsythe, James A. Newsom, Daniel Ellis, George H. Thompson, Henry L. Norton, J. Wilson Brown, John D. Crymes, John D. Ellis, Henry G. Hawkins, Marcus M. Moore, Lyman Carley, Benton S. Rayner, John R. Jones, M. B. Sharbrough, J. W. Ward, W. B. Hogg, W. A. Terry, H. P. Lewis, Jr., J. F. Campbell, J. F. McClellan, G. P. McKeown, Percy Vaughn, H. C. Castle, P. H. Grice, and J. H. Morrow is the present pastor, Dr. B. L. Sutherland the presiding elder.

## How CARDUI Has

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Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use. Adv.



# Christian Advocate

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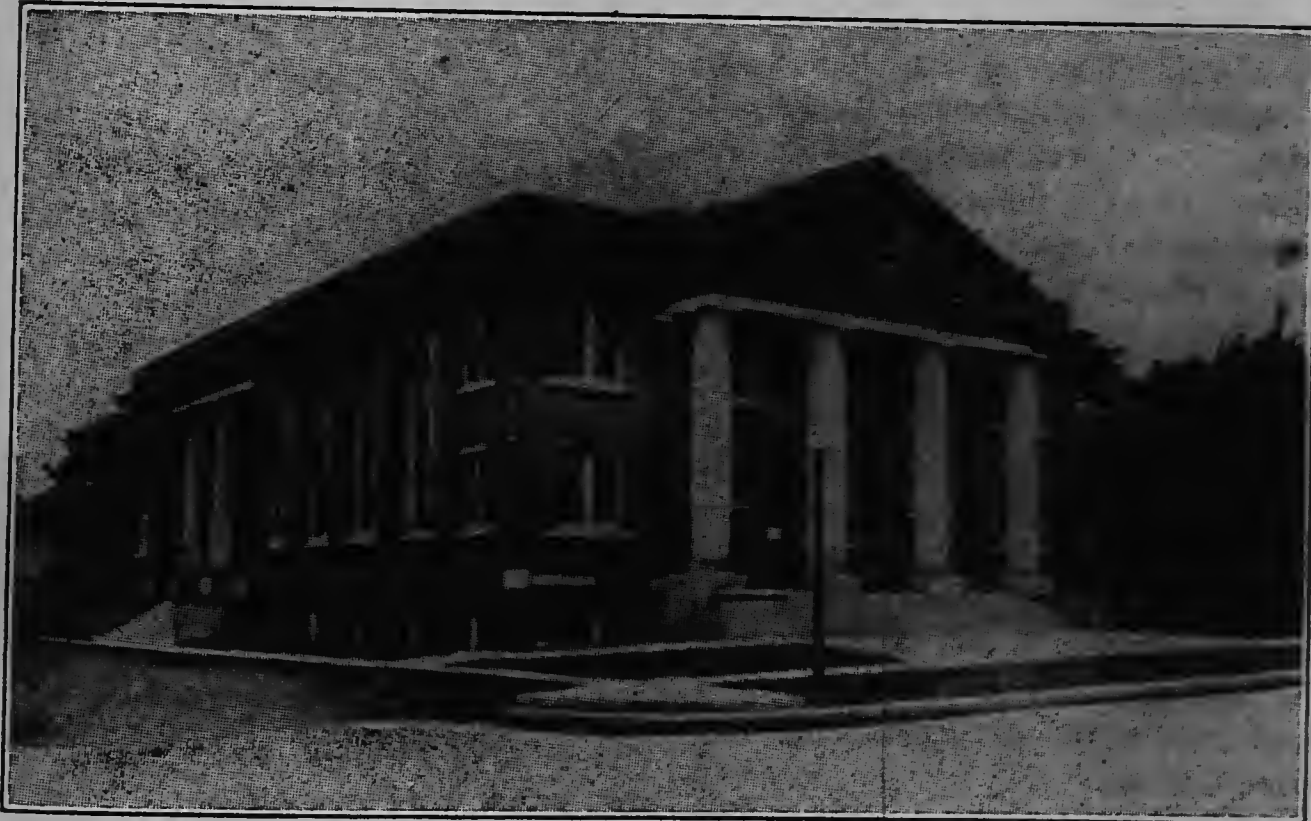
NEW ORLEANS, LA., THURSDAY, OCTOBER 17, 1935.

Whole No. 4153.

## First Methodist Church, Homer, La.

THE HOMER METHODIST CHURCH was organized in 1849 or 1850 in a log house. Later a house of worship was erected near the present location and stood until the "Big Snow" of 1876, which crushed in the roof and caused each of the four walls to fall outward in the direction of the four points of the compass.

The present church building is the third to stand on the present lot. The first was a frame structure which was removed in 1907 for the erection of a brick building during the pastorate of Rev. W. H. Bowman. This building was demolished in 1922 and the present structure erected at a cost of \$85,000 during the pastorate of Rev. R. W. Tucker. A debt of approximately \$20,000 on this building was raised in



1934 during the pastorate of Rev. Louis Hoffpauir and the church was dedicated by Bishop Hoyt M. Dobbs on October 21, 1934.

Four sessions of the Louisiana Annual Conference have been entertained by the Homer Methodist Church. The eighteenth session of the Louisiana Conference was held here in 1863, under the presidency of Jno. C. Keener, three years before he was elected a Bishop. The forty-eighth session was held in Homer in 1893, with Bishop Joseph S. Key presiding. The sixty-fifth session was also held here in 1910 under the presidency of Bishop W. B. Murrah, and the eighty-first session was held in the present building in 1926, with Bishop W. A. Candler presiding.

The present membership on roll is exactly six hundred. This church is well organized and doing a splendid work for Methodism in Homer. The Church School, the Missionary Society and the Bible Class for men are outstanding features of the church. A splendid choir leads the music for the services. The paying of the debt

(Continued to Page Sixteen)



# Wallet of the Week

ST. NICHOLAS COLLEGIATE CHURCH, in Fifth Avenue, New York, is said to be the oldest organized Christian church with a continuous ministry in the United States. It is the Dutch Reformed Church where Theodore Roosevelt worshipped. It has a bronze tablet on one of the pews, which reads, "Here Theodore Roosevelt heard the gospel preached and here he joined the Christian Church." A tribute alike to the ministry of that little church and to the man whom it helped and who in turn honored his church.

\* \* \*

SIR AUSTEN CHAMBERLAIN tells a story of a naval officer who was being put forward for a Good Service pension. His record from Naval College on was excellent except for one telltale examination paper. He was asked to describe a Daniels cell—a type of electric battery. The sub-lieutenant's answer was: "Not much is known about Daniel's cell. It was probably about thirty feet long by twelve feet wide and full of lions. But the lions are dead and so is Daniel. *Sic transit gloria mundi.*" That was about as accurate as some of the stabs made at Greek which we heard when we were in college.

\* \* \*

THE GALAPAGOS ISLANDS off Ecuador, South America, is said to be the home of living dragons, or giant lizards and huge tortoises. Many of the species are found nowhere else outside of these islands, but the introduction of rats and cats and dogs brought to the Islands by visitors, is now a very serious menace to those strange native creatures and they are about to become extinct. It is now proposed to establish a sanctuary in the Islands for the protection and perpetuation of the species of reptile life peculiar to the region.

\* \* \*

MOHAMMEDANISM IS NOT AN AMERICAN type of religion, and yet there are quite a few located here and there throughout our country. Detroit heads the list with 10,000 Moslems, Greater New York has 5,000, Cleveland 3,000, Pittsburg 2,000, and there are 2,000 in Massachusetts. There are about 3,000 more outside these centers. The only real Mosque is in Brooklyn, and the only Moslem newspaper is *El Bayan*, published in New York. The paper has a circulation of 2,000, and that means that practically half of the Moslem homes in America read their religious paper.

ON TETTENHALL GREEN, Wolverhampton, England, there is a clock built in a handsome stone tower. It has four faces and the four sides of the tower bear four inscriptions. The first reads, "I labor here with all my might to tell the hours by day and night." A second, "For every hour that passes there is a record." A third, "For every hour that strikes there is a joy." The fourth, "For every hour that comes there is a hope." It is a stately messenger of great truths.

\* \* \*

AMERICAN MORMONISM is said to be the largest, wealthiest, best located, best organized, and most aggressive of all the false religions in America. Its real strength is not commonly known. Starting with six members in 1830, it now has over 700,000 members, and with its numerous branches and missions, it now has nearly 2,000 church organizations. It is far from being just a little fanatical sect confined to Utah, and with its only shrine in Salt Lake City. False as its pretensions are, it is fast becoming a factor in national religious thinking.

\* \* \*

TWENTY-FIVE CHINESE STUDENTS, says the *New Outlook*, arrived in London recently for the purpose of taking a three-year course in British universities, to be paid for out of the British share of the Boxer indemnity, voluntarily remitted some five years ago. The Chinese students now being educated in England number fifty-nine, and it is planned to keep the number up to about sixty by making twenty awards each year. In addition to the education of Chinese students in England, the Boxer indemnity fund last year paid more than five thousand dollars to various Chinese schools and colleges.

\* \* \*

THE PRESBYTERY OF MORRIS AND ORANGE, in New Jersey, introduced a novel experiment at its session in June. A "Farmers' Hearing" was held for the purpose of acquainting the Presbytery with the problems of the farmer and for a study of the possibilities of the rural church. The peculiar feature of the experiment was the fact that the farm situation was not interpreted by specialists with musty figures, but five farmers with varied experiences, dirt farmers, brought a message direct from the field. The experiment proved to be so successful and informing that it has been strongly commended to other groups.



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W. L. DUREN, D.D., Editor

THURSDAY, OCTOBER 17, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### WORDS OF SOBERNESS AND TRUTH

Not long ago a distinguished and popular writer and speaker of England was taken to task rather severely for gross inaccuracies and misleading statements. It was boldly asserted that he had been indifferent to historical fact and common justice, and that the logic of his talk was that, to be a Christian one must abandon reason and justice and "fact." The person in question was charged with misleading the public upon some serious and even grave matters at a time of political crisis. We regret to say that such is a fault not confined to one speaker or one country. The willingness to inflame the public mind with statements not supported by facts is all too common among those who occupy places of social and moral leadership. No one is surprised when a conscienceless demagogue makes rash and unsupported utterances, but when Christian leaders speak without due regard for fact, it is cause for sincere and painful regret. It is one thing to express an opinion, but to state something for fact when it is otherwise is a very different matter. Such an utterance involves both the judgment and the moral character of its author. Every Christian man, minister or layman, should have such a jealous concern for truth that he would scorn to lend the prestige of his high spiritual calling to any intemperate or misleading statement. And the greater the pressure in that direction, the more manifest should be our adherence to truth and soberness of expression. The very position of the Christian in his community should bring to his speech a studied accuracy of detail, and the delicate responsibility of the ministerial office should make such doubly careful lest subservient minds be turned into unrighteous and hurtful channels of thought and action. There is wholesome and practical philosophy in the words of St. Paul to the Ephesians, admonishing them to speak the truth in love. And, at a time when the temper of the whole world is on edge, it certainly behooves lovers of peace and truth to exercise all diligence that they do not fall into blameworthy speech.

### NEO-PAGANISM

Neo-Paganism is not all that the name might be taken to mean, it is only the ancient hostility to Christianity with new clothes. It is the unchanged and the unchanging spirit of Antichrist camouflaged in order to deceive the unthinking and the careless, and to accomplish the defeat of the kingdom of Christ. Pagan altars, a sensuous worship and the gross immoralities of pagan religion have yielded to the decencies of civilization, but pagan attitudes are unchanged and unconquered. The tests of a paganism whose practices violated the moral instincts of men and whose teachings offended his tastes could not be maintained, and the enemy of virtue, refinement and Christian faith found it necessary to respect conventional refinements and to observe the trends of culture. Today the new paganism is presented in the dress of nationalism—a specious and even glamorous patriotism, but supported by assumptions which eliminate God from the picture. The ikons of Russia, sacred corners to Lenin, have utterly displaced the altar of the Church, not only the Greek Orthodox Church, but of every religion that offers an interpretation of God. A defiant infidelity has turned the historic church buildings into national museums. The transition, effected under cover of the confusion and turmoil of war, was shockingly revolutionary in its suddenness. Pagan aggression, however, is ordinarily more cautious and astute than the Russian apostacy might imply. Its approach is usually through encroachments upon associated customs and conventions and the citadel of faith is reserved for the last struggle. The "totalitarian state" has a glorious and an euphemistic sound for unsuspecting ears, it is followed by the substitution of Hitler's biography, "My Struggle," for the handsome edition of the Bible which has been for long years the award for outstanding pupils in the Bavarian school of forestry, and the home of the Reformation is well on the way to becoming a new center of neo-paganism. But that end will not be achieved without a contest and the ascendant star

of paganism is awakening the sleeping Church, and it is tending to consolidate all Christendom against the common foe.

### REV. LEE M. LIPSCOMB

We note with sorrow the passing of our friend and brother, Rev. Lee M. Lipscomb. He was an honored member of the Publishing Committee for some eight years, succeeding the late Rev. Thomas H. Lipscomb. His faithfulness and efficiency made him a valuable counselor and a trustworthy representative of his Conference and Church. Alive to all the interests of the New Orleans Christian Advocate, co-operating to the fullest extent with the Committee during our months of stress and trial, we sorely miss him as the dawn of a new day appears. As individuals and as a whole, we desire to offer our tribute of respect and love for our departed brother. The memory of his cheery optimism, sympathetic attitude and constant endeavor to represent his Lord and Church abides.

JAMES H. FELTS,  
For the Publishing Committee.

### ALABAMA'S NEW EDITOR

Dr. A. K. Gamble, presiding elder of the Roanoke District, North Alabama Conference, has been elected editor of the Alabama Christian Advocate, according to a letter from Rev. B. F. Marshall, of Greensborough, Ala. He will succeed Dr. M. E. Lazenby who, after fourteen years of service, declined to stand for re-election. Dr. Gamble is a scholar and man of wide experience. Dr. John A. Kern is reported to have said of him that he was the most perfect student that he had known; he was very effective as a missionary in Korea; and he has been no less successful in the administration of a large district in his home Conference. We join with others in extending cordial and sincere welcome to Dr. Gamble in the new and great field to which he has been called.

### LIMITED RENEWAL OFFER

Christmas is just around the corner, and in appreciation of the loyalty of our subscribers, we are offering to the first 1,000 renewal or new subscriptions received in our office beginning October 3, a beautiful box of one dozen assorted, lithographed Christmas cards absolutely free, postage and all. Send your renewal immediately and secure one of these gifts which retail for 10c each or 75c per box. Re-

member, this offer expires when our supply of 1,000 boxes has been exhausted, and therefore, a delay in mailing your renewal remittance may cause you to be too late to receive one of these beautiful gifts.

At the end of the first week following the announcement, 80 boxes of the Advocate Christmas cards are being sent out. That is nearly one-tenth of our supply. If you wish to be remembered, do not wait too long—act now.

## Contributed Editorial

### "WHERE THERE IS NO VISION THE PEOPLE PERISH"

By Garner M. Lester

Vision—the ability to see—to look ahead—an inspired revelation—is a very helpful and guiding faculty. Too frequently we have heard it said: "If I could do over again." The inference is that the speaker would do differently because experience had shown him the future. Far better would it have been if he had been guided by a sound, thoughtful, reasoning vision at first. Sometimes our people are too ready to join forces with the demagogues in some new theory—untried and untrue—but perhaps at the moment popular. Sometimes they join happily in denouncing some group of their fellowman because a few of this group had been poor examples. Later, perhaps they find the denunciation unjustified, but the damage is already done—or the experiment fails, but the price has been paid. Whether it be religion or not—let us "think it over." "Be not the first to take up the new nor the last to lay down the old" is still good, sound counsel. The mad rush in the past few years for change—for experiment—should be changed to a thoughtful, earnest, steady walk toward improvement—not characterized by cruel denunciations either of principle or person. Those who have struggled and led for decades, and that with some degree of success, should not be condemned or abandoned for ideals, ideas, principles and experiments without trying first to get the "Vision." Only by thoughtful, prayerful reasoning—only by careful, consistent study—can we get the vision needed to make the right decision. There is no room here for prejudice—hatred—excitement—force—these are invariably followed by regret. May our sane reasoning—our calm emotions—our experiences of the past give us such a vision that we choose carefully, deliberately and wisely. Then, and then only, will we not perish.





# The Forum



## EDUCATION IN WORLD FRIENDSHIP

By Gertrude E. N. King

A fundamental cry of modern civilization is what program of education and of action may be a possible solution for world problem? Because of ignorance, misunderstanding and prejudice, difficulties arise between races and nations as between individuals. Friendship exists among all people who understand and need one another. Traditional education has not advanced methods of reason and intelligence over methods of force and suppression. The experiences of children are made up of sense impressions and emotional attitudes. Conditions which make for a reaction to peace develop in a child's conduct at home, in school, on the playground, or with his relations to the community.

Why does the modern school recognize the development of wholesome personality as more important than the learning of facts? Why is it concerned with behavior in the yard and on the sandlot? Why is it interested in removing unthinking prejudices and unfounded discriminations against unfamiliar races, nations or religious creeds? Because it recognizes that a spirit of friendship and of appreciation for others can be established in youth. As in all experiences of life, first contacts with members of a different race set emotional reactions which are modified by following contacts with that race. Unpleasant experiences with an individual may cause an unfair and biased judgment of a whole nation. The gracious art of living together in sympathetic human relationships with those whose traditions and inheritance are different may be acquired by children with less difficulty than by adults. In adjustment to members of one's own family, to playmates, to superiors or inferiors, and to individuals of another race, color or creed comes understanding of life. The biased child is handicapped. Milk for his breakfast, wool for his coat, soap for his bath may come from nearby sources. But he must be taught about the endless series of workers who furnish rubber for his tires, ink to fill his pen and variety in his food. To produce clothing, shelter, food, tools and a degree of culture for these workers, a great group of people have been necessary. Perhaps the whole world has been drawn upon for ultimate sources to supply the necessities of his life. He needs what these people of the world have for him. How can he understand them best? Their children need food, houses to live in, clothing, books to read, fires to warm them, schools to inspire, and friends to love them. Those children also play and celebrate holidays. They have problems of religion and of government. Their customs are beloved. Laws are made to guard their health and regulate their employment. "They" are much as "we."

Then why is war an accepted fact? What obligations and possibilities has the newer education to bring about understanding? Some world peaceways have been suggested. Study war not as an expected social inheritance, but as an unusual and horrible event. Accustom the child's mind to associate the idea of war with mental or moral delinquency, not with a cause linked to glorious human qualities. Build the thought "my country," a group which contributes to the advancement of mankind, rather than a place to defend. Anticipate the arbitration of a dispute instead of a resort to arms, even at

the child's level. Guarantee to the playground leader reasoning and intelligence in supervision. Banish dictatorial methods and the use of force. Seize the unexcelled opportunities to teach better ways. Organize for the growth of the peace spirit.

International attitudes like character are caught, not taught. The war spirit is a subtle interaction of experience . . . which pervades all life, reaches out its roots into all activities and expresses itself in various degrees during war and peace." All influences working for the welfare of childhood need to co-operate in world friendliness. Common aims, associations and memories in which all peoples share are helpful. A child's attitudes very easily are confused. He studies contributions to culture from a group different in race, creed, or color from his own. Soon he hears a disparaging remark about that group, a remark made by someone whom he trusts. He sees a motion picture which misrepresents that race. He can not know what is authentic.

Recent investigations seem to prove what long has been supposed as to the possibilities and the probabilities of education through the motion picture. The positive influence of its multiplied sense impressions may be as powerful an aid to help outlaw war as the negative influence may have been to create propaganda for war. A promising experiment along this line is the placing upon the screen of the picture "No Greater Glory." Adapted by the Columbia Pictures Corporation from Ferenc Molnar's novel, "The Paul Street Boys," it has in it all the elements of an international war. Two sets of boys battle for a playground. There is no secondary theme, only the thesis that war is unprofitable, futile.

Recognizing possibilities and responsibilities in education, great world organizations have been formed to promote peace. Definite aims of service characterize some of these organizations. Others produce the highly desirable result of making people think. Some international plans function in purposeful research. Others aim to bring about world friendship through education. A World Federation of Education Associations, organized in 1923 at San Francisco, indicates that hopes for international understanding and the cause of universal peace are in the hands of those who influence children and youth.

Another organization for continued practical service is the Committee on World Friendship Among Children instituted in New York in 1925, it consists of some seventy-five specialists in child education. This committee and the advisory council are non-sectarian, Protestant, Catholic, Jewish and Negro members are listed. The guiding principle of this organization is "we who desire peace must write it in the hearts of children." Its activities include the exchange of messages, toys, and supplies on a vast scale reaching many children of the world. Educational varieties of peace producing units develop on the level of all school ages. Parents and kindergarten teachers working on a negative basis may outlaw guns, swords, knives, sharp sticks, bows and arrows. Youthful public opinion may be guided away from hostility, tattling, interrupting and the use of adverse racial terms such as "chink," "dago," "nigger," and "sheenie." On a positive basis these adults may foster whatever good will is at hand, discover good sportsmanship, notice acts of courtesy and unselfishness, recognize sympathy for all forms of

life and secure the regard of children for their own property and that of others. The unadjusted child of whatever age or nationality, needs help to emotional stability and the happiness of mental health. A teacher who understands may free a little child from a fear of a prejudice which otherwise might be lifelong. In all grades world friendship may be promoted by stressing likenesses between nations. Authentic information removes wrong impressions. The Olympic games revealed that all peoples have ideas of fair play. Foreign born children bring valuable contributions to a class room, music, dances, games, dolls and interesting social customs. Any ability to speak a foreign language is a distinct advantage. Closely related to the adult war spirit is the gang spirit among boys and cliquishness among girls. A conflict on a playground is an opportunity of new education for real peace.

Science and mathematics have brought near neighbors. As geographical limitations disappear moral limitations offer a field for exploration to the secondary school. People have not learned how to live together. History taught comparatively becomes a record of human progress. World conflicts destroy faith in human nature but man is capable of perpetual modification. The first step to universal reconstruction is the abolition of war and of the needless destruction of human life. What compensating interests can be given to children to save them from the ideal of physical strife as the only way out of international situations?

Modern education claims not wishes for peace but a purpose to create peace. Newer ideals of heroism function in a universal determination to abolish war, poverty and disease. Wants and requirements of society are becoming one vast, highly organized interdependent whole. The greatest ideas for deliverance from war have been: Abolish war by conference, outlaw war as crime, deal with a situation once relegated to war as a moral process, overcome evil with good and hate with love.

The ideas of this paper claim no individual origin. They have been gathered from many sources. Some author-teacher may recognize his own idea, claim it and rejoice in the educational advance toward international appreciation.

## A PEACE PROGRAM FOR ARMISTICE DAY

By John Q. Schisler

The newspapers seek to attract your attention by great headlines announcing war. Fear grips the heart of multitudes of our brothers in other lands. Uncertainty lurks around the corner as to our own country's future.

In the light of recent disclosures regarding the manipulation of those who sought to bring our country into war prior to 1917, it behooves us now to do whatever we can in America to develop sentiment against war and to educate our people as to its utter futility and its enormous waste. When the Government decides to enter war our efforts are then too late.

To this end the department of the local church of the General Board of Christian Education has prepared a program for use in churches on Armistice Day (or at other times). This program is prepared for use at the 11 o'clock service. It may, however, be adapted and used at other services. This program is free to pastors.

In addition to this program for the 11 o'clock service, a leaflet has also been prepared for the pastor to distribute to his people. A copy of this leaflet will be sent free to pastors desiring it and may be secured in quantities for distribution to his people for the actual cost of printing and postage, which is as follows: 10c per dozen; 60c per hundred; \$5.00 per thousand. Order from the Service Department, 810 Broadway, Nashville, Tenn.

This leaflet contains a statement on the cost of war under the title, "What Price Glory;" suggestions for posters, which may be made by young people; excerpts from the pronouncement on war by the College of Bishops of our Church; excerpts from the chapter on war in "The Basic Beliefs of Jesus," by Bishop Kern; a "Declaration of Conviction and Purpose" for distribution to the people by the pastor; suggestion of source materials for the study of war.

The preparation of this program and leaflet is a part of the service which is being rendered by the General Board of Christian Education in the field of social problems.

In this connection may we call attention to radio broadcasts on Peace each Thursday evening, continuing through October, at 8:30 Central Standard Time. Also we suggest the making of posters on peace for display in churches. This might be a desirable activity for a group of young people. Striking posters can be secured at prices ranging from 5c to 25c.

## NOTICE, NORTH MISSISSIPPI

The people of Amory are looking forward with great pleasure to the Annual Conference to be held here October 30-November 3, and all indications are that we are to have a most inspiring session with record-breaking attendance. In view of the fact that so many requests for entertainment have come in from persons not duly qualified as members of the Conference, we are forced to ask that you please place some notice in your next edition to the effect that we will be able to care only for those who are qualified. The people of our town have been extremely good in offering their hospitality, and we had hoped that it would not be necessary to issue such a notice, but the entertainment facilities of a town the size of Amory are necessarily limited. As much as we would like to, it will be impossible for us to entertain the alternates who cannot be seated because of the attendance of the regular delegates, the members of our ministers' families, and the others who would like to visit with us for the duration of the Conference but who are not duly qualified to do so.

E. J. GILMORE,  
Chairman Entertainment Committee.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

The Commission then addressed itself to the adjustment of property controversies. Before them were cases from Virginia, West Virginia, Maryland, Tennessee, Louisiana, North Carolina, and South Carolina. Two principles of settlement were adopted: 1. As to the legal ownership of properties in controversy. 2. As to the wisdom and desirability of dispossessing a society, using a church to which title had been lost by transfer from one Church to another. Under these principles, four rules were laid down:

I. In cases not adjudicated by the Commission itself, the society in possession to retain title, unless those claiming title should constitute a larger group than the occupying society.

II. 1. In cases decided by the courts, or by agreements already made, such decisions or agreements were to be carried out. 2. Adverse claimants to make amicable adjustment, irrespective of title, and to submit to three arbitrators in case of disagreement. 3. Where only one society exists, property to vest in it under Rule I.

III. Where necessary to fulfill conditions of Rules I and II, the title to property to be transferred.

IV. These rules of settlement to become operative immediately.

The Address recommended that weak societies unite with strong societies, and that the ministers recognize each other as possessed with equal right, dignity, and validity. The Commission then admonished the churches in the words of Bishop McKendree and the Wesleyan Missionary Committee, addressed to missionaries of the Methodist Episcopal Church and the Wesleyan Connection in the Canadas in 1820:

"Feel that you are one with your brethren, embarked in the same great cause and eminently of the same religious family, and if any warm spirits rise up and trouble you, remember that you are to act on the principles now sanctioned and avowed by the two connections, and not upon local prejudices."

More than ten years before, the War Between the States had ended; and now the way was clear for a better understanding and for Christian fraternity between the two great branches of Episcopal Methodism; but we dare to say that the hill was longer than any at that time imagined it would be.

## CHAPTER X

### THE IRREPRESSIBLE CONFLICT

The years between the division of the Church in 1844 and the beginning of the Civil War were for the most

part occupied with the controversies which grew out of the separation. We have discussed the main features of the struggle already, but there are certain facts and incidents which have not been presented and we return for a fuller and a more connected presentation of the history of the Church following the division. We have intentionally left out much of the bitterness and the invective which characterized the discussions of that unhappy era, but enough has been said to justify the observation of a recent writer who said that this period might "well be termed the tragic era in the history of American Methodism." It was an era dominated by one issue and all other incidents and events were overshadowed by it. The history of Methodism in the United States for that period was fixed and determined by that irresistible factor. Calamitous as were the effects of the struggle on the fortune and progress of the Church, no discriminating student can afford to treat the events of the period as incidental or secondary, and belief in the providence of God in human affairs compels us to give them the place which they came to have in church history. Therefore let us, with a shudder of fateful recollection and a devout prayer of faith and hope, trust that such an issue may never again arise to impede the progress of the kingdom of God or to bring upon our land a scourge of fratricidal strife. We should think of the unhappy incidents of the first quarter of a century of our disunion as things to be remembered, that such things might not be repeated in either our history or our attitudes.

The Louisville Convention of 1845 did little more than decide the issue of division according to the Plan of Separation adopted the year before by the General Conference at its session in New York; and the twelve months following the Convention were occupied with the proceedings of ratification by the Annual Conferences of the step taken at Louisville. The Methodist Episcopal Church, South, had distinct ecclesiastical being but no body or church law until the General Conference which met at Petersburg, Virginia, May 1, 1846, set up the machinery which completed the action of the Convention and established the processes through which the Church might function. In the two years between the General Conference of 1844 and the first General Conference of the Southern Church in 1846, the slaveholding Conferences occupied a rather anomalous position. Up to the Convention they were legally under the authority of the General Conference of the Methodist Episcopal Church, but by the action of the Convention, their re-

lation with that body was dissolved, and there followed a hiatus in administration which was met through Methodist loyalty rather than by church law. The Louisville Convention invited Bishops Soule and Andrew to unite with and become constitutional Bishops of the Methodist Episcopal Church, South. Bishop Andrew, whom the Bishops had left without assignment under the Finley Resolution of 1844, signified his acceptance at once; but Bishop Soule felt himself under obligation to carry out the plan of work in the Conferences to which he was assigned, until such time as those Conferences might be organized into a new General Conference and he should be free to adhere to the Church, South.

The first General Conference of the Southern Church was cautious and conservative in its action. It was scrupulously careful to maintain the form and the integrity of Methodist administration, and it practically adopted the Discipline of the Methodist Episcopal Church, with only such changes as were made necessary by the action of the Louisville Convention. The Conference met on May 1, and was called to order by Dr. William Winans, of Mississippi. Dr. John Early, of Virginia, was chosen president *pro tem*—Bishop Andrew not having arrived, and Bishop Soule not yet having adhered to the Church, South. On the second day, Bishop Andrew was present and took the chair, and Bishop Soule formally cast in his lot with the South. With this completion of the organization, the General Conference settled down to grapple with its problems.

The General Conference met its responsibility in a manner worthy of the men who composed it and of the Church which they represented. There was no retreat from any vital interest of Methodism. The Committee on Missions presented a report urging the establishment of a mission to China, and a resolution was adopted recommending that the Board of Missions institute a mission to Africa, "as soon as any providential opening shall appear." Such an opening did not appear, however, until 1914, when a mission was opened in the Belgian Congo. The Constitution of the Missionary Society of the Church was adopted, and the new unit of Methodism gave itself in earnest to missionary conquest. In educational matters, there was equally marked interest also. Morrison College, the academic department of Transylvania University, at Lexington, Kentucky, was offered to the Church, South, and was accepted. In the Pastoral Address, the Bishops said that there were "various seminaries and schools under our care and patronage—some forty in number." Those, in addition to La Grange College, in Alabama; Randolph-Macon College, in Virginia; Emory College, of Georgia; Emory and Henry, of Western Virginia; Centenary College of Louisiana; St. Charles, of Missouri; Wesleyan and Rutgersville Colleges, of Texas; and the Literary Department of Transylvania University, the oldest academic foundation in the great Ohio and

Mississippi basin. At the second General Conference, it was found that the administration of Morrison College by the General Conference had not been satisfactory and it was turned over to the Kentucky and the Louisville Conferences to be administered as an Annual Conference interest.

The Episcopacy, composed of Bishops Andrew and Soule, was strengthened by the election and consecration of Dr. William Capers and Dr. Robert Paine. The adherence of Westmoreland circuit of the Baltimore Conference was accepted and it was made a part of the Virginia Conference. A commission was raised to publish a revised edition of the Hymn Book, and Richmond, Charleston, and Louisville were designated as book depositories. Dr. Lovick Pierce of Georgia was chosen fraternal messenger to the General Conference of the Methodist Episcopal Church at Pittsburg in 1848. An interesting side light upon the temper of the time is furnished by a resolution which failed to pass. It was a resolution to discourage the continuance of controversy by the church press, and that Southern Editors, "Be requested to allude to the subject as seldom as possible, and strictly to avoid all personalities, and to promote as much as possible, peace between the two connections." That Resolution was signed by B. M. Drake and Fountain E. Pitts. The General Conference adjourned on May 23, 1846.

The year following the first General Conference of the Southern Church, a Chinese Mission of the Methodist Episcopal Church at Foo Chow was established by J. D. Collins, Moses C. White, and Robert S. Maclay. The Board of Missions of the Methodist Episcopal Church, South, set itself to execute the order of the General Conference with reference to China, and Bishop Capers was charged with the responsibility of finding suitable persons for the enterprise. An appeal for volunteers was published in the Southern Christian Advocate, and Charles W. Taylor and Benjamin Jenkins were chosen. Taylor had been a school teacher in South Carolina, he was the son of a Presbyterian minister, and he was converted and joined the Methodist Church at Bedford Street Church, New York. Jenkins was the foreman of the press room of the Southern Christian Advocate, and he is said to have taken a medical degree in Philadelphia as a preparation for his work. Taylor and Jenkins, with their wives, sailed for Hong Kong in 1848. Taylor went immediately to Shanghai which had been chosen as the center of missionary operations, but Jenkins tarried in Hong Kong on account of the illness of his wife, and he joined the mission in Shanghai later. In the years which followed, W. G. E. Cunyngham, D. C. Kelly, J. W. Lambuth, J. W. Belton, Young J. Allen, and M. L. Wood were sent as re-enforcements; but when the war came on the trying climate of China had brought to an end, either through sickness or death, the missionary careers of all but J. W. Lambuth, Young

(Continued Next Week)



## Mississippi and Louisiana

Mrs. O. E. West of the Caledonia, Miss., church is an appreciative friend of the Advocate. We make sincere and grateful acknowledgment of her helpful words.

The weekly Morbidity Report sent out by the Bureau of Epidemiology of Louisiana shows an unusually large number of cases of malaria this year. Contagious and infectious diseases are few and widely scattered.

Emory University, Atlanta, Ga., opened recently with the largest enrollment in its history. Over 1,300 students were registered, and thirty-one of the new men were registered in Candler School of Theology, which now has sixty-four in attendance.

The Advocate Publishing Committee was in session last Thursday. Rev. J. H. Felts, Rev. V. C. Curtis, Rev. J. T. Leggett, Rev. Otto Porter, Rev. Adrian M. Serex and Rev. H. L. Johns were present. A report by the secretary will appear at an early date.

Rev. R. P. Neblett, Brooksville, Miss., writes that the front page article last week was in error as to the initials of his father. It should have been Rev. R. A. Neblett. The editor made one correction, but in that case he was uncertain and so followed copy.

A note from Miss Helen Chappell of Tupelo, Miss., says that every interest, general and local, is well in hand at First Church. Dr. Henry F. Brooks, the pastor, has already added 150 names to the membership rolls this year, and he still has thirty days to go.

Promotion Day at First Methodist Church, Lake Charles, La., was a great occasion. The American Press of that city devoted a column and a half to an account of the event. Mr. A. M. Mayo enters upon his forty-fourth year as Church

School superintendent. A long and worthy record and his laurels are well won.

Millsaps College, Jackson, Miss., is soon to have a new gymnasium. The building will be of brick, 117 by 122 feet, and three stories. It will be fully equip-

## Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

FOR FURTHER PARTICULARS WRITE  
**J. F. RAWLS, Treasurer**

General Work, Board of Missions  
M. E. Church, South  
BOX 510

NASHVILLE

TENNESSEE

## PROTECTION AGAINST OLD AGE

ped for college and inter-collegiate sports and it is to be a memorial to the late Webster Millsaps Buie who was an alumnus and a great friend of the institution.

In the death of Mr. C. W. Turpin, there passed one of the oldest employees of

the Publishing House at Nashville, he having been connected with it for more than half a century. Brother Turpin was a recognized authority of religious and current literature. He is survived by his wife, Mrs. Maud Mooney Turpin, and two children.

Mrs. J. W. Booth, wife of our pastor at Houma, La., will have the sincere sympathy of many friends throughout Louisiana and Mississippi on account of the death of her sister, Mrs. M. H. Bailey, of New Orleans, which was very unexpected and a great shock.

Rev. L. J. Power, presiding elder of the Seashore District, Mississippi Conference, writes us that the parsonage of the Brooklyn and Bond charge was destroyed by fire last Wednesday. Brother Power had no particulars either as to the cause of the fire or the extent of the loss. Rev. D. E. Vickers, the pastor, called at the Advocate office a few days ago.

The Advocate appreciates the assurances of interest and good will sent us by Mrs. W. E. Bradshaw, of Benton, Miss. The kind words of our friends help to lighten a very heavy load.

The Summit Sentinel carried extensive excerpts from a stenographic report of the sermon of Bishop Dobbs at the recent dedication of the Methodist Church at that place. We have already carried an account of the service so we do not carry the account of the Sentinel.

Dr. M. E. Lazenby, who has served with great acceptability as editor of the Alabama Christian Advocate for fourteen years, is again asking to be permitted to return to the pastorate. As an outsider but not an indifferent observer, we regret to lose Dr. Lazenby from the tripod of that excellent paper. It is not every willing person who can make a success of the management of a church periodical, and it is just as difficult to popularize its message. Dr. Lazenby has done both.

Mr. Henry H. Ray, of Carroll County, Miss., celebrated his 83rd birthday on October 6, according to the Carrollton Conservative. The editor has known Brother Ray as long as he has known anyone, and he does not know any man who has carried his years better, or who has maintained a more consistent devotion to things that are pure and good. We join his many friends in wishing for him many more years of health and happiness.

A good list of subscriptions has been received from Port Gibson, Miss., where Rev. S. F. Harkey is pastor.

The Editor and Business Manager  
(Continued on page 16)



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following clippings deal with entirely different phases of our work. I am sure you will enjoy each, and, I hope, profit by their plans.

Mrs. J. N. Dunn was hostess to members of the Alligator Methodist Missionary Society Wednesday afternoon at one o'clock when she entertained with a beautifully appointed Silver Anniversary Luncheon which was a combined social event and study period.

For this event, the living and dining rooms and sun porch were attractively decorated with a profusion of pink radianse roses and in the dining room the picture table from which the delicious menu was served in buffet fashion, was draped with a handsome lace cloth and centered with a bowl filled with specimen pink roses.

Mrs. M. J. Luster, president of the Clarksdale Missionary Society, a guest of honor, and Mrs. C. G. Callicott presided at the luncheon table. Mrs. P. W. Smith also assisted in serving.

After having been bountifully served to the delicious viands included on the menu, the guests repaired to the sun porch where the luncheon was enjoyed as congenial subjects were discussed.

After lunch Mrs. Dunn, president, presided over the business session and presented Mrs. R. B. Matthews, study leader, who conducted a most instructive study of the first chapter of the book "That Other America" which has been adopted

for the year's study. Mrs. Luster made an inspirational talk on the Silver Anniversary, pointing out the splendid work having been accomplished during that period of years by tireless workers. On the porch Mr. Dunn had on display posters describing the various activities of missionaries.

Mrs. Luster concluded her talk with an invitation to the Alligator Society to meet with the Clarksdale Missionary Society on next Monday afternoon for the second chapter of the adopted study book.

The meeting was closed with prayer offered by Mrs. P. W. Smith.

\* \* \*

Monday afternoon at three o'clock the Woman's Missionary Society of Batesville, Miss., met with Mrs. Dave Vance in her lovely new home on Panola Ave. The Spiritual Life group committee with Mrs. W. W. Hartsfield, chairman, had charge of the study program. This group has taken up the study of "Hymnology" as part of their work for this quarter. Two beautiful old hymns were presented at this meeting. One, "Rock of Ages," by Mrs. Hartsfield, was much enjoyed by all. Then with Mrs. Vance presiding at the piano all joined in singing that beautiful old hymn, "Just As I Am Without One Plea." Mrs. Will Marshall gave a lengthy description of the hymn, its author, Miss Charlotte Elliott, and some of the instances in which this song had been of so much comfort and spiritual value to the sick and afflicted and those who had not found Jesus as their Savior. It is hoped that through the study of these hymns, as we familiarize ourselves with the author, the times and condition under which they were written and the wonderful results obtained therefrom, that we will learn to value and appreciate them more than ever before.

The president, Mrs. M. E. Jarrett, conducted a short business session. Mrs. Bufkin, superintendent of local work, suggested that some time soon there would be "A White Elephant" sale for the benefit of the repair fund for the church organ. Mrs. Haltom, study leader, announced that the society would take up the study of the book "Toward a Christian America" for their next work.

A social hour followed in which the hostess served delicious refreshments and the meeting was dismissed with prayer by Mrs. T. T. O'Bryant.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

An inspirational meeting of the Hattiesburg Zone No. 1 was held in the Petal Methodist Church on Monday, September 30. The members were greeted at the door by a welcoming committee. This church had just recently been brick veneered and renovated, and the zone appreciates very much the opportunity to hold their meeting in this church.

The devotional was led by the pastor of the church, Rev. E. E. McKeithen. During the business meeting reports were heard from sunshine boxes that had been sent. Mrs. W. H. Weathersby reported on the Circulating Library and all societies were urged to study the mission study book, "That Other America," and to study it according to council requirements so the societies would receive certificates. A nominating committee was appointed with Mrs. Asa Bryant as chairman. The next meeting will be held at the Court Street Methodist Church in Hattiesburg, December 2. There were 133 in attendance.

The program consisted of a "Round the World Tour" picturing the mission enterprises and the heroism of the missionary.

\* \* \*

Representatives of the auxiliaries in the northern Brookhaven District who attended the zone meeting at the Methodist Church in Gallman, Monday afternoon, September 30, enjoyed an interesting program.

Mrs. H. R. Clegg, zone chairman, presided and Mrs. John Moore served as secretary. Rev. J. L. Carter, Crystal Springs, led the devotional services; Christian leadership was discussed by Mrs. Walter Enoch, of the Bethesda auxiliary; Mrs. J. L. Carter, Crystal Springs, made an interesting address on "Our Responsibility to Youth;" Mrs. P. D. Sigler talked of the Anti-Lynching movement as endorsed by leaders of the Church; Mrs. C. C. Anding, Jr., Gallman, rendered a beautiful violin solo.

The next meeting will be an all-day meeting in January, the time and place to be decided by the executive committee.

The following officers were elected for the coming year: Zone chairman, Miss Celia Ida Mortimer, Crystal Springs; Vice zone chairman, Mrs. R. H. Clegg, Hazlehurst; Secretary, Mrs. Earl Alford, Crystal Springs.

The following auxiliaries answered roll call: Bethesda, with 7; Crystal Springs, with 20; Gallman, with 10; Hazlehurst, with 15.

Zone No. 2 of the Hattiesburg District





held its last meeting of the year at Mize, Tuesday, October 1. It was one of the most inspirational and helpful meetings of the year.

Mrs. H. M. Reynolds, vice chairman, of Taylorsville, was in charge of the program. The meeting was opened by singing and Rev. J. L. Sells, of Mount Olive, conducted the devotional exercises.

The business session was devoted to the election of officers for the coming year, which resulted in the following: Mrs. H. H. Danson, Mize, president; Mrs. Bob Graham, Collins, vice-president; Mrs. D. C. Grissom, Taylorsville, secretary and treasurer.

Mrs. H. G. Castle, secretary and treasurer for the present year, reported that \$10 had been paid by the zone to four superannuate preachers for this year. The offering for this meeting is to be used as a Christmas gift to these preachers.

A very interesting and instructive talk on the Week of Prayer, to be observed November 3-9, was given by Mrs. Smith, of Taylorsville, urging that we all begin now, praying, saving and looking forward to this privilege that we will soon have. Miss Bess Barlow, music teacher at Mize, rendered a violin solo.

The main objectives for the fourth quarter in our missionary work were discussed by Mrs. E. A. Loftin, district secretary.

Prayers were offered for a rededication of themselves to the work of another year.

## LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans  
Zone two of the Shreveport District

**666** Checks  
**MALARIA**  
in 3 days  
**COLDS**  
first day  
LIQUID - TABLETS  
SALVE - NOSE DROPS  
**TONIC and LAXATIVE**

## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

**CAPUDINE**

held a most interesting and unusual meeting at Alden Bridge recently. Mrs. H. J. Rivers is the zone leader and Mrs. W. C. Ivey, secretary. It was an unusual meeting in that three baby life memberships were presented at the meeting. Included in this zone is Benton auxiliary, which has a splendid record. It has been organized seven years and has six life members. The Brice Circle of Mangham Memorial Church, Shreveport, which is also a part of this zone, has been organized eight months and has one adult life member and two baby life members. This is indeed a rare attainment.

And speaking of life memberships, have you heard that Mrs. G. F. Poole, of Bogalusa, the capable president of that auxiliary, was recently given a life membership, and she in turn has planned to give five baby life memberships. Isn't that a real precedent Mrs. Poole is setting?

\* \* \*

In compiling a brief history of the Woman's Missionary Society of the Louisiana Conference for the past twenty-five years, it was found that we have no records or minutes of the annual sessions from 1913 to 1917. Surely some of the good women of this state can help locate some of these lost records. Who can supply us the names of the presidents that served the Conference during these years? Any information concerning the work of the Woman's Missionary Society during this period of time will be greatly appreciated.

\* \* \*

The mid-year executive meeting of the Louisiana Conference will be held in Crowley October 22 and 23. All Conference officers and district secretaries are expected to be there and bring reports of their work to date. Plans will be made for the completion of the year's work and arrangements for the annual meeting to be held in Alexandria next March will be considered.

\* \* \*

Mrs. S. M. Collins, Conference superintendent of Bible and Mission Study, recently completed a series of Coaching Days in the Monroe, Baton Rouge, Alexandria, New Orleans and Lake Charles Districts.

## FROM TUPELO, MISS.

Dear Dr. Duran: The following was adopted by the board of stewards and the fourth quarterly conference of the Methodist Episcopal Church, South, Tupelo, Miss.:

Dr. W. P. Buhrman,  
Aberdeen, Miss.

Dear Sir:

We wish to express to you what we believe to be the unanimous wish of the Tupelo Methodist Church for the return of Dr. H. F. Brooks as our pastor for another year.

Our church has gone forward under his leadership. He has been patient with us in our failures—constant in his interest in us—tender in his reproof—so great in his love for us that it has begotten a greater love in us for him.

His leadership has been wise and enthusiastic—but his fidelity to ideals in his home life and the fine co-operation of his splendid wife and children, has made of our parsonage a home which is an example of a Christian home to all the community.

Yours very truly,

A. K. REED, President,  
A. J. EUBANK, Secretary,  
A. E. BERKLEY, Treasurer,  
Board of Stewards, Tupelo  
Methodist Church.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

## Quick Relief for Chills and Fever

and Other Effects of Malaria!

Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all drug stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 20.

By Rev. J. R. Countiss, D.D.

#### THE MESSAGE OF JEREMIAH

Judah stood in imminent danger of defeat and exile, but her chief danger was moral, not physical. Already alienated from God, it was inevitable that they should lose all that his covenant had promised. This warning was the burden of the message of Jeremiah, a warning met with defiant appeal to the temple standing in their midst as evidence and guarantee of their acceptance with God, just as a later generation resented the preaching of Jesus because they could call Abraham "father." They had divorced religion and morals, rites and righteousness, and profaned the temple they professed to revere. No place is holy when trodden by unholy feet or used for unholy purposes. No crime is so hideous as that done in the name of religion. Sins of presumption are worse than sins of passion, and it is high presumption for one to suppose himself such a favorite with God that his sins will be overlooked. Judah had made the house of God a refuge of robbers, a rendezvous of evildoers.

Under these conditions Jeremiah cried "Amend your ways!" He connected conduct and character and made well-being contingent on well-doing. One cannot claim the rewards of a covenant and shirk its responsibilities. It is a crude

theology that links piety with prosperity and impiety with adversity in such a way that daily accounts may be cast up with God, showing the balance now on this side of the ledger, now on that, but even such a theology is preferable to one that denies all connection between conduct and destiny, as ignorance is preferable to idiocy. A creative God must favor those who live creatively, as a world of law must favor those who keep the law. Who thinks otherwise, "trusts lying words"—deceives himself by false promises.

The faithful old prophet denounces a group of fearful sins and crimes. Called by their right names, as he called them, they are crass and repulsive to our sensitive ears and refined feelings. However, we, too, know a temple of refuge and a means of escape. We find refuge from theft in smart trade; from murder with daggers in cut-throat competition; from indictment for adultery in six weeks' change of residence. Church and creed, ritual and sacrament, may be but fetishes for us, charms by which we would escape the penalty of our misdeeds.

Burnt offerings may become an abomination to God. The noblest sacrifice is to yield self-will in loving obedience. Unless supported by right living, the part of the offerings that was burned might as well have been eaten with the rest. Obedience is God's first command. For this there can be no substitute. It is well with that people who walk in the ways of Jehovah. "The meek shall inherit the earth."

#### RUSTON DISTRICT NOTES

Another Conference year is about to come to a close. A little report from the Ruston District might be of interest to those who are trying to bring the year's work to a successful close.

This has been a busy year for the preachers of the Ruston District. Our presiding elder has set us a fine example by being on the go all the time. In season and out of season he has been busy looking after the interests of the church in the Ruston District. Since September 1st he has had the responsibility of looking after the pastoral duties of the First Methodist Church of Ruston at the same time caring for the needs of his district. We believe that this fine example has helped, for reports come to

the scribe that the preachers have kept busy all the year with the result that the whole district will make a fine report to Conference.

We are in the midst of a fine Standard Training School at Homer just now. The attendance is fine and quite a large number of churches are represented in the school. If the majority of those enrolled take credit, this will be the largest school of its kind held in the Ruston District in some years. As far as we have the information, the Ruston District has led the Conference in the number of Daily Vacation Church Schools held. Some twenty-four or twenty-five such schools were held in the Ruston District this year. In early September a splendid Bible Conference was held in Arcadia. Dean Smith did some fine work in this Conference.

If the present condition is any indication, there will be quite a number of churches in the Ruston District this year which will be able to make a full report to the Annual Conference. We have made gratifying progress all the year. The Ruston District will not be ashamed at Conference time.

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

### BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

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High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.



## LOUISIANA YOUNG PEOPLE

By Billy Gannaway, Publicity Supt.

Hello, Young People:

Let's get Memphis-minded! If you are as enthusiastic about the Methodist Young People's Conference to be held in Memphis on December 27-31 as the Conference officers proved to be at our last meeting, then we'll all be there with one accord. But, before we get there we have the selection of delegates to promote. Each district has received its quota allowed by the Conference and it is up to the district directors and presiding elders to plan for the selection of these delegates. The General chairman of the Conference is Rev. G. W. Dameron of Crowley. He challenges us to be the first Conference to send in our quota. Can we do it? If we work together we can meet his challenge. Possibly you, as a young person, are the one in your district that desires most to go. Talk it over with your pastor or district director and plans can be made for you to be one of the delegates.

The Live-Wire Union of Lake Charles District has edited its third edition of the Electric Spark and sends the publicity superintendent a copy. We note from its contents that Miss Marjorie Haggart, district director for four years is now a student at Scarritt College for Christian Workers. We are proud of Marjorie's decision to further her training in Christian service. Our prayers are with her in her new field of study. Claudius Mayo of Lake Charles has just been appointed as her successor. Those who know Claudius know that he will keep Lake Charles District on the map.

Miss Edith Childress has been re-elected president of Lambuth Union. Edith is a fine leader and we are proud of her re-election.

## Certain Pains Relieved

## By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pains, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

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NEW ORLEANS, LA.

Phone JACKson 1476  
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The Charles N. White Union met in LeCompte on September 26 with 120 present, representing five churches. Mr. Clyde Hoyt of Cheneyville was elected president for the new year. The next meeting will be in Boyce. The union plans to have its annual banquet in Alexandria in November.

The Service Union of Monroe District met in Starlington on October 10. We hear that there are two new unions in Lake Charles District, but don't yet know their names.

See you in Memphis.

## REV. JEROME CAIN APPRECIATED

Whereas, Rev. Jerome Cain has so diligently served us as pastor for the past three years and has so endeared himself to us by his tireless efforts and unfailing sympathy in the problems that have arisen in the erection of our new church auditorium and because we feel that we so greatly need his leadership in the completion of it; be it

Resolved, That we, the board of stewards of the Claiborne Methodist Episcopal Church, South, petition Bishop Dobbs and Dr. Geo. Sexton to return him to us for another year if, in their estimation in the granting of this prayer, they do not deem it too great a sacrifice for him personally; also be it

Resolved, That a copy of this resolution be sent to Bishop Dobbs and Dr. George Sexton, also one sent to the Christian Advocate and a copy entered in our minutes.

Respectfully submitted,  
MRS. E. M. STOWELL, Secretary,  
MR. H. R. THOMPSON, Chairman,  
MR. R. J. THOMPSON,  
MRS. A. E. REED,  
MRS. LOUIS SEIBERT,  
MRS. G. C. THOMAS,  
J. B. ENSIMINGER.

## A POEM

By Rev. S. J. Davies, D. D.

So beside the silent sea  
I wait the muffled oar  
No harm can come to me from Him

On ocean or on shore.

—Whittier.

For sea and shore are in His hand;  
He holds them for His own,  
All for their good secure shall stand  
Till time and tide be flown.

So faith in Him a guiding star  
Shall lead me through the years;  
May no dark cloud then dim or mar,  
With doubting or, with fears.

Sure o'er it all His power extends  
More boundless than the sea,  
His promise sure no harm portends  
He holds it safe for you and me.

Then give us faith that reaches far  
O'er earth and sea and sky;  
Lord God of all, be thou our star,  
Our light on earth and aye.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Joshua 11:15—He left nothing undone of all that the Lord commanded Moses.

This remarkable tribute is paid to Joshua. It is all the more striking because the Lord's commands were given through Moses. The commands were given to Joshua indirectly. But Joshua conscientiously carried on the faithful work of Moses. Had Joshua been disobedient, he would have impaired the work of his predecessor.

Joshua made no distinction between the pleasant and the unpleasant work. To fight the enemies of Israel was dangerous. It is so easy to be obedient to God when our plans are the same as God's plans. It is altogether different when God's plans call for sacrificial living. But obedience is not a matter of whims and fancies. Wisely did Mr. Wesley include in the rules of the Methodist societies that Christians will "trample under foot that enthusiastic doctrine that we are not to do good unless our hearts be free to it." This is a much needed lesson for our day. Obedience must be constant.

Joshua was free from the sins of omission. "He left nothing undone of all that the Lord commanded." A workman does

not intend to fall off the building, but the fall is just as dangerous as if he had planned it. A chauffeur does not intend to slide into the ditch, but the results are just as disastrous.

In Christ's discourse on the judgment, He told of the steward who "hid his Lord's money." Jesus spoke of him as a "wicked and slothful servant." Sins of omission are grievous in God's sight.

Sins of omission are often caused by thoughtlessness. Sometimes they are caused by false emphases when trifles are magnified and true values ignored. But sins of omission can be avoided as well as sins of commission by placing God first and seeking His guidance. Joshua gave himself to the Lord. He chose to serve God. As a result "he left nothing undone of all that the Lord commanded Moses."

Joshua was patient. This war lasted for nearly seven years. Patience does not reap less because it reaps slowly. The water in the brook finds its way into the creek, thence into the river, the gulf, the ocean. Even so the fruits of fidelity are gathered with patience. Many exceeding and precious promises are given to the faithful. Therefore "be not weary in well doing, for in due season ye shall reap, if ye faint not." God sees every labor of love. No labor is lost in the Lord. There is a crown of life laid up for the faithful. The faithful shall live in the paradise of God.

### PRAYER

Our gracious Heavenly Father, may Thy spirit illumine our minds and spiritualize all our affections that we may love Thee with all of our hearts, all of our minds, all of our strength; that we may love our neighbors as ourselves. May we be faithful. May we leave nothing undone of all the Lord commands. May our service be joyous and wholehearted, that we may live in the radiance of Thy love. In the Savior's name we ask it.

### TO THE PREACHERS OF THE LOUISIANA ANNUAL CONFERENCE

As there have been several changes in the report blanks to be used by the preachers in making their statistical reports to the Annual Conference, it will be absolutely necessary that each pastor make his report on the new forms which can be had from the Publishing House at 15c.

In entering the amount apportioned to

the charge for General and Conference work, the amount accepted by the charge is the proper amount to enter, as the new blank calls for the amount "assumed" and not the amount apportioned by the district stewards.

It will also be of great assistance to the statistical secretaries if the preachers will get their Tables 1 and 2 to me at least a week or ten days before the meeting of the Annual Conference. Should any corrections be necessary in Tables 1 and 2, after sending them in, these can be pinned to Table 3 when handed in at Conference.

ROBERT W. VAUGHAN,  
Statistical Secretary, Louisiana  
Annual Conference.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your



offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

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If you have a pimply, blotchy complexion try **Resinol** to help nature heal such surface defects



Now You Can Wear

## FALSE TEETH

With Real Comfort

**FASTEETH**, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little **FASTEETH** on your plates. Get it today at all good drug stores. Small, medium and large sizes.



## FLORENCE EUGENIA FLOWERS

Florence Eugenia Flowers, daughter of Ephraim Washington Flowers and Mary M. Flowers, was born August 2, 1869, at the ancestral home near Auburn, Miss. This home was settled by her pioneer forebears, Henry Flowers and Nancy Adams, 1812, who were co-founders of Adams church and camp ground, a spot that has had large and honorable place in the history of Methodism in Mississippi.

Miss Florence joined the Methodist Church in early girlhood and thus publicly began a life of consecration and devotion that continued and expanded till the day of her much lamented death. She was loyal to the doctrines and discipline of Methodism although her sympathies were as broad as Christendom. Under the ministry of Rev. J. L. Morrill she entered upon the fuller life, the reality and sincerity of which were attested by forty years during which her life and service adorned the doctrine.

She elected teaching as her task and to it gave her fullest commitment. This work continues to bear fruit in the lives of the men and women whom she touched as boys and girls in the school, all of whom would do her reverence.

The funeral, attended by many friends who travelled great distances to pay her tribute, was from the Baldwin Funeral Home, Jackson, Miss. The service was conducted by Rev. J. A. Wells, accompanied by the following pastors: Dr. J. L. Decell, Galloway Memorial, Jackson; Rev. F. L. Applewhite, Wesson; Revs. Linus A. Anders and J. W. Leggett, Jr., McComb; and Rev. L. T. Nelson, present pastor of the Adams charge.

### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

#### POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenilities. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary  
Home Office: Association Building, 808  
Broadway, Nashville, Tennessee.

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

Once more the claim of Wesley is affirmed: "Our people die well." The path of the just is as a shining light that shineth more and more unto the perfect day.

REV. D. B. RAULINS.

## MEMORIAL RESOLUTIONS ON THE DEATH OF MRS. E. G. TAYLOR

On September 14, 1935, in Como, Miss., God in His infinite wisdom called to her heavenly home the intrepid spirit of this beloved wife and mother, Mrs. Mimie Yarbrough Taylor. It was not meant that this dear friend of ours who loved all things beautiful should perish with the flowers.

By heredity, environment and natural ability, Mrs. Taylor was a born leader. His personal magnetism and fine judgment made it easy for her to gain the confidence and co-operation of others in any undertaking, be it social or religious. Her life was an inspiration to those with whom she was associated. To commit any project to her capable leadership meant success, for she literally did "whatsoever her hands found to do with all her might."

The Methodist Church has lost not only a valuable member, but the most efficient and faithful organist that it ever had. This splendid choir Mrs. Taylor directed in the years gone by, before her health failed, was indeed an asset to the church and a joy to her friends. She has gone on to join other members of that choir "loved long since and lost awhile," who are now singing the new songs of Zion in the "choir invisible."

The Woman's Missionary Society has lost one of its most generous and faithful members.

Hence, it is not only fit and proper, but it becomes the sad privilege of the organization to give expression of its deep appreciation of the life and work of this remarkable woman. Therefore be it,

Resolved, That in her death the Woman's Missionary Society has sustained a great loss; but while she is gone her influence still abides. Truly we can say, "She has done what she could;" be it further,

Resolved, That the Woman's Missionary Society extend to the bereaved husband and daughters our heart-felt sympathy in this sad hour. We commend to them the God of love, "Who doeth all things well;" and be it further

Resolved, That on the pages of our minutes be spread these resolutions in memory of our dear friend and co-worker; that a copy be sent to her sorrowing family and also one sent to the New Orleans Christian Advocate.

MRS. L. CLEMMIE SHORT,  
MRS. F. O. DAVIS,  
MRS. J. P. BROWN.

## For Bad Cough, Mix This Better Remedy, at Home

Needs No Cooking! Big Saving!

You'll be pleasantly surprised when you make up this home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This splendid remedy has a remarkable three-fold action. It soothes the irritated membranes, loosens the phlegm, and helps clear air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous for its effect in stopping coughs quickly. Money refunded if it doesn't please you in every way.

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## MISSISSIPPI AND LOUISIANA

(Continued from Page 9)

acknowledge the greeting and good wishes of Dr. John Brandon Peters, pastor of Druid Hills Church, who has moved from 616 Linwood Avenue to 1338 Briarcliff Road, Atlanta.

FIRST METHODIST CHURCH,  
HOMER, LA.

(Continued from page 1)

last year during the days of financial stringency was a remarkable achievement.

During the Centenary campaign this church raised and paid in full approximately one hundred and fifty per cent of the askings. The full amount asked for the Christian Education Campaign was paid, as has also been the full amount asked for Superannuate Endowment.

The following are some of the pastors who have served the Homer Methodist Church: Jno. Pipes, 1855-1856; Jas. L. Wright, 1858; T. H. McClendon, 1861. The preacher appointed to serve during 1862 died during the year. His name is unknown. Others who have served the

church at Homer are as follows: Jno. A. Miller (appointed to finish out 1862), served 1863; Reynolds S. Trippett, 1864-1865; T. J. Upton, 1870; Jas. A. Parker, 1877-1880; Joseph H. Stone, 1881-1882; J. W. Medlock, 1883-1886; T. B. White, 1887-1888; J. L. P. Sheppard, 1889-1890; Robt. Randle, 1891; Jas. A. Parker, 1892-1893; J. D. Harper, 1894; V. D. Skipper, 1895; P. A. Johnston, 1896-1897; H. W. May, 1898; W. F. Henderson, 1899-1902; R. H. Wynn, 1903 to Oct. 4; Rev. Mr. Finley, 1903, Oct. to Dec.; H. W. Bowman, 1904-1907; W. H. Coleman, 1908-1910; A. S. Lutz, 1911-1912; T. J. Warlick, 1913-1914; J. G. Snelling, 1915-1916; W. L. Doss, Jr., 1917-1920; R. W. Tucker, 1921-1924; Ellis Smith, 1925-1926; J. W. Lee, 1927-1928; W. C. Childress, 1929-1933; Louis Hoffpauir, 1934; W. L. Doss, Jr., 1935. It will be seen that one of these served the church five years, W. C. Childress. Two others served the church twice, Jas. A. Parker and the present pastor, W. L. Doss, Jr.

## THANKS TO ALL

Our Publishing Agents and Radio Station WSM have been swamped with responses to the first program of the Chapel Choir on the air Sunday, October 6. It is impossible for the Publishing Agents to answer each one of the responses individually at this time, but they do want every one to know that they appreciate most sincerely the many fine cards and letters of congratulation and commendation that have been received. It appears that the program of sacred music by the Chapel Choir each Sunday is going to meet a long-felt need and will place Methodism before the world in a modern and effectual way.

## THE GATE BEYOND

Will my candle of faith guide me to the gate beyond,

This dark night of sin and fear?

Will I hear the sweet voices of angels respond

To His—as I wait out here?

Will He bid me welcome and smile on me  
And forgive—as He forgave on Calvary?

Will He take my hand and lead me on  
Until I rest securely within the gates beyond?

ELOISE GODWIN WARD.

## COURAGE

Courage to die for your country—yes.

But why not courage to live?

Is it courage to answer a selfish call

With naught but a body to give?

It's a living life that your country needs,

A Christ-like, prayerful life,

And strength to say "No" to the powers that be

And will end the desire for strife.

A few crowned heads, a well laid plot,

A mob with a hue and a cry—

A beating drum, a flying flag,

And our men go out, to die.

For our country at war, we would give our all.

But for peace, have we nothing to give?

So wasted is courage, just to die.

O God, give us courage to live!

GLADYS B. LEGG.

Don't  
Guess But  
Know

Whether the "Pain"  
Remedy You Use  
is SAFE?

Don't Entrust Your  
Own or Your Family's  
Well - Being to Unknown  
Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the fastest methods yet discovered for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it safe for the average person to use regularly. In your own interest remember this.

You can get Genuine Bayer Aspirin at any drug store—simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this—and see that you get what you want.

Bayer Aspirin

THE DOCTORS  
ARE RIGHT

Women should take only  
liquid laxatives

Many believe any laxative they might take only makes constipation worse. And that isn't true.

Do what doctors do to relieve this condition. They use a liquid

## THREE STEPS



A cleansing dose today; a smaller quantity tomorrow; less each time, until bowels need no help at all.

laxative, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why your laxative should be in liquid form. A liquid dose can be regulated to the drop.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara—both natural laxatives that form no habit even with children. Syrup Pepsin is the nicest tasting, nicest acting laxative you ever tried.



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 43.

NEW ORLEANS, LA., THURSDAY, OCTOBER 24, 1935.

Whole No. 4154.

## Amory Methodist Church

Where the Sessions of the North Mississippi Conference will be held  
October 30 - November 3

THE TOWN OF AMORY, MISSISSIPPI, began its existence in the late eighties and, almost simultaneously with its life, it began to live as a church town. A minister by the name of Whitehurst was the first Methodist preacher to hold services in Amory. Those services were held in a frame storehouse. In 1889 a church was organized and a frame building was erected on Church Street. The lot was donated by the Kansas City, Memphis and Birmingham Railroad, now known as the "Frisco." There was a



membership of about forty persons. What they lacked in numbers was more than compensated in determination. With Christian fortitude such as characterized this little band of noble men and women, the church was built and paid for when first entered for services. Thus began Amory Church as a part of the Smithville Circuit, forty-six years ago.

F. A. Whitson became pastor in 1893, succeeded by W. W. Woollard. It was during his pastorate that the parsonage was built. In succession came J. B. Buck, D. L. Cogdell, K. M. Harrison, H. T. Cunningham, S. L. Pope, O. L. Savage, W. S. Shipman, R. O. Brown, W. M. Young, during whose pastorate, in 1914, a handsome new brick building was erected to take the place of the old frame building. Next came J. E. Thomas and E. R. Smoot. The church was made a station in 1921 and

(Continued to Page Sixteen)





# Wallet of the Week



A NEW THEORY OF GLOOM has been added to the lore of scientific explorations of the human mind. A psychologist, says an exchange, has discovered that it is human nature to be happy and self-satisfied after doing a good job. From that mental characteristic, he concludes that the failure to do a good job accounts for much of the misery that belongs to this vale of tears. And the goblins will get you if you don't watch out!

\* \* \*

THE EDICT OF NANTES was revoked by Louis XIV, of France, on October 18, 250 years ago. By this act of Revocation, more than a quarter of a million Huguenots became exiles for conscience' sake. They left their native land rather than forswear their faith. These fugitives established themselves in almost every country of Europe and the West, and wherever they pitched their tents new industries sprang up and established methods of manufacture were improved. And, best of all, they made the principles for which the Huguenots battled the imperishable possession of the western world. No nobler blood-stream was ever introduced into the life of any country.

\* \* \*

A NEW MASSACHUSETTS statute requires every student in the schools to salute the flag at least once in every five days, and students and teachers must sing "America" once in the school week, or pay a fine of five dollars for each failure. For our part, such a law reminds us of a Patriarchal dream in which the sheaves of the brothers did obeisance to the sheaf of Joseph. A boy eight years old in Lynn is said to have refused to salute the flag and the school board were in a quandary as to whether the law requiring the salute takes precedence over the law requiring every child to attend school. We believe in patriotism, not puppetism.

\* \* \*

THE TOTEM-POLE OF THE AMERICAN INDIAN is a crude and grotesque shaft whose carving portrays his idea of his origin, social relation and destiny. To our refined and cultured minds, it is an example of an intellectual and spiritual density which almost defies analysis. But many of our Christian monuments employ exactly the same principle and have a common purpose as those hideously carved symbols of savage genealogy. For instance, near Sherborne, England, is an architectural sculpture, a shaft which embodies the Tabernacle, the Cross, the Good Shepherd, the Resurrection and other symbolical representations of early Christian history and belief.

THE BRITISH AND FOREIGN BIBLE SOCIETY added 14 new versions to its list last year. Nine of these new versions are for Africa, and one of them for about 30,000 people living in three of the provinces of Ethiopia. The Gospel of Mark may now be read by these people in their own tongue. No one can say, says an exchange, that we didn't send the Gospel to Abyssinia!

\* \* \*

IGNANCE JAN PADEREWSKI, the great and world-famed Polish pianist, broadcast an all-Chopin program at his home, Riond Bosson, Morges, Switzerland, on Saturday, October 12. The broadcast in this country was over WJZ of the National Broadcasting Company. Aside from Paderewski's ability as a musician, no one is better qualified than he to interpret the scores of his fellow countryman and his brother artist. His interpretation of the March Militaire is one of the most thrilling renditions that we have ever heard.

\* \* \*

MUSTAPHA KEMAL, the ruler of Turkey, has ordered that the church of St. Sophia in Constantinople be closed, and that the building shall be maintained as a museum of culture for the whole world. No building in the entire world has a more interesting history. The Roman emperors robbed the shrines of the whole Empire for its adornments of marble, alabaster, jasper and gold; a vast army of masons were five years in its construction; it was a great Christian church of the early centuries; and since 1453 it has been a Mohammedan mosque. There is a tradition that one day Christ will descend to its dome of gold and from that day onward the world will be Christian.

\* \* \*

THE CLOCK TOWER OF BERNE is a landmark of the Swiss Capital. It dates back to the 15th century, and the clockwork constructed in the 16th century is still in use. At the striking of the hours a troop of little bears go round in a circle and a cock crows three times before and once after the chiming. A man sitting with a staff in one hand and an hour-glass in the other counts the strokes by opening his mouth and smiting with his stick at every stroke of the clock. Another wooden manikin rings two bells when the hour is about to strike, and a figure of the founder of the city in armor, stands beside the bells in the top of the tower and announces the hour by striking the bells with a hammer.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, OCTOBER 24, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### RIDING A GLACIER

Mark Twain once suggested something about saving the trouble and exertion of climbing down from a great mountain peak by seating himself on a glacier and riding it to the valley below. The humorist was casting one of the wonder stories of nature into a form of irresistible interest and charm. No one who has seen those great ice masses on the lofty peaks of the Swiss Alps and has meditated upon the downward movement in which the very stones are shaped for their trundling can possibly miss the meaning of such a remark. But instead of laughing with Mark Twain at the ridiculousness of the ride which he imagined, there seem to be some who, in all seriousness, sit down for the ride. They do not realize that the mass of the ice is the chief factor in the figure which expresses the movement of the glacier, and that its velocity measured in distance and time is both negligible and imperceptible. A progressiveness of thought or action calculated by multiplying the mass of a man by the speed of the glacier would not get a very complimentary result. The gait of the terrapin would be a run away compared with it, but it might help some people to understand that Mark Twain meant to produce a laugh rather than to commend the ride. The Kingdom of God as related to the greatness and the eternity of Jehovah is a concept to which immediacy is nothing. Its impact is determined by the cumulative energies of unmeasured years and a wisdom which has no horizon of time; but man has a pre-determined horizon and a mass which is molecular by comparison, and speed is an indispensable factor of his impact. The words of Jesus addressed to his betrayer, "That thou doest, do quickly," are worthy of nobler application, and his command to his friends, "Rise, let us be going," is ever an insistent urge to life. The virtue and the merit of an individual life are largely determined by its spirit and by the energy recorded in its velocity. One thing is certain: No man can ride a glacier to fame.

### OUR INTELLECTUAL OBSESSION

The omnipotence of mind appears to be an unconquerable obsession of the human race. Adam and Eve undertook to resolve their doubts, but they discovered their own nakedness and lost their primal estate instead. The Children of Israel believed more firmly in the virtues of the golden calf than in the goodness and power of the God, who for forty years guided their feet through desert wastes and whose eternal resources furnished a commissary for the marching thousands. Paganism deified the energies of sun and moon and filled the world with magnificent monuments of its devotion. Following the same path and guided by the same intellectual obsession, men today are assigning to political authority and to social and economic schemes a redemptive power and a measure of wisdom and finality which can no more be realized now than when Adam and Eve met disaster, or when pagan fellow-craftsmen built the gorgeous temples of sun-worship—manuments whose ruins tell the story of a magnificent obsession which spoiled the happiest and the holiest relation of the human race. The technocracy, which is destined to set human affairs to rights, is not primarily intellectual, it is not social and it is not economic—it is fundamentally spiritual. Some men may be made powerful by an educational technique, but such a technique can never be redemptive except as it shall incarnate and convey to men the intelligence and the love of God. There is a human problem too great to be solved by mere intelligence and a need too great to be met by any mechanical planning. Such schemes are not more than spiritual sedatives which deaden the sensibilities, but cannot remove the sting of death, nor take away the cause of human undoing. There is a creative force and efficacy in God which is necessary to the rebuilding of our broken lives, and is no less necessary for the redemption of the sterile and war-torn days upon which we are come. The prophets of God need to cry with an uncompromising insistence: "Remove not the ancient landmark, which thy fathers have set."

**"ASSUMED" ASKINGS**

We have received recently a number of letters and statements to the effect that amounts assumed for benevolences by quarterly conferences might not be paid. Of course, there may be good reason for failure in any individual instance, but we believe that it should be a real reason. It ought not to be merely a reflection of the habit that has prevailed so largely in recent years. The Church needs to remember that the policy of voluntary giving, for which it has clamored so long, is on trial. It should remember, also, that vital enterprises which have been cramped and embarrassed for many years will experience a further reduction of their inadequate income, if we fail to fulfill our contract. Any considerable failure of the churches in the initial instance of the voluntary policy will show that not all the failure of the past was due to a resentment at being levied upon, but some of it, at least, must be charged to conditions which are more individual and personal—a lack of individual and church loyalty to the enterprises for which appeal is made. It is manifest already that the failure upon the part of the churches to react to the new financial plan is going to result in discouragement and keen disappointment for the stronger churches which are standing heroically up to the fullest measure of responsibility in order that the experiment might be made. The real tragedy of failure will be recorded in the acceptances of another year. Let every church, great and small, leave nothing undone that will help to make this first year of voluntary giving a perfect response. The whole benevolent program of the Church is the issue and may become the pawn of this important period in our history.

**PRAYER FAULTS**

A friend writes us making complaint of the careless and confusing use of terms for addressing the Deity, which spoils the prayers of some otherwise good ministers. We do not know anything of the particular case complained of, but we do feel that there is often too much dependence upon a sepulchral tone and classic forms of prayer, and too little studied regard for the clarity and definiteness which give force to prayer. A number of years ago, a distinguished layman said of a very capable pastor that his prayers were so dominated by commonplaces in both verbiage and thought as to rob them of interest. No wise pastor will permit himself to lose sight of the fact that public prayers are more than personal—they are equally forms for leading the devotions of every communicant who with bowed head follows the thought of his pastor. Of course, no prayer should be dominated by a literary aim, but there must be a happy medium where mind and spirit blend.

**MEETING OF THE PUBLISHING COMMITTEE**

The Publishing Committee of the New Orleans Christian Advocate met in annual session in its office at 512 Camp Street, New Orleans, October 10, 1935.

In the absence of a regular chairman, Dr. J. T. Leggett, vice chairman, presided. Bishop Hoyt M. Dobbs honored the committee with his presence and valuable suggestions.

The editor and business manager made their reports which showed that unusual progress had been made the past year both in a financial way and in the prestige of the Advocate. If some of the lay organizations, and a few of the churches which put certain amounts into their budgets for the Advocate, will make their pledges good, the entire debt which has been hanging over the paper like a nightmare for many years will be wiped off the books. Then we can start the new year with a clean balance sheet. The subscription list is larger than it has been for a number of years. Both the editor and business manager were commended in the highest terms for making this report possible.

Dr. W. L. Duren was re-elected editor for a term of three years with a very modest salary and an allowance for house rent. Mr. C. Milton Chalmers was re-elected business manager at the same salary.

Dr. H. T. Carley, former editor, was elected associate editor without salary.

After the meeting of the Louisiana Conference Dr. Duren will devote his entire time to the Advocate which assures us that we will have a paper that is even better than it is now. The price of subscription remains the same, \$1.50 per year, and we urge every pastor to become an active agent for its support.

The following officers for the committee were elected at the close of the meeting:

Mr. J. W. Reily, New Orleans, chairman; Rev. J. T. Leggett, Mississippi Conference, vice chairman; Rev. V. C. Curtis, North Mississippi Conference, secretary.

Those appointed to represent the Advocate before their respective Conferences are as follows: Rev. A. M. Serex, Louisiana Conference; Rev. Otto Porter, Mississippi Conference; Rev. J. H. Felts, North Mississippi Conference.

With the prospects that the ensuing year will be the most successful we have had in a number of years the committee adjourned one of the most pleasant sessions it has been this writer's privilege to attend.

V. C. CURTIS, Secretary.





# The Forum



## SIGNS OF HOPE

By Rev. T. F. King

The article in the Advocate of October 10, entitled, "What Price War?" was both timely and courageous. I was particularly gratified to note that the writer, Mrs. Allen, condemned the isolation policy which has been adopted by our government. We have sought to avoid trouble, only to realize that troubles have accumulated to such an extent that now, mountains of them must be faced.

I am afraid, however, that Mrs. Allen is unduly pessimistic. I am not nearly so blue about the whole matter as she appears to be. Probably there is some queer kink in my nature which makes it difficult for me to value aright the destructive forces of the world. Be that as it may, I must confess that in some perverse and contradictory manner I feel more hopeful now, concerning internationalism and world peace, than I have felt in many years.

I would like to explain why I feel as I do, and at the same time point out one or two hopeful signs in the present world situation.

1. As we scan the international horizon, the first hopeful sign is, that the present crisis has galvanized the League of Nations into new life. A few months ago the League was slowly dying; but today it is a power to be reckoned with in world affairs. The simple reason is that the League is standing for, and upholding the principles for which it was called into being. Note what has happened. Not only has Italy been condemned, branded if you like, by an international tribunal; but the League by taking up the cause of the oppressed nation has ventured out into almost unknown territory, that is, into the realm of international right dealing and justice amongst nations. The whole situation is unprecedented. Never before in the history of the world has anything like it happened, and it means this: that from now on, if national pride and honor count for anything at all, it will become increasingly difficult for any nation to wage a deliberate war of aggression. In the future a nation in becoming the aggressor, must face not only the nation invaded, but also the joint action of the League of Nations. But there is something else to be considered in this situation. If the League is thus going to be a guarantee of security and peace, then obviously it is going to pay to be a member of that body, even if only for the purely selfish reason of security. Personally I am strongly of the opinion that a new power has arisen in the

international world, it is the power of the League. I rejoice in its stamina, and pray for it a yet greater future.

2. A second matter which provides some reason for hope lies in the realm of sanctions. As this article is being written, some fifty-odd nations have decided to impose penalties upon Italy. It is assumed that these sanctions, or penalties, will be mild, that is, not of a military nature; for as I have mentioned the League is moving along a chartless course, and probably the European powers are also hoping that if Mussolini is given plenty of rope he will hang himself. However, what I wish to point out is this simple fact, that sanctions, mild or otherwise, are going to cost something in actual trade and money. Here again in this present crisis, we are confronted with the unusual. Nations are finally realizing that if we would have peace in the world it is necessary to sacrifice something for the sake of peace. Note this fact. It is something for which to give thanks. A majority of the nations of the world, including of course our own nation, have come to the

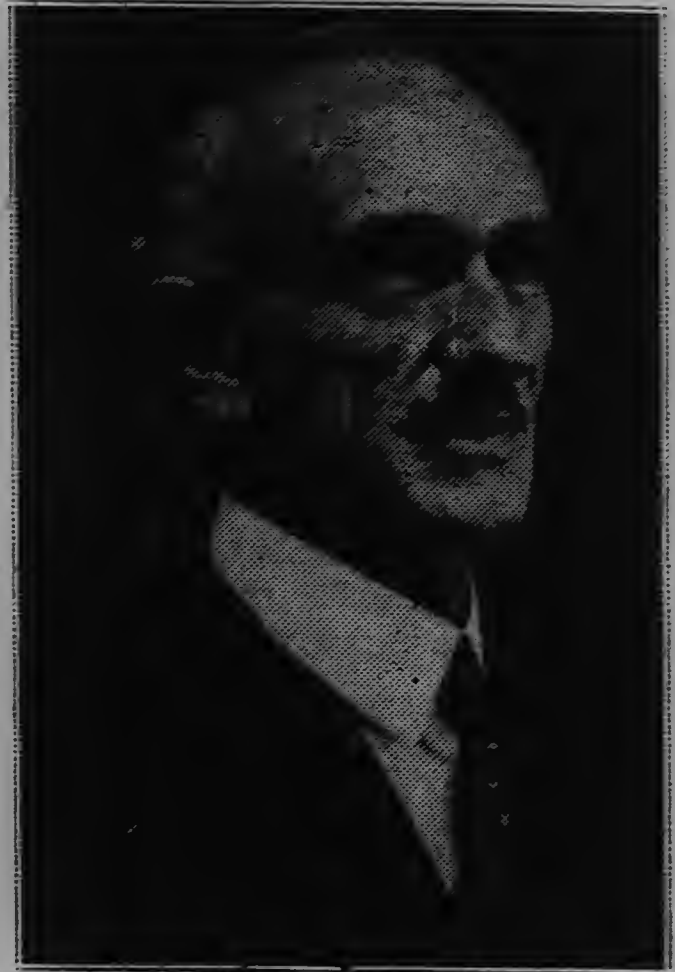


BISHOP HOYT M. DOBBS

conclusion that it is better to lose a certain amount of trade, than pay the awful cost of war.

3. The third and last hopeful sign is somewhat more intangible, but probably the most real and vital factor to be reckoned with. During the last few years there has been forming what we might call a world conscience concerning war. This conscience has been more or less inarticulate in the past, but during this present crisis it has discovered something of its own strength and power. I am not trying to state that we have reached the point where swords can be beaten into plowshares, what I do affirm is that this world conscience must be taken into consideration, for it has found expression and discovered its power. If this new world conscience continues to develop we shall find it to be the most powerful agency for peace there is in the world today. At last I believe we are moving forward along right lines. We have a long way to go, but if we can hold the gains, we shall climb to greater heights.

These then are the reasons why, in spite of the gloom of the present, I feel hopeful. Possibly I am trying to grasp at shadows, but then, shadows of things to come are all we can grasp at, and they do have a way of materializing. I realize, too, that Great Britain in taking her stand for the League, also has her eyes on the British Empire, but my argument is simply that the events of the last few days have established an international precedent, from which world opinion, and the world conscience cannot withdraw. We must move forward.



DR. W. P. BUHRMAN, Presiding Elder-Host

## NOTICE, NORTH MISSISSIPPI

### ADMISSION ON TRIAL

The class for Admission on Trial, North Mississippi Conference, is called to meet the examining committee at one o'clock, Wednesday afternoon October 30, 1935, at the Methodist Church in Amory, Miss.

N. J. GOLDING.

### CLASS OF THE FIRST YEAR

The first year Committee, North Mississippi Conference, will meet in the Methodist Church at Amory, Miss., at 2:30 o'clock, Wednesday, October 30, 1935.

All of the first year class will please meet with the Committee. H. N. McKIBBEN, Chairman.

### Class of Second Year

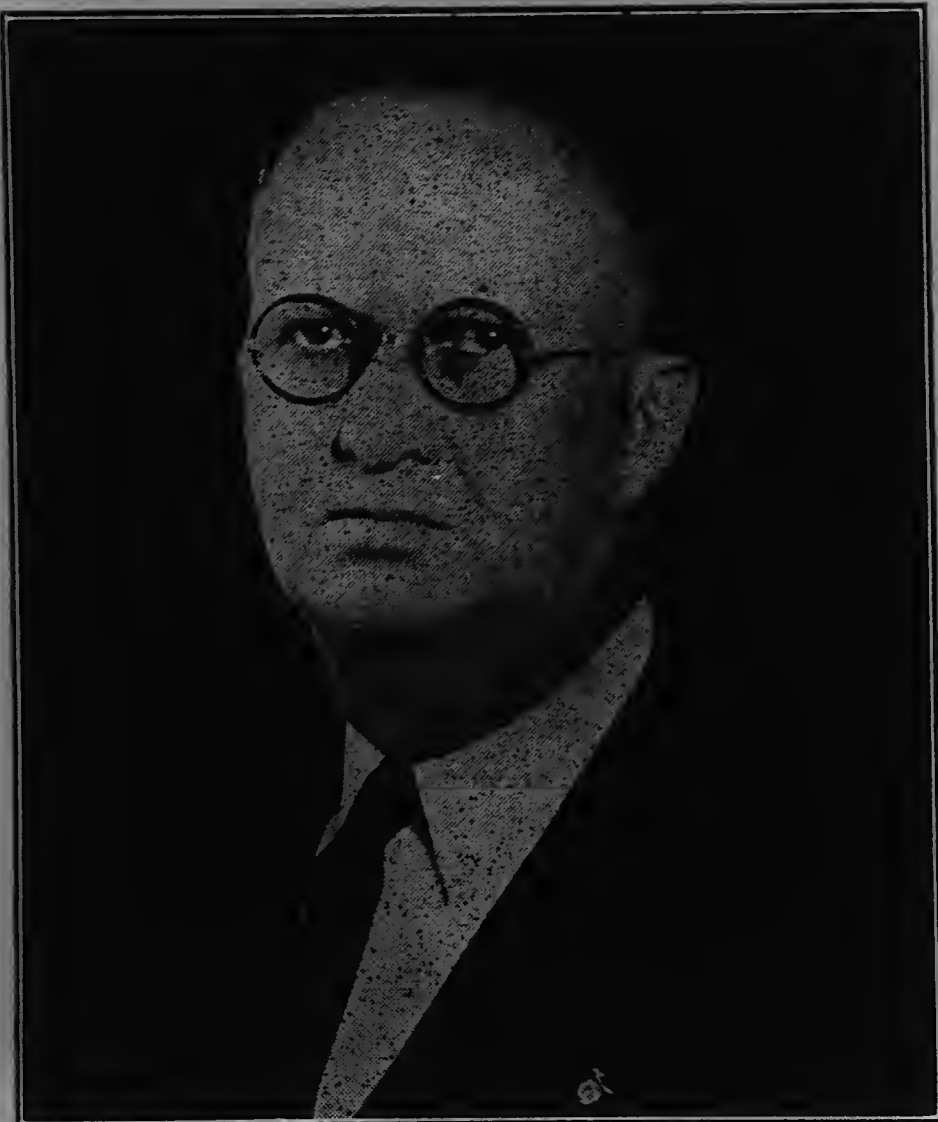
The Class of the Second Year is called to meet the Committee in the Methodist church at Amory, Miss., on Wednesday, October 30, at 3:30 p. m.

SEAMON RHEA, Chairman.

### ATTENTION, MISSISSIPPI CONFERENCE

According to the rule of our Conference you will close your report for Tables I and 2 on November 3, and mail your report on November 4. You will keep Table 3 and hand it to the auditors on the opening day of Conference. Brother Jones has asked me to handle Tables 1 and 2. USE NEW BLANKS. Those of last year will not do. Be as accurate as possible and mail your report promptly to the undersigned.

S. F. HARKEY.



REV. C. T. FLOYD, Pastor-Host



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

J. Allen, and M. L. Wood and their families. Mrs. Wood died, and J. W. Lambuth came home in 1861, and the other two remained on the field alone and without support from home.

Another missionary interest which enlisted the attention and interest of the Church during the first quadrennium, was California. The western country came into sudden importance due to the discovery of gold, and the gold rush of the "forty-niners" drew the attention of the Church to the missionary need and opportunity of that field. In February, 1850, Jesse Boring and two assistants went out from Georgia, Mr. D. W. Pollock, of St. Louis, went out also, and in 1852 A. M. Wynn of Georgia was added to the force. The missionaries on the field found great hospitality and there was a rapid growth of the Church, and the Pacific Conference was organized in 1852.

The Second General Conference of the Church, South, met in Centenary Church, St. Louis, May 1, 1850. It remained in session only two weeks on account of a scourge of cholera which was prevalent in the city. Rev. Issac Boring, a delegate from Georgia, died of the plague, and from that time to the adjournment, a shadow rested upon the Conference. Very little new or important legislation was undertaken at this session. Those who were charged with looking after the property claims reported that suits had been instituted for equities in the properties of New York, Philadelphia, and Cincinnati. Dr. Lovick Pierce reported the failure of his fraternal mission to the Methodist Episcopal Church, and his final and personal message to the General Conference of that Church was made a part of the records of the Southern Church. Dr. W. A. Smith and Dr. Thomas Crowder, both of Virginia, championed a change in the constitution of the General Conference which was rather novel. It was proposed to introduce an "Upper House" to be chosen by laymen and whose functions were to be judicial. It was a clumsy and cumbersome form of the Judicial Council recently adopted by the Church, South. Dr. Henry B. Bascom was elected Bishop, but on September 8, following his ordination, he died, having held only the St. Louis Conference.

The era of peace, for which both sides vainly hoped when the Church was divided, did not become a permanent reality, and the slavery issue was soon to the fore again. At the General Conference of 1850, an effort was made to expunge the rule on slavery, but it failed of success. After the defeat of the move, J. Hamilton introduced and secured the passage of a

Resolution of explanation which compromised and defeated what had been done. The issue was pressed, particularly by South Carolina whose delegation voted solidly for the motion. Their dissatisfaction was very pronounced and probably remembering that on the motion of Asbury in 1808 a special Discipline had been authorized for use in the South Carolina Conference, with the rule on slavery deleted from it, the same Conference now, without authorization of the General Conference, ordered the publication of an edition of the Discipline with the rule on slavery left out. Editorial notice was given in the *Southern Christian Advocate*, May 16, 1851, of the issuance of the Discipline ordered by the South Carolina Conference. The editorial described it as: "A fac simile of that bearing the imprimatur of John Early, identical in all respects with the connectional edition, with the exception of the necessary alteration of the title-page, and the omission of the second part—that on slavery." The reason given for this act of insubordination was that it had been the, "Fruitful source of trouble to the Methodist Church, a doctrine to which none in South Carolina ever subscribed, and has long since become inoperative and ceased by common consent to set forth a practical rule or principle." The last clause was the exact language of the Resolution of explanation which the General Conference had ordered inserted in the Discipline of 1850. This incident was followed in 1854 by action to remove the rule from the Discipline, but the change was not properly acted upon in the Pacific and the Kansas Mission Conferences and it was re-submitted in 1858 by a vote of 140 to 8. Before the assembling of another General Conference of the Southern Church, the war had made unnecessary a report from the Annual Conferences.

The same question agitated the Methodist Episcopal Church in its session of 1856 at Indianapolis. Motion was made to change the rule on slavery. At that time, Rev. John A. Collins, who had been the counsel for the Baltimore Conference against Francis A. Harding in 1844, said that in 1848, "The Plan of Separation was repudiated to enable us to go to our brethren in the border work, and they received us expressly on the ground of the Discipline as it is, and because they were opposed to the policy of the M. E. Church, South, on the subject of slavery. And it does not seem to us expedient, or indeed just, now to enforce upon them other measures which, in their judgment, will seriously cripple, if not extinguish the work among them." In 1860, the General Conference meeting in Buffalo, New York, adopted a new chapter on the subject of

slavery which made slaveholding a term of communion. The Methodist, which began publication soon after the adjournment of the General Conference, had Rev. Geo. R. Crooks, D.D., and Rev. John McClintock for editor and assistant, respectively. It was an independent paper which had for its purpose the defense of the new legislation on slavery. On September 14, 1860, the preachers of the Baltimore Conference met in Wesley Chapel to consider the new legislation, and that meeting was followed on December 5, 6, by a meeting of laymen of the Baltimore Conference. The meeting included representatives from a majority of the circuits and stations of the Conference, and four resolutions were adopted, the first of which said: "Resolved, That the Baltimore Annual Conference should at its next session declare that, by its recent unconstitutional and violent action, the Buffalo General Conference has sundered the ecclesiastical connection which has hitherto held us together as one Church, and that the Baltimore Conference does not and cannot longer remain under its jurisdiction or submit to its authority, or those representing that authority." The resolution was adopted by a vote of 91 to 32, and the intensity of feeling on this subject was further evidenced by the fact that when the war ended, a considerable part of the Baltimore Conference, having maintained an independent status during the progress of the war, went in a body to the Southern Church, an incident which will receive fuller consideration later.

But the ferment and agitation on account of slavery was not confined to Episcopal Methodism. In a convention of the Methodist Protestant Church, held at Springfield, Ohio, in November, 1858, the Northern and Western Conferences withdrew on account of the slavery issue, and they sought union with the Wesleyan Connection which had been organized by Orange Scott and others in 1843, a Church which embodied the doctrinal and administrative features of the Methodist Protestant Church. From 1844 forward slavery was a national issue which neither church nor state could avoid.

Another question which had been in abeyance since the formation of the Methodist Protestant Church, in 1830, became a subject of renewed interest at this time. It was the demand for the introduction of lay representation into the administration of the Church. Echoes continued to be heard from time to time, and the demand grew in its insistence, but there was no adoption of lay representation by either branch of Episcopal Methodism until after the war. It was consistently put forward in the General Conferences of the Methodist Episcopal Church, South, from 1850 until it was finally incorporated in its Discipline. The financial plan adopted in 1850, provided for the optional use of a form of lay co-operation "on all questions relating to the financial and secular interests of the Church," and the same plan was given even a stronger em-

phasis in 1858. This limited participation of the laymen in the administration of the Church soon revealed the value of lay counsel, and it gave to the laymen themselves a deeper and a more personal interest in the affairs of the Church.

On March 3, 1852, following the introduction of lay co-operation into the councils of the Methodist Episcopal Church, South, a convention was held in Philadelphia to consider the propriety of petitioning the General Conference, soon to convene in Boston, on the subject of the introduction of lay representation. The convention assembled in Nazareth M. E. Church, and it was presided over by William H. Allen, President of Girard College. Only 30 of the 170 delegates appointed were in actual attendance. The convention petitioned for the amendment of the constitution of the Methodist Episcopal Church so as to permit the introduction of lay representation into the General and Annual Conferences, in a manner not to conflict with the rights of the clergy in their appropriate ministerial and pastoral duties. The convention cited the progress of the Southern Church under the action of 1850, and it broke into cheers when the statement was made that division of the Church would not have occurred, had there been lay representation in 1844. This sanguine prophecy was not borne out, as we have seen, by the action of the Methodist Protestant Church, in which there was lay representation from its organization. The *Advocate and Journal*, New York, declined to publish the proceedings, some other papers called the convention a body of "Mutual Rights Agitators," but Zion's Herald took a more liberal attitude toward it. In 1858, the Oregon Annual Conference assumed a more modest attitude and requested the general Conference to provide for lay representation in financial, educational, and benevolent matters—the lay co-operation which had been adopted by the Southern Church.

Such were the preliminary steps of the preparation for lay representation North and South. In 1866, the Methodist Episcopal Church, South, passed a measure, sponsored by Dr. Holland N. McTyeire, for the introduction of lay representation, and it was subsequently ratified by the constitutional majority in the Annual Conferences. In 1868, the Methodist Episcopal Church took similar action, which was also approved by the Annual Conferences. Thus ended a long era of the divine right of ministerial control in the councils of American Episcopal Methodism. The periodical literature of the day shows a timidity of the leadership of Methodism touching the great reforms which were being sought. While the General Conference was seeking to lay a solid theological and ethical foundation for its course, it was at the same time carefully exploring the minds and emotions of the people.

Three new Conference organs appeared in 1851, and another in 1854. They were the New Orleans, the Nashville and Louisville, the St. Louis and the Texas

(Continued Next Week)



## Mississippi and Louisiana

Rev. W. M. Sullivan writes that his announcement, which appeared in our issue of last week, applies to the Vicksburg District only.

A letter from Rev. R. T. Hollingsworth, of Tutwiler, Miss., brings generous words of appreciation as well as evidence of substantial support.

Rev. R. V. Fulton, pastor at Choudrant, La., is closing out his fourth year on the charge, and he believes that it will be the best of the four.

Millsaps College will dedicate the new gymnasium, hold a home coming day and play a football game with Spring Hill College on November 8.

Rev. G. C. Gregory, who is finishing his fourth year at Verona, Miss., says that both salary and benevolences will be paid in full, and that is a message that really helps.

Mr. B. I. Wiley states that over ninety-five per cent of the students at State Teachers College, Hattiesburg, are members of some church, and that church attendance is markedly high.

Rev. D. E. Vickers, of Brooklyn, Miss., says that his charge has already paid four times as much as the average reported for the last four years. We noted in our last issue the loss of his parsonage by fire.

Rev. G. P. McKeown, Woodville, Miss., writes that he hopes to round out the Conference year in good shape, but that on October 13, the Church suffered a great loss in the death of Brother James M. Sessions.

From a letter of Mr. W. C. Tatum, of Hattiesburg, Miss., we learn of the illness of his son, William. We trust, however, that his illness may be temporary and that he may be well on the way to recovery before this time.

On October 13, Rev. A. M. Shaw, of Belcher, La., celebrated the fortieth anniversary of his receiving license to preach, with a specially arranged program. We will carry a detailed account of the occasion in a later issue.

A letter from Dr. W. B. Lewis, under date of June 20, gives an interesting account of the return trip to his post in the Belgian Congo. They are happy to be back on the mission field, but all of the family were suffering from malaria.



DR. THEODORE COPELAND,  
Conference Preacher

Mrs. Pauline McCoy, of Ethel, La., is in her eighty-second year and has been a subscriber to the Advocate for sixty-five years. She says she hopes to have it the remainder of her life. We hope that she may have yet many happy years.

Our long time friend, Brother F. A. Howell, of Durant, Miss., in sending a renewal subscription, adds: "We like the paper and wish it success." We appreciate this word of commendation. No

Conference has a finer layman than F. A. Howell.

Dr. W. P. Buhrman, presiding elder of the Aberdeen, Miss., District, writes that he dedicated the church at Bruce on October 13, the debt having been paid this year, and that Brother R. E. Wasson, the pastor, expects to secure the amount assumed for benevolences.

We have a much appreciated letter from which we take this paragraph: "I will say that this year Whitworth College has just about as many girls from Louisiana as from the Mississippi Conference, and I feel sure that our advertising in your paper the past years has contributed much to that happy situation. Accept, please, our very best regards."

The death of Mr. W. E. Huger, on October 17, brought sorrow to Rayne Memorial Church of this city. Mr. Huger was a member of the Episcopal Church and was a good man and a worthy citizen. Mrs. Huger was a daughter of the late Philip Werlein, a family long associated with Rayne Memorial Church, of which she is a faithful and widely beloved member.

Dr. C. M. Chapman writes: "It will delight the brethren to know that the Pontotoc church will settle a \$30,000 church debt and pay the salary, \$2,400, in full for the year." That is a splendid achievement. (Since writing the above, we have received the following telegram: "Burned thirty thousand bonded debt. Received twenty-five members yesterday.—C. M. Chapman.")

The New Orleans Standard Training School, an established event in the Methodist year of that city, closed last week. The faculty was made up of Miss Ferguson and Dr. Hogan from the Board of Education offices in Nashville, Mrs. Poindexter, of Monroe, La., and Mrs. R. R. Branton of New Orleans. The attendance was not so large as some other schools have been, but there was a good attendance and some substantial work was done. The number of credits given was 43.

Judge H. Dent Minor, an attorney of Memphis, Tenn., is to erect a new church building at Poplar Corner, Miss. The building will cost \$12,500, and will be Judge Minor's gift to the congregation of which he is a member and the Church School superintendent. The Judge is a son of the late Dr. Henry A. Minor of Macon, Miss., whose name and memory will long abide in that section of Mississippi. It is expected that the new church will be ready for occupancy early in February.

Mrs. Henry T. Carley's many friends

(Continued on page 16)



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Under the capable leadership of Mrs. Lee Cox, the women of the Methodist churches of the county held a very instructive and pleasant zone meeting last Thursday at Brownfield. Several women talked on some of the most important phases of the work; the outstanding messages being brought by Mrs. Lockman of Corinth, superintendent of Mission and Bible study in the Conference, and Miss Myrta Davis of Tichimingo, rural worker of the North Mississippi Conference. Mrs. Lockman gave an introduction and brief outline of the text book for mission study, "That Other America" by John Mackay. Her talk was most interesting, creating quite a bit of enthusiasm over this new book about our neighbors to the south, and offering helpful suggestions to the study leaders present. Miss Davis had already won a place in the hearts of these, her co-workers, and the deep spirituality of her talk on "Stewardship of Our Brains," will truly be an inspiration for more abundant fruit in the churches represented. It is indeed unfortunate that all the Methodist women of this zone are not organized for definite missionary work that their churches might get the benefit of these quarterly meetings for, not only, is it

through united efforts of the Christians that the greatest work will be done in His cause, but they miss the abiding influence of the sweet fellowship.

The W. M. S. of Brownfield served a most enjoyable lunch to their visitors; and since these good women are given to hospitality, one to another they, too, were blessed.

\* \* \*

The third zone meeting for the year was held at Valden Methodist Church on Tuesday, September 24. The opening song was, "Saviour Like a Shepherd Lead Us," followed by a prayer led by Mrs. Harry Flowers of Kilmichael.

Mrs. Taylor Everette of Columblana led the devotional using a part of the fourth chapter of First Peter. She also read the basis of Stewardship.

Mrs. McKee of Valden led in prayer. "Lead Me, Saviour," was sung by Mesdames McKee and Stuckey of Valden, accompanied by Mrs. David Fullilove.

"Missionary Catechism" was presented by Mesdames Murf and Wilson of Kilmichael. Miss Kathleen read what we should do to attain the "Efficiency Aim" of the present year.

Mrs. Mounger of Winona gave an interesting and instructive talk on "Stewardship of the Mind."

Mesdames Forrest and Box, accompanied by Mrs. Fuller, sang "Under the Old Olive Tree."

A play "Forget Me not Magic" was put on by five Valden League members.

The minutes of last meeting were read and approved.

The number present were: Winona, 4; Columbia, 5; Carrollton, 2; Kilmichael, 8, together with the pastor and five League members and Rev. and Mrs. Burns of Poplar Creek.

Each leader made a splendid report and several pastors made short talks.

The next meeting will be held in Winona. After a hymn, Rev. McKee closed with prayer.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street, Meridian, Miss.

To the Superintendents of Mission and Bible Study:

The approved 1935-36 list of study books was sent to each Conference officer, district secretary and auxiliary superintendent of study during the month of July,

It should not be necessary to send these lists more than once a year, as the materials listed are to be used within the year, from October to October. So, we are asking each superintendent to preserve her list for reference.

A leaflet on Bible Study was sent with each of the study lists. This is an important leaflet for the files of the officers, so should be taken care of also.

We are very anxious for all Conference officers and district secretaries to become thoroughly familiar with this information in order to co-operate in promoting this important part of our missionary program.

You will note in the Bible Study leaflet that two stewardship studies are suggested, indicating that a study on stewardship is within the program for the auxiliary superintendent of study and and not now to be in charge of the corresponding secretary of the auxiliary. A society may take a stewardship study as Bible study or any of the other suggested courses. Urge the societies to do their Bible study as seriously as Mission study.

The question has arisen as to whether certificates in Mission Study will be given to those classes meeting the present requirements. There has been nothing said to the contrary. Do not get this confused with the elimination of points on the "Efficiency Aim." Mission Study goes forward as usual, and, if any changes are to be made they will not be made before next council.

I hope that wide use will be made of the reading lists and supplementary materials and that you will encourage the formation of libraries for permanent reference. The book, "The Jew and World Ferment," is a very stimulating one for our times.

In looking over this quarter's applications for council certificates, I found it necessary to return some to you for further information.

Some applications are not properly filled out, and if I send them on to Nashville they are returned to me for further information. Please complete each single item.

Other applications give information in a confused way. We cannot pass on applications without definite details.

Please try to have the Nature of out of class work given in such a way that we can know what it was.

The teachers who have taken courses in training schools should tell what courses were taken. They should be courses in Missions, or in principles and methods of teaching, or in Bible, to be of great value in teaching woman's missionary societies.

Some applications state that each chapter was assigned to a different mem-



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Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

# CAPUDINE



ber and a report made. This does not meet the requirements. One person must be in charge of the class and the discussion method must be used. Any society who has not completed its 1934-35 study and wishes to do so is permitted to meet that point on the Efficiency Aim, but no council class will be recognized if they do not use the current 1935-36 book. This fall the council class must use "That Other America," and the reference material accompanying it. I shall be glad to send your new application blank now, upon request, so that you may become more familiar with the requirements before you begin your study class.

We want to preserve the spring particularly for our home mission study, "Toward a Christian America," because our council program will emphasize home missions and our Week of Prayer will also, on account of our Home Mission Jubilee Celebration.

Distribution of the study program, with spring and fall mission study classes and the Bible study some time during the year is better than to crowd the classes too close together, but local situations may determine their plans according to the best results achieved.

I wish to thank each one, and especially Mrs. Dan McIntosh, Jr., Mrs. T. B. Cottrell, and the district secretaries for carrying on during my absence this summer.

I am glad to be back home, in the Mississippi Conference, and even though I am not physically able to resume my place in the local activities I find happiness in carrying on the correspondence for this particular Conference office.

Wishing for you the very best year in our study program and with appreciation of your fine co-operation,

Sincerely,

MRS. W. F. MAHAFFEY,

Conference Superintendent

Conf. Supt. of Study.

## How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

## LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
1574 Jefferson Avenue, New Orleans

Early in October Zone No. 1 of the Ruston District held an interesting meeting at Alabama Church. Mrs. H. A. Smith, of Haynesville, is leader of this zone. Mrs. W. A. Whitaker, of Farmerville, was in charge of the program. The following program on Spiritual Life was given:

Meditation.

Hymn—"A Charge to Keep I Have," congregation.

Talk—"So Wide is my Love," Mrs. Myra Griffin, Bernice.

Group Discussion.

Talk—"The Radiant Life," Mrs. W. A. Gray, Summerfield.

Group Discussion.

Meditation.

Duet—"Send the Light," Miss Ruby Owen and Mrs. A. A. Collins, Bernice.

Communion Service, conducted by the Rev. A. A. Collins.

Benediction.

Following a delightful lunch, served on tables spread under the trees, the group gathered again in the church where reading materials were found. After a period of quiet worship, the afternoon program was opened with prayer.

Talk—"The Open Door," Mr. Clark Whitaker, Farmerville.

Hymn—"Let the Lower Lights be Burning," congregation.

Talk—"The Spreading Flame," Miss Shiela Nuttall.

The meeting closed with an effective candle light service and prayer of consecration.

\* \* \*

Mrs. J. W. Warren, district secretary of the New Orleans District, was recently called to Natchitoches by the serious illness and death of her beloved mother. The entire Conference joins in sending sympathy and love to Mrs. Warren.

\* \* \*

Preparations are under way in every city, town and rural church where there is a missionary society for the Week of Prayer, which is from November 3 to 9. This is a week to which all missionary societies look forward. An all-day retreat is planned for each auxiliary of the local church. The pamphlet for this, which comes in the Week of Prayer literature, was prepared by Dr. Thomas, of Emory University, who so successfully participated in a church-wide retreat that was held some months ago at Scarritt College. It is hoped that no auxiliary president will fail to see that this day will be observed in her church. The Week of Prayer offering this year is to be used

for (1) Social Evangelistic Center, Seoul, Korea; (2), Laura Haygood Normal, Soochow, China; (3), Community House, Ensley, Alabama; (4), An Emergency Fund for Current Expenses. To meet these demands, eighty thousand dollars is needed. We are asked, if possible, to find a way to double our offerings this year.

Women, we all love bargains, do we not? What better bargain can we get than this? Where else can you get so much for your money? A missionary dollar accomplishes more than any other dollar in all the world!

## Do You Ever Wonder

Whether the "Pain"  
Remedy You Use  
is SAFE?

Ask Your Doctor  
and Find Out

Don't Entrust Your  
Own or Your Family's  
Well-Being to Unknown  
Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

## Bayer Aspirin



## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 7.

By J. R. Countiss, D.D.

#### BELSHAZZAR'S FEAST

The Bible and history alike testify that no great human movement is divorced from morals. The eye of God is upon every man, whether he be an exile in a dungeon or a prince on the throne. That "the Most High ruleth in the kingdom of men" was a truth well known to Belshazzar, but ignored in his conduct in spite of the fearful example of his predecessor on the throne. Drunk with power, drunk with pride, drunk with passion, drunk with wine, his revelry comes to a climax and his career to a crisis in this wild night with his nobility and their companions. Having exhausted all other means for getting a "kick" out of the occasion, he ordered the sacred vessels, taken by Nebuchadnezzar from the temple at Jerusalem, to be brought that the

boisterous company might drink from them. Then the handwriting appears on the wall and consternation seizes the king and his escort. Of warnings there had been plenty already; nothing now remains but to hear words of doom from a prophet who cannot be bribed with the gift of empires—"numbered, weighed, divided." And so, the end!

As the father of lies, alcohol is Satan's only rival. It has never kept a promise nor obeyed a law. It comes to youth with a promise to make him wise, witty, valorous, strong; it leaves him foolish, weak, helpless, an object of scorn except as nobility gives pity instead. It promises a group to be "the life of the party," but gives instead wounds, babblings, debauchery, wreckage of property and person, followed by heartaches that never heal. It pledges the State revenue for every expense, yet never pays enough to cover the cost of courts and prisons made necessary by its sale. It promises that the evils of the old saloon shall never again be permitted, then proceeds to open its doors to women and children as well as to men, and debauches the entire family at a stroke. Alcohol is the lying traitor that carries the keys to every gate by which the city of Man-soul may be entered and character destroyed.

Its method of approach to the government betrays its real nature. Garbed in robes of charity and service, it almost moves one to tears as it pleads for a humble place in the civic and commercial life of the nation. It promises to be just too good. It says: "Regulate me, tax me, guard me, do not let women, children nor habitual customers come near me; do not permit me to be sold on election days, nor near a school or church, nor in any but the most safeguarded places." And this from a "legitimate business!"

Alcohol is the great destroyer. It begins at the top and first destroys the noblest elements of character, the fine edge of modesty, the delicate sense of propriety, of reverence, of honor, of judgment, of chastity. In society, as in the individual, its wreckage begins at the top. Its first victims are not the coarse, brutish men who sweat at menial tasks, but rather those in professional life whose responsibility and skill make constant tax on mind and nerve. For these the descent is swift. How tragic the story of brilliant professional men, victims of the great destroyer, in practically every community. Like death, alcohol

loves a shining mark, but like death it is no respecter of persons. It destroys the individual, soul and body; it destroys the home, severing life's most sacred ties and literally shredding the heart-strings of affection; in the end, it will destroy the nation unless it is itself destroyed. Meantime, every social and economic advance increases the danger of its use.

#### LOUISIANA YOUNG PEOPLE

December 27-31—an interesting date for Methodist young people.

At the Conference Officers' meeting in Alexandria the District Directors received general information leaflets concerning the Methodist Young People's Conference to be held in Memphis on December 27-31.

The assignment of quotas has been given each district. We must now get to work and arrange for the selection of the persons allotted in each district.

When your district has selected its allotted quota, fill out the application blanks for registration and send them at once to Rev. G. W. Dameron, Crowley, La., General Chairman of the Methodist Young People's Conference for our Conference.

Wouldn't it be fine if our Conference could be the first to complete its quota of delegates?

We are asking the District Directors and presiding elders of each district to get together at once and organize your district. If we can give you further information, write us for it.

Remember—we are on to Memphis now!

Enthusiastically,

BILLY GANNAWAY,

Publicity Superintendent.

## I FEEL FINE

Mothers read this:



A CONSTIPATED child is so easily straightened out, it's a pity more mothers don't know the remedy.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be *measured*. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child *and with any adult*.

Doctors use liquid laxatives. Hospitals use the liquid form. If it is best for their use, it is best for home use. And today, there are fully a million families that will have no other kind in the house.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It is a doctor's prescription, now so widely known that you can get it all ready for use at any drugstore.

**CLEAN EYES ARE HEALTHY EYES**  
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

#### CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.



## A HAPPY OCCASION AT ROCKY SPRINGS, MISS.

The central group meeting of the pastors and laymen of the Vicksburg District was held in the Methodist Church at Rocky Springs, Claiborne County, Miss., Friday, October 11, all the pastors of the group being present except one. While not many laymen were present, a goodly number of elect women were on hand, and it proved to be a very profitable and happy occasion. In the absence of Rev. H. G. Hawkins, the presiding elder, who is just recovering from serious illness, the meeting was presided over by Rev. T. J. O'Neil, pastor of the Crawford St. Church, Vicksburg. The general theme for the morning discussion was: "Balancing the Financial Budget of the Church."

Rev. H. L. Daniels, of Edwards, Miss., who conducted the devotional exercises, made a very impressive talk on faith and humility. Rev. M. M. Black, pastor of Gibson Memorial Church, Vicksburg, brought a message on Christian Stewardship, and emphasized the importance of diligent, systematic effort in raising the finances of the Church. He called attention to the fact that no matter how hard the times, most people find money for the things they are interested in, for amusements and even luxuries of various kinds. Mr. R. E. Selby, district lay leader, gave a very helpful address on the obligation of the individual layman in the matter of supporting the work of the Church and of the kingdom.

At noon a bountiful and delicious dinner was served by the good ladies of Rocky Springs, and for the time being

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NEW ORLEANS, LA.

everybody forgot that there has been a depression.

The first portion of the afternoon was devoted to an historical program, at which time two excellent papers were read on the early history of Methodism in Mississippi. The first paper, "Methodism in Claiborne County," which was read by Mr. R. E. Selby, was prepared by the gifted editor of the Port Gibson Reveille, Mr. H. H. Crisler, and was replete with interesting data. The second paper, which had been prepared by Mrs. W. A. Clarke, of Carlisle, Miss., was entitled, "The Early History of the Natchez Trace Through Claiborne County." This paper gave a great deal of valuable information regarding the early settlement of Mississippi, the habits and customs of the Indians, and concerning the establishment and progress of the Church in various localities.

Attention was called to the fact that the Rocky Springs Church, which is still in good condition, was built in 1837, ninety-eight years ago, and that Claiborne County is rich in historical associations. A pilgrimage was made by a number of those present to the grave of the sainted Rev. Thos. Owen, who was pastor at Rocky Springs when the church was built. His body sleeps in a beautiful grove where there is a suitable monument perhaps a quarter of a mile from the ruins of his home, which was located a few hundred yards from the church building.

Not far from Rocky Springs is the old "Lorenzo Dow spring," where once stood an old beech tree upon which the name, "Lorenzo Dow—1803," was carved. General Grant visited the spot during the Civil War, and carved his name on that same tree, with the date, "U. S. Grant—1863." In 1904, the old beech was struck by lightning. The owner of the farm, the late Joseph A. Reagan, had the tree cut down, and sawed out the section containing the names of the two illustrious characters. This block was then sent to Millsaps College at Jackson.

At the conclusion of the historical program, the fourth quarterly conference of the Hermanville charge was held. The pastor, Rev. J. E. J. Ferguson, and the presiding elder, Rev. H. G. Hawkins, are each finishing a quadrennium of service,

and resolutions of appreciation and commendation were unanimously adopted by the quarterly conference. Thus closed a day full to the brim with inspiring and helpful exercises.

M. M. BLACK, Secretary.

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FOR YOUR  
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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Mat. 22:21—Render unto Caesar the things which are Caesar's; and unto God the things that are God's.

Evil men today sometimes seek to entrap the followers of Jesus. We find in the Gospels that clever traps were laid for Jesus. The Pharisees even joined with the Herodians in conspiring against Jesus. Artfully they flattered Jesus, "Teacher, we know that Thou art true, and teachest the way of God in truth, and carest not for anyone, for Thou regardest not the person of men;" then they asked, "Is it lawful to give tribute unto Caesar or not?" What a trap! How easy to alienate the Jews if Jesus answered in the affirmative. How easy to embroil Him with the Roman government if He gave a negative answer. But Jesus could read the thoughts and intents of their hearts. He saw their hypocrisy. Wisely, He asked for the tribute money, they gave unto Him a penny. "Whose image and superscription is this?" "Caesar's." "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." No wonder they "marvelled and went away." They expected a political answer. He gave a religious answer.

This answer of Jesus teaches common honesty. We are to provide things honest in the sight of all men." Romans 12:17. Honesty with the government demands that we pay our taxes; observe the laws; vote our convictions; serve on juries; be public-spirited and fulfill all the obligations of citizenship in advancing the interests of the commonwealth.

This principle of honesty needs unceasing emphasis. Dishonesty has contributed much to our distress. It has contributed to the depression. It has undermined public confidence. Dishonesty is a problem in many a school room. It is a problem of business men. It has forced them to release many an employee. On the other hand, dishonesty of some employers has strained the relations with employees. Theft, lying, deceit, are contemptible sins.

But Jesus carried this matter of honesty into our relations with God.

Honesty with God requires that we be honest with ourselves. There are elemental needs of food, raiment, and shelter. But man also has a higher nature created of God. "God breathed into man the breath of life and he became a living

soul." The things we taste and see and feel everybody accepts as true. Yet there are those for whom all the hopes, the fine longings, the upward thrust of the soul, the whispering voice of conscience, the insight of noble souls; for some all these things are naught and reject their implications. They accept as true the things of the flesh. If one part of our nature is true, the other is also. No man is honest with God who ignores his spiritual nature. God gave life. That man is an embezzler of life who uses it for selfish ends.

Honesty with God demands honesty with other people. God made others also. A man must be honest with his wife, parents, brothers, sisters, children, neighbors. We are our brother's keeper. How far-reaching are the implications of honest relationships. No man can be honest with God and be dishonest with others.

Honesty with God requires honesty with the past. God is eternal. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from "everlasting to everlasting. Thou art God." God "hath spoken through holy men of old." God has revealed Himself through the prophets; through His only Begotten Son; through the apostles; through the martyrs; through the reformers; through not only the pioneers, but through the Christian witnesses that have preceded us. To be honest with God requires that we keep faith with those who have been channels of God's power.

Honesty with God also means that the honest man must be honest with the future. This eternal God is the God also of the future. No man truly loves God who creates problems for youth and lowers the moral standards. No man is honest with God who lives inconsistently and is a stumbling block to others. "Whoso shall offend one of these little ones which believe in me, it were better for him that

a millstone were hanged about his neck, and that he were drowned in the midst of the sea." Mat. 18:6. Thus spake Jesus.

### PRAYER

Our gracious Heavenly Father, how considerate Thou hast been of us. Honesty requires that we show thee the same consideration we ask of Thee. We have sought for mercy and compassion. May we cheerfully give our best to Thee. As we see Thy sacrifice, as we witness the lavish outpouring of the life of Jesus; as we witness His blood shed for us, we freely give our all to Thee. We commit ourselves to Thee in the holy name of Jesus.

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## MALARIA

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### A Good General Tonic

which stimulates the appetite and helps restore the strength.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night, and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## RAILROAD SERVICE "BEST IN HISTORY"

The railroads are now offering the best service in their history, Ollie B. Webb, Dallas, assistant to the president of the Texas and Pacific Railway Company, said in an address Tuesday at a meeting of Lions Club at the Roosevelt Hotel. New services have been installed in the last ten years in the face of a fifty per cent revenue drop, he said.

For some time the passenger revenues of the Texas and Pacific have increased over the corresponding weeks of a year ago, Mr. Webb said.

Declaring that the railroads would always be the backbone of the country's transportation, Mr. Webb attacked Federal and State subsidy of water and highway carriers. He characterized as falacious the belief that the government had given subsidies originally to the railroads.

(The editor has great pleasure in quoting the above from a recent address of Mr. Ollie B. Webb. We quote it because he is our friend and because we know that it is true.)

### COLUMBIA, LA.

Dear Dr. Duren: We have closed a very successful and helpful revival here at Columbia, La. Brother J. J. Rasmussen brought soul-stirring and thought-provoking messages to splendid congregations every night. The excellent messages of Brother Rasmussen, the brotherly co-operation of our Baptist brethren, the fine loyalty of our own people, coupled with unusually favorable weather conditions provided an ideal medium through which the Holy Spirit was abundantly evident.

Eleven additions as a result of the meeting brings the total members received at Columbia this year to seventy-

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# Resinol



## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.50 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

two, forty-six by profession of faith, twenty-six by certificate and otherwise. Benevolences are in full and will be overpaid by Conference. All other finances are up to date. Every department of the church functions efficiently. (Incidentally, if you see the Bishop, tell him the present pastor at Columbia is a candidate for reappointment.)

Give all the brethren my regards.

Sincerely,

VIRGIL D. MORRIS.

### IN MEMORIAM

#### JAMES M. SESSIONS

James M. Sessions, aged nearly 77 years, for thirty years superintendent of the Sunday school at Woodville, Miss., a life-long member of the Methodist Church, liberal in his support of the church, a true friend to the pastor, a wise counselor in affairs of church and community, died October 13 and was buried October 13, at 3:30, from the church to which he had given a lifetime of service.

Not only the church but the community suffers in the translation of this Christian prince. His last months on earth were full of suffering, but his going was triumphant.

We pray that each of the four stalwart and worthy sons may wear the mantle of their ascended father.

G. P. McKEOWN, P. C.

#### RESOLUTIONS BY THE HOME DEMONSTRATION CLUB, LANGSDALE, MISS.

Whereas, God in His infinite wisdom has seen fit to call from our midst Mrs. McRaney, a beloved member and co-worker, and

Whereas, we have faith in God that He doeth all things for good to them who love Him; therefore, be it

Resolved, that we accept this loss as His will, and extend our heartfelt sym-

pathy to the bereaved. We grieve with them. To know Mrs. McRaney was to love her, and her aim in life seemed to be to help all with whom she came in contact. Her civic pride came close to the work of her church and home. Canning, sewing, home beautification and the general improving of our community received her loyal support. She was an energetic and active club member and we mourn because we shall miss her hearty co-operation and helpful presence at each meeting. We pray for her loved ones and that some day we may meet her in that land of endless day. Therefore, be it

Resolved, that we send a copy of these resolutions to the parents of Mrs. McRaney, Rev. McRaney, the New Orleans Christian Advocate, and retain a copy for the minutes of our club.

Respectfully submitted,

MRS. ROBERT L. CROSS,

MRS. FRED L. COOK,

MRS. CHESTER BREWER.

Phone, MAIn 2838

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## HYSTERICAL WOMEN



ARE you nervous and unreasonable? Subject to sudden tears and violent outbreaks of temper? These are often symptoms of feminine upsets. Take Lydia E. Pinkham's Tablets.

They relieve periodic pain and discomfort; make trying times easier.

"I saw your Tablets on display at the drug store," says Mrs. Charles C. Dils of Dayton, Ohio. "They relieved the discomfort."

Your druggist sells them, too. Small size 25c. Try them next month.

*Lydia E. Pinkham's*  
TABLETS

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

in Louisiana and Mississippi will be grieved to know of her sorrow in the loss of her only brother, Mr. Allen B. Kling, of Auburn, Ala. His death occurred in St. Margaret's Hospital, Montgomery, Ala., October 9, following an operation a week earlier. He had been an active official of the Methodist Church for many years, a delegate to district and Annual Conferences, and at the time of his death, he was the teacher of the Woman's Bible Class at Auburn, Ala. Funeral and interment were at Yazoo City, Miss., Dr. Carley now lives at Sartia, the childhood home of Mrs. Carley.

## POETICAL THOUGHTS

By Mrs. George S. Brown

"Come and lay Thy hands on her and she shall live." Mark 5:23.

The Touch of the Master's Hand  
'Twas battered and scarred and the auctioneer

Thought it scarcely worth his while  
To waste much time on the old violin,  
But he held it up with a smile.

"Three dollars once, three dollars twice,  
Going for three"—but no—  
From the room far back a grey-haired man

Came forward and picked up the bow,

Then wiping the dust from his old violin

And tightening the loosened strings,  
He played a melody pure and sweet  
As a caroling angel sings.

The music ceased, and the auctioneer  
With a voice that was quiet and low  
Said, "What am I bid for the old violin?"  
And he held it up with the bow.

"A thousand dollars—and who'll make it two?

Two thousand—and who'll make it three?  
Three thousand once, three thousand twice,  
And going and gone," said he.

The people cheered, but some of them cried,

"We do not quite understand  
What changed its worth." Swift came the reply,

"The touch of the Master's hand."

—Anonymous.

\* \* \*

There seems to be a kind of fascination about auctions. Crowds gather whether they have any intention of buying things or not. Some times we see articles of great value go for almost nothing and again we see things we would deem of little worth sold for goodly sums. Just so in human lives we find we are not judges at all. Often we find people that we appraise highly but when we know them better we find they are not at all what they seemed. Oftener still we see those whom we consider of no value whatever become bulwarks of strength. What is the difference? Most likely it is just as it was with the old violin that we deemed of so little worth. To those who knew not how to play it, it was merely a worn out old musical instrument ready for the ash heap but when one with the stroke of a master hand drew upon its strings it emitted the sweetest of music and became priceless. None of us are worth very much of ourselves but when our Lord and Master places His hand upon us, when we yield ourselves to Him and to His guidance, our lives become well worth while. It is the touch of the Master's hand in our lives that changes us, that cleanses us from all unrighteousness, that covers all the scars and bruises, that brings forth in our lives the brightest, the sweetest, the best, that really transforms us so that we are no more the same. What marvels the touch of the Master's hand can bring about! We may think that souls are past all redemption, that some are fallen so low, there is no hope for them but if they but yield their lives to Christ they become new beings. O that each of us would take the broken, empty vessels of our lives with all our frailties and shortcomings and pray the great

Redeemer to place upon us His hands that were stretched upon the cross for us, so that we, too, might bring forth such music in our lives as to inspire hungry heart-sick souls and help to make this old world fit for the coming of our King!

## AMORY METHODIST CHURCH

(Continued from page 1)

began its life alone with great promise. The Annual Conference was held in Amory during that year and appointed J. T. McCafferty pastor. W. R. Lott and C. A. Parks, respectively, served as pastors. C. T. Floyd is the present pastor.

The first brick building was destroyed by fire in 1926. The accompanying picture shows the new and more commodious one, built in 1926-27, and, in which the sessions of the 1935 Annual Conference will be held.

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Monroe Dist.—Fourth Round

First Church, Monroe, preaching, Oct. 6, a.m.; sermon by Bishop Hoyt M. Dobbs; Q. C., Nov. 4, p.m.  
West Monroe, preaching, Oct. 6, p.m.; sermon by Bishop Hoyt M. Dobbs; Q. C., Oct. 30, p.m.  
Waterproof, at Waterproof, Oct. 13, a.m.; Q. C., 2 p.m.  
Lake Providence, preaching, Oct. 20, p.m.; Q. C., Nov. 7, p.m.  
Mangham, at Mangham, Oct. 27, 9 a.m.; Q. C., 2 p.m.  
Winnsboro, Oct. 27, 11 a.m.; Q. C., Nov. 13, p.m.  
Columbia, Oct. 27, p.m.; Q. C., after preaching.  
Let us do our best for full collections. We hope to have 20 charges 100 per cent on benevolences.

Remember the written reports of the Trustees and W. M. S. Please have lists of nominations in triplicate.

H. L. JOHNS, P. E.

## Seashore Dist.—Fourth Round

Columbia, Oct. 25, 7:30 p.m.  
Oloah, at Hub, Oct. 26, 11 a.m.  
Mentorum, at Alexander Memorial, Oct. 27, 11 a.m.  
Lucedale, Oct. 27, 7:30 p.m.  
Moss Point, Oct. 29, 7:30 p.m.  
Kreole, at Kreole, Oct. 30, 7:30 p.m.  
Long Beach and Pass Christian, at Long Beach, Oct. 31, 7:30 p.m.  
Bay St. Louis, Nov. 3, 11 a.m.  
Coalville, at Bethel, Nov. 3, 3 p.m. and 7:30 p.m.  
Biloxi, Main Street, Nov. 5, 7:30 p.m.  
Gulfport, First Church, Nov. 6, 7:30 p.m.  
Carriere, Nov. 10, 11 a.m.  
Logtown, Nov. 10, 3 p.m.  
Pastors will please have official rolls made out in triplicate.

L. J. POWER, P. E.

Positive Relief  
for MALARIA!Sure End to Chills  
and Fever!

Here's real relief for Malaria—  
Grove's Tasteless Chill Tonic!

Quickly it stops the chills and fever and restores your body to comfort. Many remedies will merely alleviate the symptoms of Malaria temporarily, but Grove's Tasteless Chill Tonic goes all the way and completely rids your system of the infection.

Grove's Tasteless Chill Tonic is a real corrective of Malaria because it contains two things. First, tasteless quinine which kills the Malarial infection in the blood. Second, tonic iron which helps overcome the ravages of the chills and fever and fortifies against further attack. Play safe! Take Grove's Tasteless Chill Tonic. It now comes in two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any drugstore

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# Christian Advocate

NEW ORLEANS

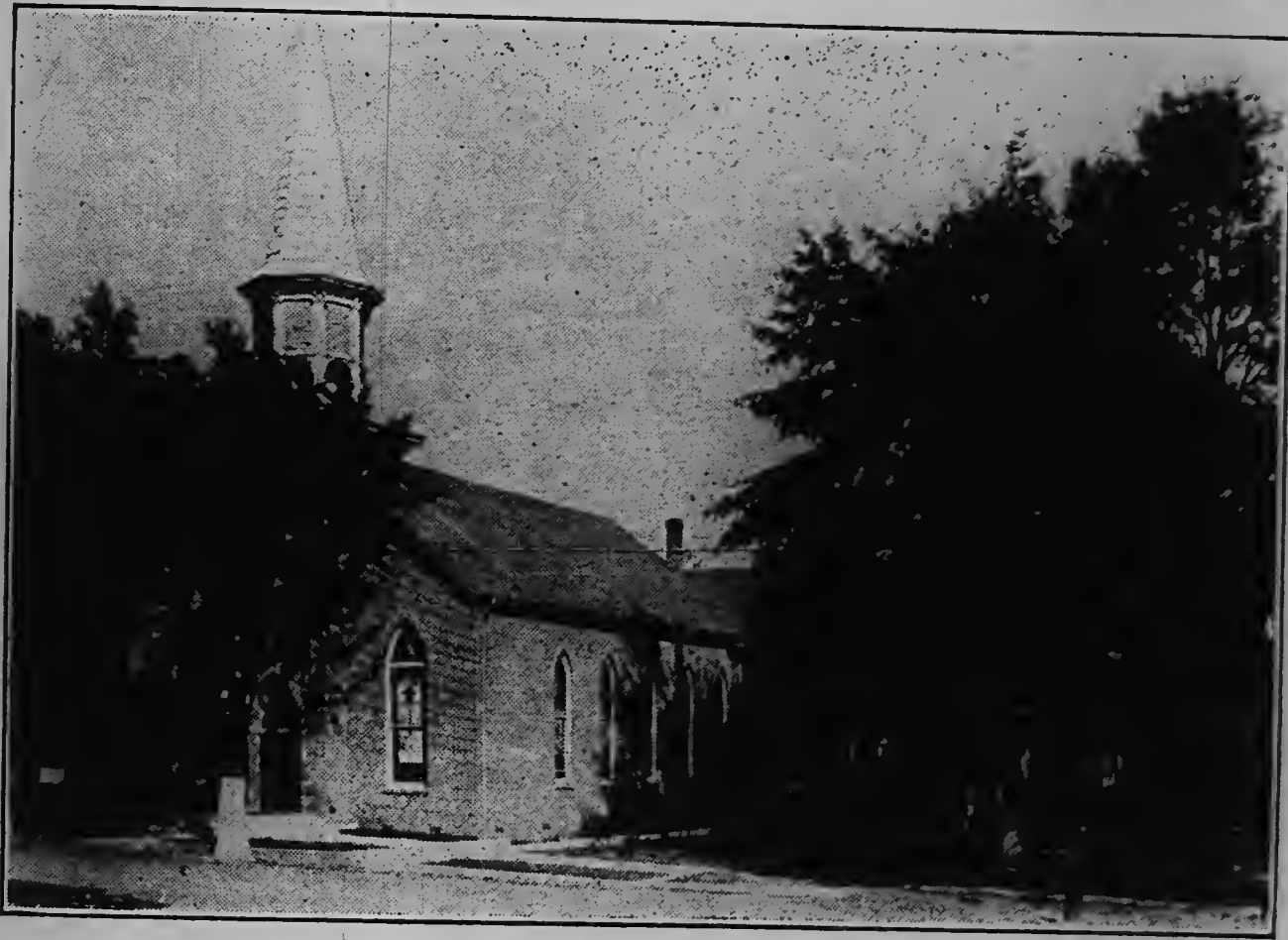
Vol. 82—No. 44.

NEW ORLEANS, LA., THURSDAY, OCTOBER 31, 1935.

Whole No. 4155.

## Iuka Methodist Church

IN JUNE, 1934, the members of the Iuka Methodist Church, Iuka, Miss., began the erection of a two-story educational building and the remodeling of the old church building. The value of the church property before the building program was launched was \$3,500. Today the value is \$15,000. Cash has been paid for all construction. In addition to paying cash for the building enterprise, all finances of the church are being met in full. The salary of the pastor was raised this year. The quarterly confer-



J. C. JOURDAN,  
Chairman Building Committee

SAM E. ASHMORE,  
Pastor

E. R. HARVEY,  
Supt. Church School, Chairman of Board

ence raised the amount suggested by the District Stewards for Benevolences and this is being paid in full.

The educational building has three assembly rooms, eight class rooms, two lavatories, pastor's study and a kitchen. The kitchen is equipped with an electric range, running water, etc. This building is so erected and joined to the old building that not a single one of the memorial windows of the old building is molested.

The old building, which was a frame structure, erected before the Civil War, and in a good state of preservation, has been brick-veneered. The two large front windows, which were the only windows of plain glass in the building, have been replaced with cathedral glass. New doors and transoms have been added, the transoms of cathedral

(Continued on Page Sixteen)





# Wallet of the Week



## THE DEVIL'S WANT AD:

Johnson, the drunkard, is dying today,  
With marks of despair on his face.  
He's missed at the club, the bar, and the play;  
Wanted—a boy to take his place.

Boys from the fireside, boys from the farm,  
Boys from the home and the school,  
Come quell your fears, there's surely no harm,  
Where "drink and be merry's the rule."

Wanted boys to replace the victims of wine,  
And boys to live without grace;  
Yes, boys to die without pardon divine—  
Say, have you a boy for the place?

—Baptist Standard.

\* \* \*

## FOUR REASONS FOR THE RELIGIOUS PAPER, according to *The Gospel Advocate*, are:

1. It is a developer of interest in spiritual things.
2. It is an absolute essential for the family that wants to keep intelligent about church matters.
3. It will impart spiritual character and quality to your home.
4. The church paper is a testimony to your own interest in the church of Christ, your children's welfare, and the general work of trying to save the lost. Its very presence in your home silently proclaims to your visitors that you have an interest in divine things.

\* \* \*

**A PLEA FOR MODESTY.** An exchange says that, in looking over a metropolitan daily, a church announcement was observed over the name of its pastor to the effect that it is "the church that preaches the whole Bible," and that it has "the best music and singing in the city." The editor comments. "Maybe it's all true, though we have our doubts about it, and fear that if the pastor is as reckless in his preaching of the 'whole Bible' as he is in his announcements, we might be excused if we prefer to attend a church where the grace of modesty is a bit more in evidence."

\* \* \*

**HAWAII'S POPULATION**, according to the *Christian Advocate*, Northwestern, is 368,336. Fifty thousand eight hundred and sixty are Hawaiians or part Hawaiians, 139,631 are Japanese, 63,052 are Filipinos, 27,179 are Chinese, 27,588 Portugese, 6,671 are Puerto-Ricans, and 6,461 are Koreans. Considerably more than half of these are American born and either citizens or are eligible for citizenship. The Caucasians number 46,329, and there are 563 Negroes. One does not have to be told that a race problem in Hawaii would have plenty of angles to it.

**WESLEYAN UNIVERSITY**, of Middletown, Connecticut, has recently received two bequests of \$25,000 each, according to *Zion's Herald*. Both bequests were made by Governor Frank B. Weeks of Connecticut, who died on October 2. Governor Weeks was a trustee of Wesleyan. One bequest was for the establishment of scholarships, and the other to establish the Frank B. Weeks visiting professorship fund. Wesleyan is the oldest university of American Methodism.

\* \* \*

**BISHOP ISAAC LANE**, of Jackson, Tennessee, was elected a Bishop of the Colored Methodist Episcopal Church in 1873 and retired in 1914 after forty-one years service in his episcopal office. He is now in his one hundred and second year and is said to be the oldest Methodist Bishop of any branch of the Church. At the end of his first year of episcopal service he had received \$260.15 for salary and was in debt \$200 for traveling expenses. He cut and sold wood to the citizens of Jackson, Tennessee, to pay his debts.

\* \* \*

**THE NATION'S ACCIDENT BILL** for 1934, according to the *Scottish Rite News Bureau*, amounted to \$3,500,000,000, resulting from 101,000 deaths, 370,000 permanent injuries and 9,821,000 disabling injuries. The automobile took more than one-third of the total accidents. Occupational accidents accounted for 25 per cent, and so-called home accidents, an equal amount. We shudder when some tragic accident hapens at our doors, but the enormity of the death and accident toll on the highways is revealed in these startling figures. But what is the cause of this frightful increase and what are we going to do about it?

\* \* \*

**BETA ISRAEL** is the name of a strange people numbering fifty thousand who are distributed among the five million inhabitants of Ethiopia. The name means "House of Israel," and they are said to have brought with them out of a distant past a form of Judaism which antedates Herod's temple. As is well known, Haile Selassie claims to be descended from King Solomon and the Queen of Sheba—a claim more romantic than creditable. The members of Beta Israel have the marks of Jewish connection, and they are called by the other people "Falashas," a name signifying exiled emigrants. They worship in synagogues patterned after the tabernacle, they keep the Sabbath and they observe a number of the Jewish festivals.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, OCTOBER 31, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE MEMPHIS CONFERENCE

This issue of the Christian Advocate is a "special" number in which we feature the publicity material of the Memphis Young People's Conference. As will be seen, the Church is sparing nothing in its effort to make this the greatest and the most far-reaching in its scope of any effort it has made in behalf of its young people. We cheerfully devote our space because we believe that the pressing need of the hour has not been misjudged. In this day of disordered democracy and an unconstructive and almost leaderless social life, there is need for a fixing of the ideals of our young men and women, that they may approach the desperate social and economic problems, whose ultimate solution will depend largely upon them, with faith in God and with clear convictions as to the righteousness of their course. From time to time, we expect to publish material relating to the Conference, and we sincerely hope that the effort of our Church may bear a glorious harvest for the Methodism of the South and for the peace and security of the entire nation. The time has come when we must confess our own sins and in penitence set our house to rights if we are going to occupy a worthy place in the complex civilization of our day. We join the young people in saying, "On to Memphis!"

### CONFERENCES REPORT PROGRESS

A report on Benevolences, for the nine Conferences which had been held up to that time, has been sent out from the office of G. L. Morelock, General Secretary of the General Board of Lay Activities. The Conferences are: Florida, Illinois, Kentucky, West Virginia, Louisville, Southwest Missouri, Missouri, Holston and Baltimore. The report shows a consistent gain over the figures of the previous year. The net gain was \$26,352.31. Seven of the Conferences paid a sum greater than the combined payments for General and Conference work and Kingdom Extension. The Louisville and Balti-

more each paid more than was paid on General and Conference work in 1934, but slightly less than for that and Kingdom Extension. The total result thus far encourages us to believe that the experiment of substituting the voluntary principle may prove to be a great success.

### METHODIST DEBTS

The frequent and unjust charges selfishly made concerning the bankruptcy and its implications as to the integrity of Methodist people is something that inflames us to the very depths of our being. We take great delight in telling our smug business critics of closing financial institutions, of the prolonged liquidation of some that were closed nearly three years ago, of the segregation of homesteads into approved and unapproved, and the flaming colors of the auction flag over the wreckage of institutions in which many people lost all their earnings. But we have far greater joy in reporting the steady liquidation of church obligations in spite of the desperate losses which our people have sustained. The dedication of churches which have been long encumbered with oppressive debts, and the burning of multiplied thousands of dollars worth of cancelled bonds are achievements to which we point with undisguised pride. We confidently assert that the sacrificial spirit of the Methodists is showing the business world the way out. We have no regard on earth for long time borrowing from the government as a means of solving our economic problems. It is nothing more than a postponement and a passing on to our children our load of debt, and a bequeathing to them the odium of a financial crash and incompetence for which they were not responsible. It is heroism and self-sacrifice that we need, not a long loan and easy terms.

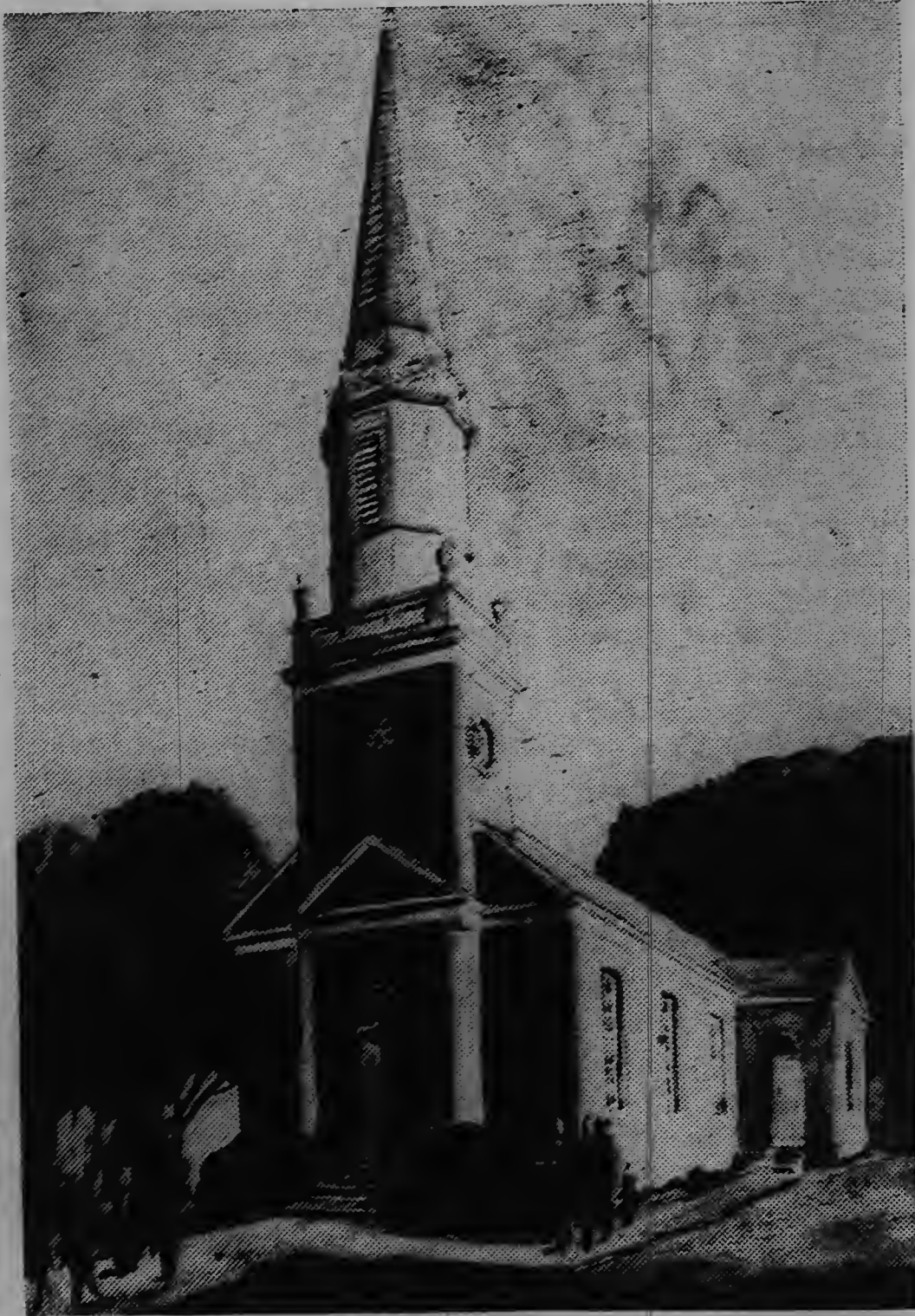
### TELEGRAM

Dr. J. E. Crawford died this (Monday) morning at Salisbury, N. C. Funeral arrangements pending Mrs. Crawford's arrival. G. L. MORELOCK.

## ST. LUKE'S CHURCH, POPLAR CORNER, MISS.

## BISHOP DOBBS IN NEW ORLEANS

Last week we made mention in a "personal" of the beautiful little church building which will soon grace the little town of Poplar Corner, Miss., just outside of Memphis. The building will be the gift of Judge H. Dent Minor to the Methodists of the little town, and through the courtesy of the Press-Scimitar, we are able to present herewith cuts of the new structure and its donor. The church will be cathedral type in design and, though comparatively small, it will be adequate in size and appointments for the community which it is designed to serve. Judge Minor is a son of the late Dr. Henry A. Minor of Macon, Miss., who was once the family physician and to the end of his life, the friend of the editor of the Advocate. To this hour, the memory of him symbolizes for us the highest ideal of citizenship and the holiest type of Christian manhood. We have, therefore, a personal interest and pride in this generosity of his distinguished son. Our pleasure is enhanced by the fact that Judge Minor is more than the giver of a beautiful structure in which the Methodists of Poplar Corner may worship. As superintendent of the Church School and otherwise, he gives of his time and talent for the promotion of the ideal and the experience which the building is to symbolize and for which Methodism stands. We congratulate the congregation on the winning of such a friend and we trust that the Christian loyalty of those who shall gather to worship may ever be such as to make glad his heart. It is expected that the building will be finished and ready for dedication about February of next year, and it is the plan to have Bishop Dobbs render that service.



THE CHURCH TO BE ERECTED AT POPLAR CORNER, MISS.

The visit of Bishop Hoyt M. Dobbs on last Sunday was a great occasion for the congregations and friends of Rayne and Parker Memorial churches. At the morning hour, Bishop Dobbs preached with great effectiveness to a congregation which filled the auditorium of Rayne Memorial Church. The theme of his sermon, "The Church," was masterly in its conception, logical in its arrangement, sound in its teaching and uplifting in its appeal. Many were the expressions of pleasure and profit because of the contact with the Bishop and because of his clear and forceful message. The evening hour was spent at Parker Memorial Church at which time the rain interfered somewhat with the service, but there was, nevertheless, a good audience of eager listeners. The subject of the sermon was "The Mind of Christ." It was totally different from the morning discourse, but no less effective in power, nor less felicitous in its presentation. He sent the congregation away with a more exalted conception of what it means to be Christian. After a busy day, both in the services and outside, the Bishop left on an early train Monday morning for Amory, Miss., where he is to preside over the sixty-sixth session of the North Mississippi Conference. In the course of his episcopal career, Bishop Dobbs has filled a number of engagements in New Orleans, and his coming always adds to the esteem in which he is held by the Methodists of the city. The Mississippi Conference follows the North Mississippi two weeks later, and on November 20, Bishop Dobbs will be back in New Orleans for the sessions of the Louisiana Conference, to be held at First Church.





# The Forum



## SOUTHERN METHODIST YOUTH GATHER

Not since 1925 have the young people of the Methodist Episcopal Church, South, had the opportunity of a gathering such as that planned in Memphis, December 27-31, 1935. It is a conference that is held especially for the youth of the church to enable them to assemble under one roof and discuss together problems ranging from local church difficulties to the greater conflicts that are raging throughout the world.

This conference is for the whole territory of the Southern Methodist Church. It is to be composed of 5,000 delegates. Eighty per cent are to be young people 16 to 23 years of age inclusive; 10 per cent are to be pastors; and 10 per cent open to other interested and worthy persons.

Perhaps many of the younger members of the church community, in their home towns, lack interest in the work of the church; no one, however, can fail to get into the spirit of the Conference with thousands of associates of their own ages thinking alongside them. Good fellowship will be a keynote of the meeting.

It will be the privilege of a lifetime to attend this conference. The critical events of the times present problems that are up to young people to solve. They should be faced squarely with a real quest for the mind of Christ if the future leaders of the country are to be able to formulate paths on which to direct subsequent solutions.

The high purpose that has called this gathering needs an equally high response in the form of attendance and sincere interest. Noble resolutions are wasted unless they are followed by lofty endeavor. The knowledge that the Christian solution is the only true way to meet the difficulties that surround us is the beginning point of the meeting. Resounding from this great conference will come a mighty Christian appeal that should stir the motives of young Christians throughout the nation.

The Christmas season will just be over. A watch is going to be kept for the New Year by the whole conference. What better could one do than to seek the true Christian way in sensible and intelligent discussion of important subjects with fellow Christians?

The discussion groups will be guided by men of experience in the problems confronted. They will not dictate but will freely discuss the subjects that arise. The past knowledge and experience of these

leaders should be invaluable to the delegates.

It is a meeting that will reveal the truth without the usual colorings that we find in the newspapers and on the political platforms. The morning and evening sessions are given over to speakers who are leading authorities on world problems. They are coming to Memphis to give the Methodist young people a clear and unbiased glimpse of the why and wherefore of national and international events.

The platform speakers will speak directly to the delegates. To the generous capacity of the Convention Auditorium visitors will be welcomed. (A small fee daily, or for each session, will admit visitors to the General Sessions.) Only accredited delegates will be permitted to take the floor in the discussion groups. It is imperative that applications for registration be submitted early. Each Annual Conference and each college of the Church has been allotted its portion of the 5,000 delegates. On November 15, there will be a re-allotment of the delegates and each Conference that has filled its quota will be given a chance to fill the incomplete quotas of the other Conferences, with more delegates. For registration write either to Rev. A. K. McLellan, Alexandria, La., or Rev. Walter Towner, chairman of the Directing Committee, 810 Broadway, Nashville, Tenn.

The young people will find an excellent group of world authorities at their conference. Also the youth of our Church seldom have a chance to get together in this manner. There are numerous Annual Conferences but they are not for the youth of the Church. Here is an opportunity for the youthful members of Southern Methodism to enjoy the most enlightening event of a decade—the Church-wide Methodist Young People's Conference in Memphis!

## WHO'S WHO IN THE MEMPHIS CONFERENCE. KAGAWA AND OTHERS

The Methodist Young People's Conference in Memphis is going to be filled with men of international reputation. Toyohiko Kagawa is an excellent example of the type of men that will speak.

It has been said of Kagawa: "He represents, perhaps, the most wholehearted acceptance of the teachings of Jesus and their most dynamic expression as a way of life, that the Christian world today affords."

That he lived his youthful college days and a num-

ber of years immediately afterwards in the worst slums of Japan we all know. It is also well known that in these pitiful conditions he has labored tirelessly, contracting trachoma as a result of which he lost the sight of one eye. At the same time he has constantly been under the suspicion of the government for his supposed Communistic leanings. In time his country has come to appreciate the efforts of this evangelist to the poor and has given him many chances to accept highly paid government positions. Kagawa, however, has been too busy spreading the gospel of the Man he follows to accept them.

With the respect of the entire world this man of humility goes his way always giving and receiving in return the satisfaction of a life similar to that of Jesus Christ. Who better equipped could be chosen to talk to the young people of the Southern Methodist Church?

Besides Kagawa there are lots more men who will speak from the platform at the conference. From our own Methodist Church there are: Dr. Wm. F. Quillian, General Secretary of the General Board of Christian Education; Dr. W. A. Smart, professor in the School of Theology, Emory University; Bishop Edwin D. Mouzon; Bishop John M. Moore; Bishop Paul B. Kern; Dr. Paul W. Quillian, pastor of St. Luke's Methodist Church, Oklahoma City; Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America; Dr. G. Ray Jordan, prominent pastor in Winston-Salem, N. C.; Dr. Umphrey Lee, pastor in Highland Park Methodist Church, Dallas, Texas. Other outstanding speakers are: Dr. E. McNeil Poteal, pastor in Pullen Memorial Baptist Church, Raleigh, N. C.; Dr. Chas. W. Gilkey, dean of the chapel of the University of Chicago; Dr. Allan Knight Chalmers, servant to a big city's needs; Bishop Edwin Holt Hughes of the Northern Methodist Church; Mrs. Induk Pak, of Korea; Dr. Y. C. Yang, president of Soochow University, Soochow, China; Senator Gerald P. Nye, chairman of the Senate's Investigation of Munitions; Dr. Kirby Page, author and student of world problems; Dr. Willis Sutton, past president of the National Education Association; Dr. Regina Westcott Wieman, of Chicago, and Dr. Mordicar Johnson, president of Howard University, Washington, D. C.

### TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

The time has again arrived for us to remind you of the great importance of having your reports to the Annual Conference in the hands of the auditing committee the first day of the Conference.

The short session of the Conference and the work of the Statistical Secretaries in tabulating the reports require this.

Please place your report, accompanied with either receipt from the Conference Treasurer or check to correspond with reported figures, in envelop, placing your Charge and District on the outside. Note on the check for which claim the check is intended.

Put no money in with your report. Use latest report forms. You can get them from our Publishing House at Nashville.

See Page 9 of the Mississippi Conference Journal of 1934 for names of Auditing Committee.

T. B. COTTRELL, Secretary for the Committee.

### NOTICE

All members of the Mississippi Conference Auxiliary to the Methodist Benevolent Association are called to meet, in a place provided by the Conference host, at 2 o'clock p. m., Friday, November 15, at the seat of the Conference at Laurel.

T. B. COTTRELL, Secretary for the Auxiliary.

### NOTICE, MISSISSIPPI CONFERENCE

A letter from Dr. Luther E. Todd, General Secretary of the Board of Finance, St. Louis, Mo., calls attention to the importance of collecting all that we can at the coming sessions of the Annual Conferences on the Adjusted Balances of the Superannuate Endowment Quota allotted to each church.

I would urge every pastor whose churches or church have not paid their quota in full to collect all you can and turn over to me at the session of the Conference in Laurel, that I may remit the same to the Board of Finance in St. Louis, Mo.

L. E. ALFORD, Conference Representative.

### MISSISSIPPI CONFERENCE ENTERTAINMENT

Because of the lack of dining room facilities in the Church we have arranged to take care of all of the delegates for meals in the homes. There will be no lunch served in the church. However, we will provide tables in our small dining room and the gas range in the kitchen for the use of visitors who desire to come over for the day and bring lunch. There will be a place to prepare your coffee, cook your meats and a table to spread it.

Many of the preachers know where they are to be entertained but we are asking that you please come by the church and get your assignment so that we may know you are here, that we may not assign some one else to that place.

Conference will begin Wednesday night, November 13, and we will be looking for you.

The Pinehurst Hotel is in the same block of the church and they are making special rates to visitors of the Conference. If you desire reservations you may write the hotel or the pastor.

J. F. CAMPBELL.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

Christian Advocates. In addition to these the North Carolina Christian Advocate was established in 1856. During this quadrennium, Methodism sustained a great loss in the death of two eminent leaders. Stephen Olin, who died on August 16, 1851, was tender and sympathetic and widely beloved in all sections of the Church. Bishop Elijah Hedding, who died on April 9, 1852, was a man of heroic mould and was truly an ecclesiastical statesman. The virtues of the two men were of different order, but each made a great contribution to the Church in the most difficult period of its history.

Other items of interest in the quadrennium which ended with the General Conference of 1854, are few, but some of them were of real significance to Methodist history. Such was the resignation of Bishop Hamline of the Methodist Episcopal Church, in 1852. His health failed and, true to his own low church theory of the Episcopacy, he insisted upon being permitted to resign. Some in the General Conference were disposed to resist his resignation, but the inimitable Peter Cartwright insisted upon accepting the resignation, saying: "It was Hamline's doctrine and their doctrine, and that he had been looking for a case to set themselves right before the world. The resignation of Bishop Hamline was accepted and he retired to Mount Pleasant, Iowa, where, after an illness extending over many years, he died on February 22, 1865. He will long be remembered as a man of great heart, as being true to his convictions, no matter what the cost to himself.

At this period, both North and South, the question of "pewed churches" and "family sitting" became an issue. From the beginning of the societies in America, it had been a regulation of the Discipline in both Churches that "the men and women sit apart." Very naturally there were those who were disposed to read into that regulation the will and revelation of God, and who would resist in all sincerity all innovations or encroachments upon the time-honored rule. It is difficult for us to understand the feeling which this proposed change developed. In a letter to Rev. J. Lane and Rev. Levi Pearce of Vicksburg, Mississippi, in 1849, Bishop Soule said that the rule had been "enacted and perpetuated by the proper authorities of the Church," and that it was not "advisory." He held, therefore, that a departure from that regulation of our places of worship was an innovation on the established order of the church, and "not the exercise of an authorized discretion." Bishop Soule expressed his regret on account of the invasion of the "primitive simplicity," which

he strongly intimated would be followed by the decay of the spiritual life of Methodism.

In the Church, North, the controversy over "pewed churches" became acute, particularly in the Ohio Conference where Rev. John S. Inskip introduced "family sittings" in the churches at Dayton and Springfield. The Ohio Conference, in order to curb the innovation, undertook to supplement the Discipline by adding some rather threatening resolutions of its own. But Rev. Mr. Inskip was not deterred by the warning. He continued the practice of "family sittings" and he wrote a book, **Methodism Explained and Defended**, in which he took the position that the rule was "advisory" and, therefore, subject to such interpretation and application as "private judgment" might dictate. On complaint of Rev. G. Moody, Inskip was brought to trial before the Ohio Annual Conference on charges of violating his pledge to the Conference, and contumacious treatment of the Conference by the publication of obnoxious matter contained in the book which he had published. He was convicted by the Conference, but on appeal to the General Conference of 1852, the case was reversed by a vote of 87 to 64. Whereupon, the General Conference gave official interpretation of the Disciplinary rule, saying that it was "advisory" and not mandatory.

In 1853 and more or less from year to year, the coast cities of the country were visited by disastrous scourges of yellow fever. This was particularly true of the South. In some years the desolating plague extended from New York to Galveston. In New Orleans, at the peak of the epidemic, deaths reached 400 per day and there were approximately 5,000 deaths in a single epidemic. But despite controversy and scourges of fever, Episcopal Methodism, North and South, registered a substantial growth in membership throughout the years from 1850 to 1854. The statistics of British Methodism for 1852, however, revealed serious losses. There was a good gain on the mission fields, but Methodism in Britain showed a loss of 20,946 members, and the net loss for the connection totaled 18,494. All in all, it was a period of growth and substantial achievement for world Methodism.

The General Conference of 1854 met in Columbus, Georgia, on May 1, and its session was taken up largely with questions relating to the location and the re-location of the connectional enterprises that were to serve the Church. The report of the Secretary of Missions, Dr. E. W. Sehon, showed an encouraging progress. The collections for missions advanced from

sixty-eight thousand dollars in 1846 to one hundred and eighty-six thousand dollars in 1853. This may be taken to indicate in general the growth and progress of the Church.

One of the principal issues which came before the Conference was the establishment and location of a Publishing House. On the third day of the session, a resolution for the establishment of a Book Concern was introduced by Rev. T. N. Ralston of Kentucky. The proposition was debated for exactly one week and the Resolution was adopted on May 10. Then the contest turned to the question of location. Nashville, Louisville, Memphis, St. Louis, Prattville, Ala., Atlanta and Columbus, Georgia, were put forward for the honor. Finally all had been eliminated except Nashville and Louisville, and the final vote stood Nashville 60, Louisville 57. From that day to the present time, Nashville has been the publishing center of the Methodist Episcopal Church, South. Another question which came up was the proposition to re-locate the domicile of the Board of Missions. Originally it had been located in Louisville, and a motion was made to move it to Nashville. This move was opposed by the nomination of New Orleans. Nashville was chosen by a vote of 59 to 43.

At this Conference, Methodist education received most careful consideration. Dr. David S. Doggett, on behalf of the Committee on Education, reported to the General Conference the names and locations of 81 schools of all grades. Twenty-five of them were called colleges, sixteen of which were for the education of women exclusively. Fifty-six were High Schools, Institutes, Seminaries and Academies. The school enrollment was listed as 8,000 pupils, including 1,000 in the colleges. The total endowment of the educational enterprises of the Southern Church was given at \$182,000, and of that amount Randolph-Macon and Wofford College had each \$60,000, La Grange College, Tennessee, had \$25,000, Cokesbury College, South Carolina, had \$15,000, Emory College, Georgia, had \$12,000, Centenary College in Louisiana had \$10,000. Nineteen of the colleges appear to have had no endowment whatever. But notwithstanding the poverty of the institutions for higher education, at least eleven of them have survived to the present time, either directly or through mergers with other institutions. Not less important than the listing of the colleges and their assets, was a Resolution offered by Dr. LeRoy M. Lee, of Virginia, which sought better preparation for the candidates for the Methodist ministry. With the adoption of the Resolution, the General Conference placed the ministry of the Methodists on the highroad to a more wholesome and helpful ministry and a more effective leadership for the Methodist hosts. George F. Pierce of Georgia, John Early of Virginia, and H. H. Kavanaugh of Kentucky were elected to the episcopacy.

The years immediately following 1854 were anything

but propitious for the promotion of the moral and religious progress of the people, and ominous shadows of war were gathering in the path of the nation. The period was filled with incidents of minor and routine nature, and there was no event of outstanding importance to Methodist history. The collections for missions were steadily increasing; but despite the advancing collections for missions, those who were charged with the administration of that interest were not able to keep the budget balanced. Dr. Schon, the Secretary of the Board, was a thoroughly good man, but a poor financier. The report for 1856 showed a deficit of \$40,000, and when the war was over the total indebtedness of the Board was double that amount—a more alarming condition then than it might be considered to be today.

The educational report which was made to the General Conference of the Methodist Episcopal Church, at Indianapolis in 1856, showed 19 universities and colleges, with 100 professors and 2,000 students; and 98 seminaries, with 300 teachers and 14,500 pupils. College property was reported at \$500,000, and endowment at \$1,500,000. And two theological seminaries were reported as belonging to the Church—Concord and Evanston. The membership of the Church had increased more than 70,000 during the previous quadrennium, and while there had been a recession in the volume of contributions for missions it was not due to a diminution of interest or missionary zeal on the part of the Church. Bishop Beverly Waugh, senior Bishop of the Church, died at Baltimore, February 9, 1858.

The General Conference of 1858 met in the Hall of the House of Representatives in Nashville, on May 1. It was not an aggressive Conference—it appears to have been rather reactionary. It was occupied largely with questions of Conference division and expansion, with a proposed mission to the west coast of Africa, missions to the slaves, a mission to Central America, and the establishment of the Rio Grande Conference. The city of Portsmouth, Virginia, petitioned the Conference for the "obliteration" of the presiding eldership, or its "discontinuance in the older Conferences," and an effort was made to remove the "New Orleans exception" to the time limit of the pastorate, but both failed of adoption. Dr. Holland N. McTyeire, who had been the editor of the New Orleans Christian Advocate since 1851, was elected editor of the General Organ at Nashville.

A lively contest arose over the organization and management of the affairs of the Publishing House which had been established at the preceding General Conference. The colporteur method of book distribution had not proved either profitable or satisfactory; and the drafts of the Advocates for their deficiencies greatly embarrassed the business. The obligations of

(Continued Next Week)



## Mississippi and Louisiana

A note from Mrs. S. R. Morgan, Route 1, Greenburg, La., is much appreciated, and particularly her expression of devotion to the Advocate.

Mrs. E. L. Williams of McComb, Miss., finds in her Christmas cards a real interpretation of the meaning of Christmas, and a medium for reminding her friends of the supreme gift.

Mrs. S. H. Ball, Jackson, Miss., in a business note to the office says that she loves the Advocate, and we are expressing our appreciation of her interest with a box of Christmas cards.

We have received many appreciative acknowledgments of the boxes of Christmas cards—too many to notice individually. To all we say, "Thank you, and a blessed Christmas!"

Rev. L. L. Cowen has made a phenomenal record at Noel Memorial Church. He has received into the membership of that church 348 people this year, and every claim will be paid in full.

Rev. Hilary S. Westbrook, pastor at Florence, Miss., has our thanks for a friendly and encouraging word. We are glad to be assured that our efforts are helpful and appreciated.

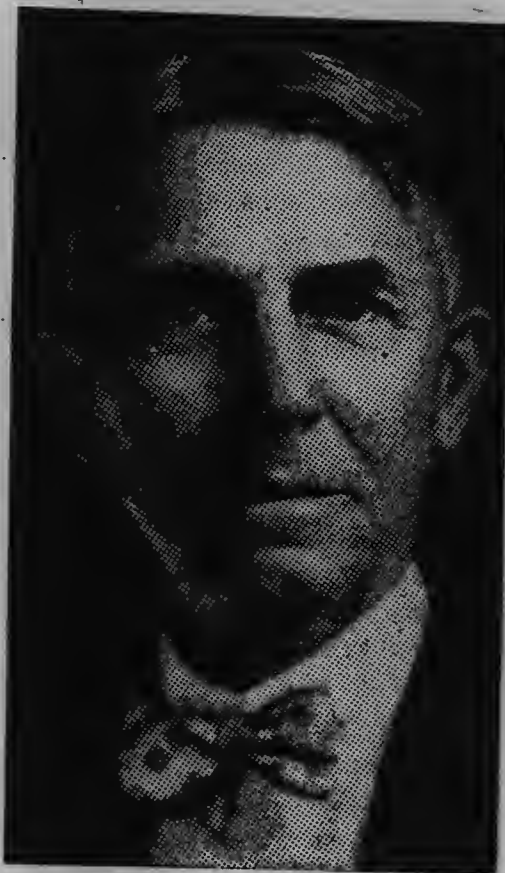
The editor makes personal acknowledgment of a letter from Mrs. L. E. Barrentine, Little Rock. She is a friend of other years who still remembers this editor and his wife, as they remember her.

Miss Ella Fitzgerald, of Okalona, Miss., writes a note of appreciation for her box of Christmas cards, and she adds that she has been a subscriber to the Advocate for thirty years. We sincerely appreciate her loyalty to the paper.

When this notice gets into print more than 200 boxes of our gift Christmas cards will be gone. REMEMBER we can not supply more after we have exhausted

our present stock of 1000 boxes. Get yours now.

Mrs. L. S. West, Sardis, Miss., informs us that her pastor, Rev. C. L. Rogers, has been in a hospital and is still sick. We regret to know of Brother Rogers' illness and hope that his affliction may not be of a serious nature.



JUDGE H. DENT MINOR,  
Donor of the Methodist Church at  
Poplar Corner, Miss.

Dr. J. M. Sullivan, lay leader of the Mississippi Conference, has sent \$105 on the Advocate debt and is pressing on for the completion of the task. We greatly appreciate the faithfulness and loyalty of Dr. Sullivan.

The editor makes grateful acknowledgment of the cordial words of Brother R. A. Clark, a loyal layman of Mize, Miss. We are glad to feel that the Christian

Advocate is more than just an organ of the Church.

Brother J. A. Love, of Haynesville, La., says that "Brother Royal is holding our feet to the fire." And then he adds: "But we are happy to have a man who desires to take care of the entire program of our church." That is a word well spoken.

Rev. W. B. Alsworth, one of the best friends the Advocate has, sends in a list from Picayune, Miss., and says, "do not suspend any on my list until I have had time to contact them." He is not less successful in finding new friends for the paper.

Rev. L. J. Power, presiding elder of Seashore, Miss., District, puts iron into our blood by his brotherly and encouraging word. We know that we will have his faithful and efficient help, and we will do all in our power to help him in his work.

Rev. Byron F. Roberts sends us notice of the death of Rev. E. D. Fayard, a local elder who lived with his daughter near Springfield, La. Brother Fayard was in his eighty-fifth year, and was once the pastor at Springfield. His death occurred on October 1.

Mrs. W. D. Fulton, of Philadelphia, Miss., is in deep sorrow on account of the death of her little nephew, a sister's child, whom she had kept for six and a half years. She asks that she be remembered in prayer in her hour of sorrow and distress.

Rev. J. J. Baird, Tchula, Miss., in the midst of closing out the year's work does not forget the Advocate, nor even to speak gracious words concerning the editor and the publisher. Thank you, and we both expect to meet you at Amory.

Brother R. A. Rees, Booneville, Miss., speaks tenderly of his father who went away in the early part of this year, and of the joy which they had in reading the Advocate together. We trust that he may find it a source of comfort and strength, now when he must read it alone.

Mrs. E. F. Hayes, Centerville, La., writes that they are beginning to know and like their pastor, Rev. W. F. Roberts, very much. Brother Roberts went to that charge under very difficult circumstances, but he has met the responsibilities in a manner worthy of the man and his Church.

Rev. R. F. Harrell, pastor at Pineville, La., paid the Advocate office an appreciated call last week. He says that the work of his charge has been exceedingly difficult on account of the debt situation and the demands at the Veteran's Hospital which he serves in connection with the church at Pineville.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans.

Zone No. 3 of the Ruston District of which Mrs. O. E. Woodard is leader, held a most interesting meeting in Ringgold recently. The theme for the meeting was "The Christian Home." This zone was most fortunate in having for their guest speaker Mrs. R. E. Smith, Spiritual Life Leader of the Conference.

Mrs. Smith conducted the quiet hour and used for her subject, "How to Have a Christian Home."

Others having parts on this splendid program were: Mrs. Rhodes of Gibsland, Mrs. Gillon of Ringgold and Mrs. Lloyd Stewart of Arcadia. Mrs. William Webster of Minden very sweetly sang, "Home Sweet Home."

A surprise number on the program was the presentation of a Life Membership to Mrs. Gillon, given by her sister, Mrs. W. A. Givens, of Shreveport.

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## MALARIA

### Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with its racking chills and burning fever. Trust to no home-made or mere makeshift remedies. Take the medicine prepared especially for Malaria—Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic gives real relief from Malaria because it's a scientific combination of tasteless quinine and tonic iron. The quinine kills the Malarial infection in the blood. The iron builds up the system and helps fortify against further attack. At the first sign of any attack of Malaria take Grove's Tasteless Chill Tonic. Better still take it regularly during the Malaria season to ward off the disease. Grove's Tasteless Chill Tonic is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now comes in two sizes, 50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any drugstore.

Mrs. Ed. Conger of Arcadia presented the children's work and Mrs. Hugh Taylor of Homer conducted the Mission Study for study leaders.

\* \* \*

At a recent meeting of the Standing Committee on Rural Work of the Conference, which was held in Shreveport, it was decided that Deaconess Sheila Nuttall, Conference Rural worker, should be placed on the Bernice charge of the Ruston District. She has just completed a splendid year's work at Choudrant and outlying territory.

Mrs. W. E. Fine is the chairman of this committee.

\* \* \*

We regret to report that Mr. C. C. Carver, husband of our own Mrs. C. C. Carver, Conference treasurer, continues ill at his home in Rayne. Mr. Carver has been confined to his bed since early in the summer. Prayers of the Missionary women all over the state are ascending to the Father in his behalf.

\* \* \*

Mr. K. C. East, superintendent of Sue Bennett College, London, Ky., reports decided progress made during the school year of 1934-35. The junior college has shown rapid and continuous growth with 329 students enrolled for the year. The library has been moved to a more convenient location and has been increased by 700 volumes. Some of the most interesting chapel programs for the year were furnished by the children from the model school, assisted by the practice teacher.

This is one of the many home mission schools established and carried on by the missionary women of Southern Methodism. We delight in its progress.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

A meeting of Zone Three of the Sardis Grenada District was held at the Belen Church with the auxiliaries from Lambert, Crowder and Marks in attendance. The devotional was conducted by the chairman, Mrs. Gordon Cooper, of Lambert, and the conference planned program followed.

The regular reports received from the different auxiliaries. Most of them stressed their World Outlook subscrip-

tions and the publicity they were giving the Week of Prayer by poster and envelope and personal word.

Mrs. Jim McVey of Lambert discussed Christian Social Relations in a thoughtful way. Mrs. Pettyjohn gave a comprehensive view of Stewardship from the tithe to taxes. Mrs. G. C. Jones gave some reminiscences of "The Spiritual Life Retreat" held at Grenada in September. "Beautiful Garden of Prayer," a solo, was sung by Mrs. Roger Morgan accompanied by Mrs. C. C. Miller. Mrs. W. L. Robinson, of Lambert, led the zone consecration service with scripture reading from St. John.

The Zone Life Membership was presented to Mrs. G. C. Jones by the chairman.

Mrs. E. C. Black led the program which was given by the Marks society.

There were about forty-five members present together with the visitors.

\* \* \*

The following are paragraphs from the usual fall letter sent auxiliaries by Mrs. Hall and Mrs. Neblett at the direction of the Executive Committee. I am taking this liberty because many who read this Advocate page may read for themselves better than they listen in auxiliary meetings.

"This year's work of the Woman's Missionary Society is rapidly drawing to a close, but for us to have a successful culmination of our plans we shall have to redouble our energies these closing weeks.

"Our beloved and efficient president, Mrs. B. P. Brooks, has had temperature for fourteen weeks and is under the care of two physicians. They not only request, but demand that she have relief from all work and worry. For this reason she has tendered her resignation to take effect immediately. We are deeply grieved because of her illness which necessitates her resignation, but since her health is involved we shall have to accept it. The greatest tribute we can pay her at this time will be to finish the year's work in a manner which will be pleasing to her and to our Lord. Will you do your part to make her plans come true?

"Our capable vice-president, Mrs. H. L. Talbert of Clarksdale, will serve as our leader until the annual meeting of Conference in April.

"Three quarters of the year have gone. Only \$11,371.89 has been paid on our \$20,000 pledge made at Council in St. Louis, last March. This leaves a balance of \$8,628.11 to be raised this quarter. We are honor bound to meet this obligation. May this letter serve as an S. O. S. appeal that we be loyal and that we meet this obligation. It means that every society



will have to increase its giving 20 per cent over that of last year. You can meet your pro rata share of this deficit with Life Memberships, special gifts, Fourth Sunday offerings, or in any way you see fit, just so you DO IT and DO IT NOW.

"Read II Timothy 2:15 and pray much for the work and the workers.

"We are counting on your LOYALTY and know that you will not fail us."

### MAGEE, MISS.

Dear Mr. Editor: Geographically speaking, Magee charge is one of the border line charges of the Hattiesburg District. It is the Indian Station in the Mississippi Conference, and will celebrate its second birthday soon. I am not quite willing to say the station is a child of the depression, after being the only charge in the Hattiesburg District to pay in full at the Annual Conference in 1934. I am not sure but what it led the Mississippi Conference in the amount raised per member.

It looked like an impossible task assigned; when the charge formerly had several churches and a membership of five hundred, and was assessed only \$1,400 for the pastor, and proportionate

amounts for other claims, to be cut down to two hundred and seventy-two members and about fifty of these belonging to a mission church, reached one Sunday afternoon a month. With this a parsonage to be repaired or rebuilt.

A courageous, loyal congregation faced the fact. The Board of Stewards met, made the assessment for pastor \$1,800, and proportionate amounts for other claims were assessed. The end of the year found all of us rejoicing over a report that seemed impossible in the beginning. The credit, the praise go to the faithful, energetic congregation.

The report in 1935 promises to be equal or above that of last year. The congregation is happy over the construction of a modern home for the present and

which consisted of: "The history of the Methodist Church in Magee," J. W. Burnham, a charter member; "Influential men, laymen and ministers who have gone out from the church; names of pastors," Dr. T. J. Burnham; "Words of commendation to charter members and others who have made the church what it is today," A. P. Russell; "The (Magee) Methodist Church of tomorrow," S. M. Furlow.

Monday night following, the ladies of the church gave the annual banquet, bringing together the members and their friends. The school band, under the direction of Mr. Wood, furnished the music while the people ate oysters, and chicken, and renewed the ancient covenant of friendship. It was a happy occasion for all.

While the pastor and congregation at Magee are ready to rejoice in the great success, and the unusual achievements of the pastor and congregation at Broad Street, Hattiesburg, we are ready to say, "The Lord has been good to us at Magee, and there are other charges in the district making unusual strides."

Mr. Editor, we have a wide awake presiding elder over the district. His good judgment, godly counsel and inspiring messages have meant much to the pastors and congregations.

HUGH C. CASTLE.

### REVIVAL AT BROOKHAVEN, MISS.

Recently there was held in Brookhaven Methodist Church a most helpful series of evangelistic services, conducted by President W. C. Newman, of Grenada College.

Whitworth College co-operated with the local Methodist Church, and its students and faculty received a great spiritual uplift from these worship services. Brother Newman is always a welcome visitor to Brookhaven and to Whitworth College. His sincere messages are deeply spiritual and breathe the principles of the Cross of Christ in human experience.

The pastor of Brookhaven Methodist Church, Rev. O. S. Lewis and his official board join in this appreciation of Brother Newman's ministry among us. Unusually large congregations from the town and local church, as well as from Whitworth College, attended all the services.

J. O. LEATH,

Vice-president and Professor of Religion, Whitworth College.

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

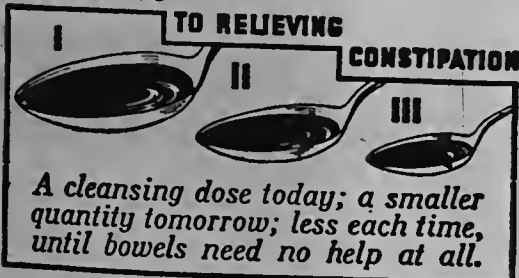
## THE DOCTORS ARE RIGHT

*Women should take only liquid laxatives*

Many believe any laxative they might take only makes constipation worse. And that isn't true.

Do what doctors do to relieve this condition. Doctors use liquid

#### THREE STEPS



laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why your laxative should be in liquid form. A liquid dose can be regulated to the drop.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara — both natural laxatives that form no habit even with children. Syrup Pepsin is the nicest tasting, nicest acting laxative you ever tried.



CHARLES W. GILKEY,

Dean of the Chapel of the University of Chicago. His topic at the Young people's Conference will be "The Constructive Use of Leisure"

future pastors. About \$800 in money and skilled work expended on the parsonage. With a generous response to practically every appeal made by the church, for a special offering. To date, less than one hundred dollars will pay all claims of the budget, outside the salaries, for the Conference year. And we are expecting the remaining sum Sunday.

Twenty-five have been added to the church this year. Dr. B. L. Sutherland, the eloquent gospel preacher, led the congregation in the revival effort, which was very successful. If this congregation and pastor could, they would make him Bishop now.

Sunday, October 6, was homecoming day in the church. The old bell, which has been silent for several years, was heard in the town. The members came, and an unusual service was experienced

## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 3.

By Rev. J. R. Countiss, D. D.

#### JUDAH TAKEN CAPTIVE

The captivity of Judah seems a small incident in the annals of humanity, but its meaning and implications involve the history of empires and the destiny of nations. A petty monarch had sought to strengthen his kingdom by trading with powerful political neighbors rather than by developing the resources of his country and promoting the welfare of his people. It may seem inevitable that the smaller country should have been crushed by the larger, and that the king was guilty of no more than an error in judgment, but the point of the lesson is that his error of judgment traced back to moral perversity. Final results flow from deepest causes, and the moral sense lies deepest in human nature. It is the well-spring of human activity and the arbiter of destiny. Nations may be hampered by political waves, but they are destroyed by immorality and infidelity. Probably no great nation has been overthrown till it was morally bankrupt. Judah had broken faith with God before Zedekiah broke his pledge to Chaldea. When the heart is corrupt thinking will be muddy and motives unworthy. Character is a unit and when one seeks a bad end, or even a good end

by unworthy methods, he may expect to flounder in judgment and be trapped in his own snare. There can be neither sense of security nor certainty of progress except in a universe controlled by moral ideals. No people can be exalted except by righteousness.

The people of Jerusalem displayed heroic valor under the Chaldean siege. They showed their love of home, country, children. Even after the lapse of twenty-five centuries we admire their courage and fortitude, but they had forsaken right for might and the sword took its fearful toll. Ample warnings had been given. Prophets had spoken and minor disasters had fallen without heed. "The morning after" had been followed by another night of revelry. Now the tragic end was upon them. Chief responsibility for their plight rested upon their rulers and leaders, and upon them fell the heaviest blow. They were taken into exile leaving only a peasant class of common laborers to till a land "flowing with milk and honey."

The "crude and cruel days" of human history afford no more shocking parable of punishment than befell Zedekiah. Demons could devise nothing more diabolical than to slaughter his sons in his presence and then stab out his eyes so that the horrible scene might be forever fresh in his memory. It is ever thus. The sinner does not die alone, but finds his dearest and best crushed by the fall of the house he built upon sand.

No doubt good came of the exile. It wrecked formality and ended sham. Worship by the rivers of Babylon was difficult, but genuine and sincere. God was found in human hearts and brotherly deeds, not in splendid temples and sacred stones; not in rites and rituals, but in justice and mercy. Out of the sufferings of God's people were wrung their sweetest psalms and noblest prophecies; out of the depths of material poverty and defeat came their loftiest visions of spiritual affluence and victory. Depressions and disasters are not totally bad if they serve to bring people to their knees before God.

#### LOUISIANA YOUNG PEOPLE

Hello Young People!

I am back again; with more news about the Methodist Young People's Conference at Memphis. The Monroe District has had an "On to Memphis Committee"

meeting and is now getting ready to select and finance our delegates. I hope that the other districts are doing this along with us. If your district is not working on this, please try to interest them and get things going. If there is a doubt about any detail of the conference at Memphis just write to Rev. G. W. Dameron, Crowley, La., or write to me at 707 Jackson St., Monroe, La. Complete information will be sent to you immediately.

I have received another fine report of the Live Wire Union. The Service Union in Monroe District conducted an interesting meeting October 10. Being in the form of a radio program, it proved to be very successful, and well attended under the existing circumstances. I would like to get reports from all the unions so that I might keep up with the work throughout the state. All the letters that I receive shall be promptly answered. I promise you. Let me hear from you soon about your district and union work.

By the way, I finally heard from the Shreveport District. Bill Fleming, district director, wrote me a fine letter telling me all about the marriage of Miss Lenina Mae Lester and Mr. C. B. Cooper. Both are very active workers in Noel Memorial Church in Shreveport. Luck and happiness to Mr. and Mrs. Cooper.

Let's keep Memphis first in our minds for the next few weeks, and see just how many delegates we can send from our state.

See you in Memphis.

BILLY.

#### Remember These Facts About Black-Draught

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## CHURCH LEADERS, YOUNG PEOPLE MEET IN DISCUSSION

One of the highlights of the Memphis Conference is the meeting between the delegates and outstanding leaders. Many men of ability that will not appear on the platform will be in these groups to guide the discussion of important subjects. Also many of the principle speakers will answer questions in the discussion groups.

It is in these meetings that the youth will have an excellent opportunity to express opinions and talk with inspiring personalities. Make plans now as to which topics will have the most interest for you so that you will be able to get into those groups when you come to the Conference.

The discussion groups subjects, with a few samples of the questions that may be considered are given below.

### Discussion Group Topics

**THE CHURCH:** What is its function in society? Is it discharging that function? What is youth's place in the work and operation of the church? Etc.

**MISSIONS:** What ideals are entertained by intelligent Christians regarding missions? Is there need for continuing the missionary enterprise? Etc.

**ECONOMICS—INDUSTRY.** What is the Christian approach to the economic situation? Is the competitive order basically Christian? Etc.

**WAR—PEACE:** Can a Christian engage in war? What should be the attitude of the Church? Etc.

**RACE RELATIONSHIPS:** what principles should govern the Christian in his relationships with persons of another race? Etc.

**MARRIAGE AND THE CHRISTIAN FAMILY** from the standpoint of youth, what is to be done to maintain the Christian family? Etc.

**BUILDING A CHRISTIAN COMMUNITY:** What are the duties of a Christian in the matter of citizenship? Etc.

**YOUTH AND BEVERAGE ALCOHOL:** Why is drinking to be condemned? Etc.

**CHRISTIAN USE OF LEISURE:** What should be the guidance of the Christian church in the constructive use of leisure time?

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NEW ORLEANS, LA.

**LIGION:** Are we willing to depend upon Christ? Can prayer be made a constructive force? What is the place of the Bible? What is the significance of personal commitment to Christ's way? Have we a program of youth evangelism? Is it adequate? What shall we do about it?

Each discussion group will be under the chairmanship of a young person, who



**ALLAN KNIGHT CHALMERS,**  
Whose subject at the Memphis Conference will be "Christian Citizenship"

will draw upon the services of discussion leaders such as the following: Dr. Robert Goodloe, Southern Methodist University, Dallas, Texas; Rev. N. C. McPherson, Jr., Southern Methodist University; Dr. Paul W. Quillian, St. Luke's Methodist Church, Oklahoma City; Rev. John Irwin, Neighborhood Methodist Church, Maywood, Ill.; Dr. A. W. Watson, Board of Missions, Doctors' Bldg., Nashville, Tenn.; Dr. H. Shelton Smith, Duke University; Rev. Marshall Steel, Winfield Methodist Church, Little Rock, Ark.; Miss Ina Corine Brown, Chicago University; Dr. Percy R. Hayward, director of Young People's Work International Council of Religious Education; Dr. Lavens M. Thomas, II., Emory University; Dr. W. A. Smart, Emory University; Dr. J. Richard Spann, Baton Rouge, La.; Rev. W. B. Selah, Central Methodist Church, Kansas City, Mo.; Dr. W. E. J.

Gratz, Board of Education, Methodist Church; Rev. Kenneth Pope, First Methodist Church, Georgetown, Texas.

To the discussion groups will also come for questioning, the platform speakers, on problems in their special areas, and a number of other resource specialists.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Luke 22:62—And Peter went out and wept bitterly.

Peter was a blunderer, but his wholeheartedness causes everybody to love him.

Peter was very sure of himself. His overconfidence received some severe

# Find Out

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if the "Pain" Remedy  
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Own or Your Family's  
Well-Being to Unknown  
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**B**EFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

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## Bayer Aspirin



blows. "Pride goeth before destruction, and a haughty spirit before a fall." Jesus warned him against his besetting sin. In the garden of Gethsemane, He said, "Watch and pray." In the upper room Peter was very sure of his loyalty; "Although all should be offended in Thee, yet will not I." His Lord answered, "Verily, verily, I say unto you, this night before the cock crow, thou shalt deny me thrice." Peter vehemently cried, "Though I die with Thee, yet will I not deny Thee." That very night Jesus was apprehended and carried to the judgment hall. Peter followed afar off. That was dangerous. He warmed his hands at the enemy's fire. That was perilous. He flinched before the pointed finger of the servant maid, "Thou art also one of Jesus' disciples." He answered, "I am not." One of the bystanders said, "This man was also with Jesus." Peter overheard and denied it. An hour later another said, "Of truth thou art one of his disciples, thy speech betrayeth thee." He protested with an oath, "I know not the man." And the cock crew.

So Peter fell. He was down and out. But when the cock crew, Peter remembered the words of Jesus. The prisoner looked at him. Peter went out and wept bitterly. He had denied his Lord three times.

Judas betrayed his Lord and went out and hanged himself, but Peter recovered and was restored to favor. Let us see why Peter came back.

Peter really believed in Christ. At Caesarea Philippi, Peter had made the great confession, "Thou art the Christ, the Son of the Living God." This conviction was a great help in restoring Peter. But more than faith is needed.

Peter loved Jesus. A few days after the three denials, Jesus tried him out with a threefold question and three times Peter insisted, "Yea, Lord, Thou knowest that I love Thee." Thus was he restored to the apostolate and recommissioned to feed the lambs and the sheep.

Peter repented. "He went out and wept." Peter was not the kind to cry without sorrow. He not only wept, but he wept BITTERLY. Why this bitterness? Why this broken heart? Why this deep contrition? He had denied His Lord. He was full of shame and self-contempt. His pride was pitilessly laid bare. Peter was humbled. Jesus did not make light of Peter's sins. He looked at him. Three times He forced re-affirmation of his loyalty.

We have studied Peter's heart. There

was another side. When a man seeks to do the right, God will help.

Jesus loved Peter. "Having loved them, He loved them to the end." John 13:1. He loved the disciples in spite of their shortcomings. Love for sinners was back of His redemptive mission.

Jesus prayed for Peter. In verse 31, 32 of Luke 22 (the same chapter in which Peter's denials are recorded), we read, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for you, that thy faith fail not." Jesus "ever liveth to make intercession for us." What a source of power.

Jesus suffered for Peter. How much suffering there was in that look of Jesus. How He grieved over Peter's fall. Jesus went to the cross for sinners. The concern of Jesus for Peter was shown in seeking him out after the resurrection and testing him.

How much Peter's recovery meant. Peter was the very man to preach on the day of Pentecost. He boldly witnessed so that others "took knowledge that he had been with Jesus." He could but speak the things he had seen and heard. This same apostle became a rock. He later admonished, "Grow in grace." He later could write, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." Peter later sealed his faith in his blood.

### PRAYER

O Father, help us to see that we cannot speak a good word for Thee when following afar off. Help us to stay close to Thee; to live for Thee and with Thee. We thank Thee for Thy abounding grace that brings the penitent back into the Father's House." May we ever be conscious of Thy love. We ask in Jesus' name.

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## THE YOUNG KAGAWA

Today it is "the Great Kagawa," "The Saviour of Japan's Lower Classes," "The Student of World Problems," and many other equally magnificent titles. What was this remarkable man of today like before he gained the renown of the world and was beginning his work of salvation in the worst slums of Japan? What were his thoughts? Was he ever as strong as he is now?

He answers all these questions with a group of sensitively, beautiful poems that he calls, "Songs from the Slums." (A translation by Lois Erickson, to be published by the Cokesbury Press, November 29, 1935). They show the young man that has not yet completely conquered himself, struggling with his more unfortunate brothers who wallow in the slime of the gutter and its kindred vices.

\* \* \*

Here is one that gives a vivid picture:

## THE MOON LOOKS DOWN

By Toyohiko Kagawa

A Drunken man  
Was going through a soldier's drill  
Outside my door.

"About face! Forward march!"  
He called.  
The alley echoed  
To his fierce commands  
And trembled to his tread.

Suddenly  
I sprang before him,  
Mimicking his words,  
"About face! Forward march!  
Repent, and turn to good!"

But I was frightened  
At my own loud voice,  
And as I lit my lamp,  
My knees began to shake  
Because I thought,  
"What if he comes  
To stab me with a knife?"

But no;  
He entered, saying,  
"Yes; your words are good.  
Yet as for me  
The God of Heaven  
Has cast me off.  
And now shall I believe  
That he will save?  
But say  
That you will save me.  
For I know  
That you are in the slum  
To save the poor that come."

Troubled  
There I sat

Upon my pallet.  
What to say to him  
To move his heart?  
At last came words of love.

Silent he sat and listened.  
After me,  
My helper-friend,  
Haskajima,  
Word by word  
Slow word by word,  
Showed him our Lord.

Then  
The drunken man  
Burst into weeping  
As he told his tale.

When he was two weeks old  
His mother cast him



YOUNG KAGAWA

Out on the sea beach,  
There to die—  
He cursed her for a harlot,  
Bitterly.  
When he was grown  
To fifteen years  
He drew a sword  
Upon a man,  
Demanding money;  
And to hide a theft,  
Burned down a house.  
Nine years he was in jail  
He shook with sobbing,  
As he told his tale—  
A vagabond,  
The sad slum's masterpiece.

And as we heard his sins,  
We wept with him;  
Wildly he wrung his hands,  
And rent his clothes  
In grief,  
As he implored  
Forgiveness.

Softly,  
We soothed his fears,  
Knowing we find  
The Christ  
Through tears.

I prayed;  
Then Tora said,  
"Tonight I sleep with you!"  
I threw my door ajar,  
And looked  
Up at the Winter moon—  
And, even there, in that clear cloudless  
sky,  
I could not see the beauty passing by,  
The moon itself seemed drunken, weeping  
Lost . . . .

Hasukajima  
Knelt with me  
Down in the dust  
To pray.

The clocks strike mid-night.  
Far away,  
The moon looks down  
Upon the slums,  
Touching the little homes,  
One by one,  
One by one.

Still sobbing,  
Tora comes,  
Naked,  
And runs

To turn  
A strong, cold stream  
Of water  
On his body,  
Sobering himself  
From sake.

The moon peeps through the tattered  
door,  
Silvering the filthy walls,  
Watching us sleeping on the broken  
floor.

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## RESOLUTION CONCERNING DR. V. C. CURTIS

Whereas, our presiding elder, Dr. V. C. Curtis, of the Columbus District, has proven himself capable and efficient as a presiding elder and has won the confidence and affections of all of our people by his splendid preaching ability and Christian spirit; and,

Whereas, we have always found him to be wise in counsel, safe and sane in judgment, strong in his convictions, fair and just in all of his official dealings, tireless in his efforts, unfailing in his sympathy, faithful to every trust, and deeply consecrated to the Master's cause; and

Whereas, we know that we will have to lose him at our approaching Annual Conference on account of the laws of our great Church. Therefore be it

Resolved, that we, of the Louisville M.

E. Church, South, the entire membership of the official Board of Stewards, the Board of Christian Education, do resolve that we greatly regret the necessity of his removal, and wish to convey to him our deep and sincere appreciation for his wise and efficient leadership of the affairs of our District, for his loyalty to the whole program of our great Church, and for the wonderful progress which our district has made during his tenure of office.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of the Board of Stewards, a copy sent to Dr. V. C. Curtis, a copy be sent our beloved and efficient bishop,

and dying of both the Southern and Northern armies.

In the early eighties, while the Rev. J. H. Mitchell was pastor, the church was remodeled. The tall spire was added to the belfry, the colonial porch was changed to a vestibule, the slave gallery was removed and the old box pulpit and mourners' bench were replaced by a smaller stand and a chancel rail.

In 1897, while the Rev. J. H. Shoemaker was pastor, the church was again remodeled. The ceiling was arched, the floors inclined, new seats replaced the hand made benches and the founders of the church, remembered with memorial windows. In the spring of 1898, nearly forty years later, the church was dedicated with Bishop Hoss presiding. In 1906, directed by the pastor, the Rev. T. H. Lipscomb, an apse was added to the church, in the rear of which was placed an art glass window picturing the Good Shepherd, and presented to the beloved G. P. Hammerly, who had served as superintendent of the Sunday school since the close of the War Between the States, and who continued to serve until his death, in 1918.

Many of the bishops, the great preachers and evangelists of Southern Methodism, have spoken from the sacred desk of this old church. In 1900, when the body of our beloved ex-Governor, John M. Stone, rested in the sacred chancel, Bishop Charles B. Galloway delivered the funeral oration.

Space would fail in writing of all the pastors and presiding elders who have served this church so faithfully and who are lovingly remembered. The old bell, which was a present to the founders of the church from the merchants of the city of Louisville, Ky., will soon ring a home-coming to these veterans of the cross, and a glad welcome awaits all who may come to rejoice with us over our old church that is again made new. On this home-coming day Bishop Hoyt M. Dobbs has promised to be with us, and the whole church is looking forward to his coming.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do

anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle:

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Who will speak at the Methodist Young  
People's Conference on the "Findings  
of the Senate's Munitions Industry"

and a copy be sent to our New Orleans  
Christian Advocate for publication.

HON. E. M. LIVINGSTON,  
J. M. PEARSON,  
A. J. ADAMS,

Committee.

## THE IUKA METHODIST CHURCH

(Continued from page 1)

glass. New sidewalks, concrete curbs and platform have also been added.

The note edition of the New Methodist Hymnal has been placed in the church.

It was late in the fifties when the foundation of the old building was laid, and the building was not altogether finished when the war of the sixties prevented further work. Through its sacred portals were carried the sick, wounded

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# Christian Advocate

NEW ORLEANS

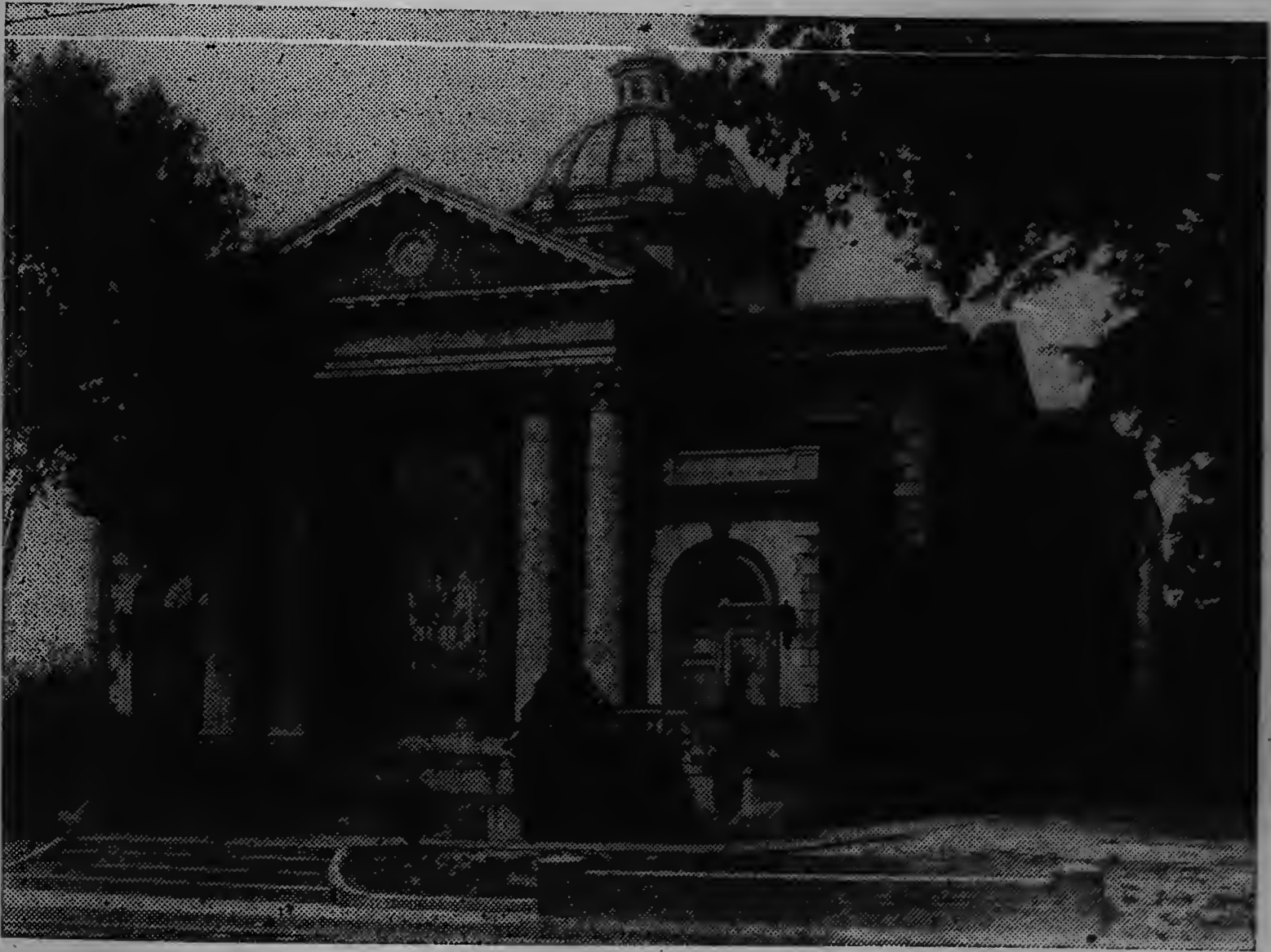
Vol. 82—No. 45.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 7, 1935.

Whole No. 4156.

## FIRST METHODIST CHURCH,

Laurel, Mississippi



Where the Sessions of the Mississippi Conference Will Be  
Held November 13-17.





# Wallet of the Week



IN THE DEATH OF HON. ARTHUR HENDERSON, the world loses a worthy leader and one of the romantic figures of this generation. He was a statesman, a friend of World Peace and an implacable foe of war. He began life as an iron moulder, became Minister of Foreign Affairs in the British Cabinet, won the Nobel peace prize for 1934, and was one of the best loved public figures in English life. He was a Christian without ostentation, a devoted Methodist and for forty years he was a local preacher in his Church.

\* \* \*

THE ADHERENTS OF CHRISTIANITY are said to number more than any other single religion. That statement, however, means less than we are apt to think. It is simply a comparison of the combined units of Christianity with other fractions of the human race. The fact is that two-thirds of the human race are still without a saving knowledge of Jesus Christ, not to mention the recent losses in lands where Christianity has had a long era of triumphant conquest. The completion of our conquest is still in the future.

\* \* \*

A BRITISH ARMY OFFICER was detailed to carry a company of soldiers to church, says a writer in *The Methodist Recorder*. When they reached the place of worship only about half of them could be seated in the little church. The officer gave order for those to "fall out" who did not want to go to church, and about half the company promptly dropped out. He then lined up the disinclined and marched them into church, and dismissed the others saying, "these need it more than you do." And we sometimes hear that the British are without a sense of humor.

\* \* \*

THE NAVAJO INDIANS number about fifty thousand and they live on a reservation of sixteen million acres of land. They appear to be typically Indian in their attitudes toward the schemes of the white men; and the New Deal seems to have invoked wooden measure for solving the economic problems of the Red men. The result is widespread distrust and a condition bordering upon chaos. A twenty per cent cut of the herds of sheep and goats was ordered without taking into account the fact that hundreds owned scarcely enough for a bare subsistence. The six Navajo jurisdictions were combined under one central agency; a totally inadequate school system was revolutionized to the hurt of the educational prospect of the Indians; and an army of political spellbinders and institute holders are adding confusion to the distrust and resentment that already exists.

THE LEONARD WOOD MEMORIAL FOUNDATION is said to be mobilizing the medical forces of the world for an attack upon leprosy, the oldest and the most stubborn disease of the human race. There are said to be three million lepers in the world today and less than fifty thousand of them are receiving medical care. During the last half century, much has been done to alleviate the condition of this vast army of world exiles, but little real progress has been made toward the conquering of a disease whose pestilential march has been almost unimpeded for thousands of years.

\* \* \*

AMONG THE SIGNERS of the manifesto entitled "The Brewers' Attack Upon Youth," are one thousand English doctors. Many of them are said to be eminent in their profession. The manifesto declares that the success of the campaign to promote beer-drinking among the young would be a step backward and detrimental to the best interests of individual and national welfare. But against this attitude of the profession which best understands the physical consequences of drink, the political barons of the United States are proclaiming the huge returns in revenue for which the souls and bodies of the young people have been sold.

\* \* \*

DIogenES AND HIS LANTERN have long been familiar to even the smallest school boy and school girl, but it begins to appear that the cynic had psychic reactions which have been overlooked. According to a certain periodical, he was a successful advertiser, he lived in a barrel that he might advertise himself, and he walked the streets of Athens with his lantern at the hour of noon as an advertisement of the dishonesty of the Athenian merchants who were renowned cheaters and clever hagglers. To the tourist, however, he will probably continue to be esteemed as a cynic philosopher more than for his achievements as a business reformer.

\* \* \*

THE MINISTER'S WIFE, according to the students of Boston University School of Theology, must be intelligent; beautiful of character; must have personality which will make her live winsomely, femininely, capably and understandingly; must have a common interest in her husband's work; must dedicate her life to the cause of Christian endeavor; and must have a permanent, inspiring character. One may sympathize with the ideology of those ministerial neophytes, but will wonder if they have not been strangely influenced by the ecclesiastical Matriarch of that New England city. They might find it necessary to revise their blueprint since the world has never had a bumper crop of angels.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, NOVEMBER 7, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### SOURCES OF AUTHORITY

Dr. William E. Snyder, editor of *The Religious Telescope*, said recently, "When finances run low in our churches we do not need to examine men's pocket-books or bank accounts. It is more likely a case of spiritual poverty." This statement was made as an interpretation of the missionary appeal of the Christian Church, but it is equally applicable to every interest of the kingdom of God. When the program of the Church shall cease to be inspired by a conscious experience of redemption all of its enterprises will be found stranded in the shallows of a selfish formalism. It is proper that the Church should insist upon the execution of its entire schedule of activity, but such insistence should never result in making that program central in its life and thinking. There may be communions whose anchorage is such as to secure a measure of perpetuity through forms and formularies, but the history and the genius of Methodism are such as to cause our dependence to lie on the side of an inner propulsion—the urge of personal experience and spiritual enlistment. A number of books have come from the Methodist press in recent months, which deal with the history and progress of the Church. Most of those studies deal with phases of our history which are the direct projections of the Wesleyan revival. Dr. Maldwyn Edwards, in a book just published, even goes so far as to indicate that Methodist history is a graph of its spiritual life. In this contention, he lays great emphasis upon the disruptions which occurred in the middle of the nineteenth century. In England a spirit of Toryism supplanted the soul and fervor of Wesley; and with us, humanitarian and social considerations, perfectly proper in themselves, outran and in a measure supplanted the holier objectives of Methodist faith and practice. It seems that we have now reached another period in our social progress when we would do well to make sure of our spiritual anchorage, lest we be swept away by the alluring suggestion of "social security" and a mere temporary social policy cause our people to lose their appreciation of that definite and personal

Christian experience which has ever been the source and inspiration of Methodist power, and which alone can guarantee our spiritual health and our ecclesiastical survival.

### THE SIGNS OF RECOVERY

Many and loud have been the proclamations of economic recovery in America, and all such assurances have been received into hearts filled with a burning hope, but hearts which have not been able to find tangible evidence of its reality. The payment of certain classes of debts, church debts in particular, have been cited as indications of progress. The payment of church debts, however, has been influenced by two widely different factors. Currency inflation, regardless of assertions to the contrary, has had something to do with the achievement; but by far the most important factor has been the determination of church people to vindicate their honor at whatever cost to themselves. In many cases debt payments have been reflected in the collections for current support. In some instances which have come under our observation, ministers have made the progress possible, either through an agreed reduction of their own compensation, or in the less voluntary unpaid and uncollectible balances on salaries. This position has been made more believable by the fact that some good churches are even now feeling under the necessity of resorting to drastic reductions in the entire support budget for another year. We do not think that such a policy of retrenchment is wise—it may prove to be almost ruinous. But it is not of that phase that we are thinking. As we see it, the churches, which represent a cross-section of the economic life of the nation, are by no means certain that national recovery has been sufficient to justify pledges even at the figures of the past few years. The fight is not over and the captious suggestion as to a comparison of the condition of the individual today with that of a few months or years ago is unconvincing banter and little less than a mockery of the hopes of thousands.

# Proceedings of the North Mississippi Conference

Reported by Rev. H. P. Lewis

The sixty-sixth session of the North Mississippi Conference commenced at Amory, Miss., October 30, 1935, at 7 p. m., Bishop Hoyt M. Dobbs of Shreveport, La., in the chair. "Holy, Holy, Holy, Lord God Almighty," was sung and Bishop Dobbs led the Conference in prayer. Following an anthem by the choir the Bishop read a lesson from Phil. first and second chapters and Hymn No. 411, led by Dr. Thompson of Vanderbilt University, was sung. The Bishop made impressive remarks on the meaning of Christ's death on the Cross after which the congregation sang Hymn No. 525.

The sacrament of the Lord's Supper was administered, the Bishop being assisted by the presiding elders.

Rev. C. T. Floyd, pastor-host, spoke words of welcome in behalf of the city of Amory. Further words of greeting were given by Mayor J. R. Buckhannon of Amory; Linwood Dixon, in the name of the Young Business Men's Club; Dr. C. B. Baker, of the Kiwanis Club; Dr. Wingfield, pastor of the Christian Church, in the name of the Churches of the city. The Bishop made a happy response to all these greetings in behalf of the Conference.

On motion of W. C. Beasley, the Conference requested the address of welcome, given by Dr. Wingfield, be published in the New Orleans Christian Advocate. The motion carried. Dr. J. R. Countiss, secretary of the last session of the Conference, called the roll.

Dr. Countiss was nominated to succeed himself but declined the honor. He has served since 1903, and holds one of the longest records of continuous service in the history of the Church. W. R. Lott was unanimously elected secretary and J. M. Guinn was elected statistical secretary.

The hours for meeting and adjourning were set and the bar of the Conference fixed. Question 21 was called, and the names of the presiding elders were called, their characters passed and each elder announced that the names of the preachers in his district had been called one by one, and that there was nothing against them.

Changes in the personnel of the Quadrennial Boards were made as follows: Missions T. H. Dorsey vice L. M. Lipscomb, deceased, and Mrs. H. L. Talbert vice Mrs. B. P. Brooks, resigned.

Bible—E. F. Tucker vice Melville Johnson.

Finance—E. N. Broyles vice A. T. McIlwain, a presiding elder.

Second Year Committee—J. T. Lockhart vice W. P. Buhrman, a presiding elder.

Fourth Year Committee—P. F. Luter vice J. D. Wroten, a presiding elder.

Announcements were made, visitors and notables were introduced. Hymn No. 416 was sung and the benediction was pronounced by Dr. Theodore Copeland of Texas.

## SECOND DAY—THURSDAY, OCTOBER 31.

Conference opened at 9 a. m., Bishop Dobbs in the chair, singing Hymn No. 3, and reading in unison the first selection for the Eighteenth Sunday in the New Hymnal.

Dr. W. E. Hogan, of Nashville, Tenn., led the Conference in prayer.

Dr. Fagan Thompson led the Conference in the singing of Hymn No. 267.

Bishop Dobbs gave a devotional talk on the subject, "Our Father."

Hymn No. 378 was sung. The minutes of the first session were read and approved.

On motion offered by W. L. Robinson, a standing vote of appreciation was given Dr. J. R. Countiss, for his long and efficient service as secretary of the Conference.

N. D. Guerri and W. J. Cunningham were chosen assistant secretaries, and E. L. Jernigan, L. M. James, W. L. Henley, R. A. Grisham, J. O. Dowdle, and M. E. Armstrong were added to the Statistical Secretarial Staff.

The names of the absentees were called and further calling of the roll was dispensed with.

A report from the Publishing House was read to the Conference, and Dr. A. F. Smith of the Publishing House addressed the Conference.

Hymn No. 209, "Amazing Grace," was sung.

J. H. Johnson, Conference Treasurer, made announcements.

Secretary Lott read the report of the Methodist Hospital. Question 13, "Who are transferred to the Conference?"

W. L. Atkins, an elder, to the Memphis Conference. Question 9, "Who are received by transfer from other Conferences?"

T. W. Lewis, an elder of the Memphis Conference.

Dr. T. W. Lewis addressed the Conference in behalf of the Methodist Hospital.

Mrs. E. D. Gilmore and Mrs. H. L. Talbert were presented to the Conference. Secretary Lott read communication from the American Bible Society, relative to its Four Hundredth Anniversary. R. P. Neblett read resolution concerning the observation of this anniversary by our Conference, which was adopted.

Question 23, "Who are superannuated?" was called, and the names of our superannuates were called, thirty in number, and the nine persons came forward and were greeted by the Conference. Hymn No. 269 was sung and J. J. Brooks, who for sixty-six years has been a member of the Conference, led in prayer. Messages of greeting from R. G. A. Carlisle, J. W. Raper, B. P. Jace, and W. W. Mitchell, absent brethren, were read to the Conference.

E. S. Lewis, a transfer to the Mississippi Conference, sent greetings, citing I Cor. 15:58.

Questions 5, 12, and 11, were called and to each was given the answer, "No one."

The roll was completed by the seating of several alternate delegates.

Dr. R. R. Scott, of the North Alabama Conference, was presented.

J. G. Houston, Conference lay leader, made announcements and offered a motion that a message of sympathy be sent the family of Dr. J. E. Crawford, recently deceased, in their bereavement.

Dr. D. M. Key, president of Millsaps College, addressed the Conference.

Bishop Dobbs exhorted the Conference in behalf of Religious Education.

Dr. W. E. Hogan, treasurer of the General Board of Education was presented.

C. T. Floyd, pastor-host, made announcements, various announcements were made, the Doxology was sung, and Dr. Copeland closed the session with prayer.



## THIRD DAY—FRIDAY, NOVEMBER 1.

Conference convened at 9 a. m., Bishop Dobbs in the chair, by singing Hymn No. 23. Dr. W. L. Duren led in prayer.

The first reading for the Eleventh Sunday was ready responsively. The Conference sang Hymn No. 14, and the Bishop spoke a few words on the subject of Religion, based on Jas. 1:27.

Hymn No. 147 was sung, following which the minutes of the second day were read and approved.

Mrs. H. L. Talbert, acting president of the Conference Woman's Missionary Society, addressed the Conference.

The following were presented to the Conference: Miss Myrtle Davis, rural worker of the Woman's Missionary Society; Mrs. D. H. Hall, treasurer of the Conference Woman's Missionary Society; Dr. W. L. Duren; Dr. H. H. Harris, of Emory University; Rev. Earl H. Sells, of the Mississippi Conference; Dr. J. G. Snelling, of New Orleans; Dr. H. M. Bullock, of Millsaps College and Rev. and Mrs. Carroll Varner, of the Memphis Conference.

M. A. Burns, who has been on the superannuate list, was placed back on the effective list.

G. C. Schwartz was given the supernumerary relation.

An offering was given to care for the insurance premium of one of our superannuates, J. G. Johnson.

Question 14, "What preachers have died during the year?" was called, and while the Conference stood in silence it was announced that Chaplain J. M. Moose and Rev. L. M. Lipscomb had answered the "last roll call." Following this, Dr. Countiss led the Conference in prayer.

The name of A. S. Raper was referred for the superannuate relation.

A message of sympathy was sent Mrs. B. P. Brooks, president of the Conference Woman's Missionary Society, who for many months has been sick.

S. V. Wall read the report of the Board of Lay Activities, which carried with its adoption the election of J. G. Houston as Conference Lay Leader.

Brother Houston made his report as lay leader and addressed the Conference relative to lay activities.

H. P. Lewis read the report of the Board of Christian Literature, which carried with it the nomination of V. C. Curtis, J. H. Felts and E. Nash Broyles as Publishing Committee. Pending its adoption Dr. Duren and J. H. Felts addressed the Conference relative to our Conference organ.

Dr. Hugh H. Harris of Emory University was given a hearing.

Milam Reeves of the Mississippi Conference, C. C. Coulter of the Anti-Saloon League, and E. J. Gilmore, chairman of the local entertainment committee, were presented.

J. H. Holder read the report of the Memorial Mercy Home, and Dr. J. G. Snelling and R. G. Moore gave messages concerning the work of the Home. The second Sunday in February, which is the 9th, was designated as Memorial Mercy Home Day, when a free-will offering is to be taken for the maintenance of the Home.

J. H. Felts represented the Methodist Benevolent Association and W. R. Lott the Conference Brotherhood.

J. E. Stephens read Report No. 1 of the Board of Christian Education which carried the nominations of R. G. Lord as Executive Extension Secretary, W. L. Robinson as director of Adult Work, and W. C. Newman as director of Young People's Work. Dr. Bullock of Millsaps, and R. G. Lord addressed the Conference.

S. A. Brown read report of the Orphan Home Board, which carried the nomination of V. C. Curtis, J. B. Streater and A. C. Northington as trustees.

Brothers Sherard and Fred McDonnell spoke in behalf of the Home.

Announcements were made, Hymn No. 142 was sung and W. W. Woollard pronounced the benediction.

## FOURTH DAY—SATURDAY, NOVEMBER 3

At 9 a.m., Bishop Dobbs called the Conference to order. "Sweet Hour of Prayer" was sung, the second lesson for the 39th Sunday was read responsively and L. P. Wasson led the Conference in prayer.

The Conference sang hymn 8, after which the minutes of the previous session were read and approved.

Announcements for Sunday's services were made as follows:

Love Feast, conducted by W. W. Woollard.

Preaching at 11 o'clock at Methodist church by Bishop Dobbs, followed by the ordination of deacons.

Baptist church, W. G. Newman; Presbyterian church, E. Nash Broyles; Christian church, M. Johnson; St. James M. E. Church, T. B. Thrower; Aberdeen Christian Church, W. L. Pearson; Pontotoc Methodist Church, C. M. Chapman.

The Conference ordered a memorial service at 3 p.m. Sunday.

An afternoon session was ordered to meet at 2:30 o'clock.

The questions on Probationers, Conference membership and Orders were called, and William Swinton McIlilly was admitted on trial.

H. C. Lewis and M. H. Twitchell were advanced to the class of the second year. H. B. Varner, a student at Emory, was retained in the first year class.

W. D. Smith and K. I. Tucker were advanced to the class of the third year, elected to deacon's orders and received into full connection. J. N. Henson, a college student, was retained in the class of the second year, and O. L. Elliot was elected to local deacon's orders. K. I. Tucker also completed the third and fourth year courses of study, and it was so announced to the Conference.

M. E. Armstrong, G. W. Curtis, J. W. Holliday and T. G. Lowrey were all advanced to the class of the fourth year.

The class of the fourth year, W. F. Howell, T. F. Sartain, E. M. Sharp, E. F. Tucker and R. E. Wasson, having completed the course of study, were all elected to elder's orders.

The Bishop announced that the candidates for the office of elder would be ordained at the close of the evening service, Sunday.

On motion of V. C. Curtis, the Bishop appointed a committee on Entertainment, composed of E. Nash Broyles, J. M. Bradley and J. W. Ward.

Dr. R. M. Allen, of the Board of Church Extension, was presented.

Judge Hugh Clayton read the report of the Board of Lay Activities on Temperance and Social Service, and also a joint report with the Board of Christian Education on Temperance. Pending their adoption, the Conference heard C. C. Coulter, of the Anti-Saloon League.

J. H. Johnson, Conference Treasurer, made his report, which showed a gain of about \$5,000 over what was paid to the Conference Treasurer last year.

J. H. Holder read report No. 3 of the Board of Missions. Pending its adoption the Conference heard J. F. Rawls, treasurer of the General Board of Missions.

The presiding elders were called upon to report the condition of the Cause in their fields, and all were optimistic. Every district had made gains financially and numerically. Their reports showed 2,120 additions on profession of faith, that ministerial support was paid almost 100 per cent, and the benevolences averaged between 80 and 100 per cent paid.

After a few words of commendation and exhortation by the Bishop, the Conference voted to make an increase in its pledges for the coming year.

After announcements, the Conference sang Hymn 234 and

Brother W. M. McIntosh pronounced the benediction.

#### Afternoon Session

Conference convened at 2:30 p.m., with singing Hymn 61. H. F. Brooks led in prayer and Hymn 238 was sung.

The reading of minutes was postponed to final session.

W. R. Lott, our Conference Secretary, announced that the increase in Conference collections this year over last was 25 per cent.

A joint paper of the Budget Commission, with the Boards of Missions, Christian Education, Church Extension, and others, was read by A. Y. Brown, which recommended a plan for liquidating the debt on Grenada College, a debt of \$7,500 on the Orphans' Home and plans for raising needed funds for Millsaps College. Judge J. G. McGowan and others spoke to the paper. It was adopted as a whole.

Upon his request, Judge McGowan was granted leave of absence for the remaining time of the Conference.

J. J. Baird, for the Board of Church Extension, read a resolution concerning the church enterprise at Oxford, Miss. Dean Malcomb Guest, of "Ole Miss," and Judge McIlroy, of the Circuit Court, spoke to the resolution. It was adopted by a rising vote.

W. L. Robinson read the general report of the Board of Christian Education, which carried the recommendation of R. G. Lord as Executive Extension Secretary, and W. C. Newman as dean of Grenada College. He also read a resolution on correlating the Church colleges in the State. Both papers were adopted.

A. R. Beasley read the report of the Board of Missions, which carried the nominations of R. G. Moore as Missionary Secretary, A. P. Stevens and J. T. Gullet as Conference evangelists.

W. C. Newman, in behalf of 31 admiring young preachers, presented to Dr. J. R. Countiss a handsome bag with Bible and Hymn Book in token of appreciation of his 32 years of service as Conference Secretary.

All other Boards and Committees made their reports.

J. H. Holder offered a resolution that our Conference sessions not begin till after November 1 in the future. It was adopted, and the Bishop promised, so far as he could to conform to the request.

After J. V. Stewart read the report of the Committee on Sabbath Observance, Dr. Countiss offered a resolution that in the future the closing hours of Conference be on Monday, and that Sunday be given only to worship. The resolution carried.

Matters of the Conference Brotherhood and Group Insurance were presented. Officers of the Brotherhood are T. H. Dorsey, President; W. R. Lott Vice President, and J. H. Holder, Secretary-Treasurer.

The Doxology was sung and W. L. Robinson pronounced the Benediction.

#### FIFTH DAY—SUNDAY, NOVEMBER 3.

**Love Feast.**—The Conference Love Feast was held at 9:30 a.m., Brother W. W. Woollard presiding. An hour was spent in the exchange of experiences and testimonies interspersed with songs of praise and devotion.

**Preaching Hour.**—At 11 a.m. a vast congregation was gathered to hear Bishop Dobbs, who preached from Eph. 4th chapter on "The Church, the Body of Christ." Following, the candidates for deacons were ordained.

**Memorial Session.**—At 3 p.m., the appointed hour, the Conference convened in memorial session. Question 14 was called, "What preachers have died during the year?" Answer, Chaplain J. M. Moose, whose memoir was given by J. M. Bradley, and L. M. Lipscomb, whose memoir was read by W. N. Duncan.

Following the memorial session, Dr. Theodore Copeland preached.

**Evening Session.**—Conference convened at 7 p.m., Bishop Dobbs in the chair. Hymn 252 was sung and E. H. Cunningham led in prayer. The minutes of Saturday's sessions and

the memorial session were read and approved. J. E. Stephens made announcements concerning the Church wide Young People's Conference, to be held in Memphis in December. The statistical secretary made his report. L. P. Wasson read the report of the Committee on Courtesies. The class for elders' orders was called to the chancel, and Bishop Dobbs, assisted by the presiding elders, ordained them to the office of elders. They are, W. W. Howell, T. F. Sartain, E. M. Sharp, E. F. Tucker and R. E. Wasson. The selection for the place of meeting for the next session of our Conference was left to the committee on entertainment, namely, E. Nash Broyles, J. M. Bradley and J. W. Ward. The minutes of the evening session were read and approved. J. R. Countiss read the changes in boundaries of charges.

Hymn 315, "How Firm a Foundation," was sung, question 48, "Where are the preachers stationed this year?" was called, and Bishop Dobbs read the appointments, after which the Doxology was sung, and the Benediction was pronounced by Dr. Theodore Copeland, and the Conference stood adjourned, sine die.

### NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

#### ABERDEEN DISTRICT

W. P. Buhrman, Presiding Elder.

Aberdeen, V. C. Curtis; Algoma, L. H. Floyd; Amory, J. A. George; Becker, J. B. Burns; Bellefontaine, C. W. Baley; Buena Vista, L. B. Wimberley; Calhoun City, T. W. Lewis; Coffeeville, J. B. Conner; Derma, G. R. Meaders; Eupora, J. M. Guinn; Fulton, W. W. Hartsfield; Greenwood Springs, T. F. Sartain; Houlika, J. V. Stewart; Houston, G. H. Boyles; Mathiston and Mahen, E. L. Jernigan; Nettleton, H. D. Suydam; Okolona, M. E. Scott; Paris, J. W. Raper; Pittsboro and Bruce, R. E. Wasson; Pontotoc, C. M. Chapman; Prairie and Strongs, W. M. Jones; Randolph, G. B. Love; Salem and Friendship, H. C. Lewis; Shannon, W. O. Hunt; Smithville, G. A. Baker; Toccopola, J. A. Biffle; Tremont, B. D. Benson; Tupelo, H. F. Brooks; Vardaman, K. E. Clark; Verona, G. C. Gregory; Water Valley, First Church, T. H. Dorsey; Water Valley, Main Street, J. J. Garner; Woodland, N. D. Guerry; Chaplain U. S. N., J. H. Brooks; Assistant Extension Secretary, Board of Christian Education, W. R. Hammontree.

#### COLUMBUS DISTRICT

L. P. Wasson, Presiding Elder.

Ackerman, A. Y. Brown; Artesia, W. R. Crouch; Brooks-ville, R. P. Neblett; Caledonia, T. W. Smallwood; Chester, S. P. Ashmore; Columbus, First Church, E. Nash Broyles; Columbus, Central Church, J. J. Baird; Crawford and Mayhew, W. M. Hester; Durant, J. V. Bennett; Ethel, H. N. McKibben; Kosciusko, T. E. Gregory; Kosciusko Circuit, A. L. Davenport; Longview and Cedar Bluff, J. L. Nabors; Louisville, C. T. Floyd; Louisville Circuit, W. S. McAllilly; Macon, J. W. Robertson; Macon Circuit, J. E. Lawhon; Mashulaville, E. F. Tucker; Noxapater, J. S. Maxey; Pickens and Goodman, C. A. Northington; Sallis, L. C. Lawhon; Shuqualak, J. T. Lockhart; Sturgis, B. F. Bullard; Starkville, Melville Johnson; Weir and McCool, S. W. Hemphill; West Point, S. H. Caffey.

#### CORINTH DISTRICT

J. D. Wroten, Presiding Elder.

Abbeville, M. H. Twitchell; Ashland, N. L. Threet; Baldwin and Wheeler, W. C. McCay; Belmont, E. M. Shaw; Blue Mountain, W. R. Liming; Booneville, P. F. Luter; Blackland Circuit, W. J. Wood; Burnsville, T. G. Lowry; Chalybeate, W. C. Mattox; Corinth, First Church, E. H. Cunningham; Corinth, South Side, R. C. Nanney; Corinth Circuit, W. P. Bailey; Dumas, J. N. Humphrey; Goodwill Mission, J. F. Mincey; Guntown and Saltillo, S. M. Butts; Hickory Flat, D. R. McDougal; Holly Springs, T. M. Bradley; Iuka, S. E. Ashmore; Iuka Circuit, L. P. Jumper; Kossuth, W. S. Selman; Mantachie, W. H. Heath; Marietta, W. H. Anders; Mooreville, M. E. Armstrong; Myrtle, L. M. James; New Albany, N. J. Golding; New Albany Circuit, Guy Ray; Oxford, W. R. Lott; Potts Camp, E. P. Craddock; Rienzi, E. M. Sharp; Ripley, W. J. Cunningham; Sherman, A. W. Bailey; Tishomingo, W. F. Howell; Waterford, T. A. Filgo.

#### GREENVILLE DISTRICT

J. R. Countiss, Presiding Elder.

Arcola and Murphy, H. E. Carter; Boyle and Pace, W. W. Jones; Clarksdale, J. E. Stephens; Cleveland, J. H. Holder; Coahoma and Jonestown, C. W. Avery; Dubbs and Evansville, W. M. Langley; Dublin and Mattson, W. C. Galceran, Jr.; Duncan and Alligator, R. H. B. Gladney; Friars Point and Lyon, W. L. Pearson; Glen Allen and Winterville, F. H. Mc-



Gee; Greenville, J. W. Ward; Gunnison, C. L. Oakes; Hollandale, W. C. Galceran, Sr.; Indianola, C. A. Parks; Leland, R. G. Moore; Lula and Dundee, J. W. York; Merigold and Sherard, E. G. Mohler; Rosedale and Benoit, W. W. Woollard; Shaw and Litton, H. H. Wallace; Shelby, E. R. Smoot; Tunica, W. N. Duncan.

#### GREENWOOD DISTRICT

A. T. McIlwain, Presiding Elder  
Acona, G. W. Robertson; Belzoni, W. B. Baker; Carrollton, W. W. Bruner; Drew, T. B. Thrower; Duck Hill, S. B. Potts; Ebenezer, G. R. Williams; Greenwood, First Church, J. M. Bradley; Inverness and Isola, S. A. Brown; Itta Bena, W. J. Dawson; Kilmichael, J. R. Murff; Lexington, J. T. McCafferty; Minter City, W. I. Henley; Moorhead, W. L. Robinson; Poplar Creek, M. A. Burns; Ruleville and Doddsville, W. M. Campbell; Schlater and Price Memorial, W. D. Bennett; Sunflower, J. O. Dowdle; Swiftown, A. J. Henry; Tchula and Cruger, A. R. Beasley; Tutwiler, R. T. Hollingsworth; Vaiden and West, J. C. Wasson; Webb and Sumner, W. T. Phillips; Winona, W. H. Mounger; Winona Circuit, W. R. Goudelock; Student Emory University, H. B. Varner; Conference Director Superannuate Endowment Fund, A. T. McIlwain.

#### SARDIS-GRENADA DISTRICT

W. L. Stormont, Presiding Elder  
Arkabutla, R. L. Ellis; Batesville, H. R. McKee; Byhalia, W. C. Beasley; Charleston, H. P. Lewis; Cockrum, B. F. Hammond; Coldwater, N. N. Maxey; Como, Seamon Rhea; Courtland, G. H. Ledbetter; Crenshaw and Sledge, E. B. Sharp; Grenada, J. H. Felts; Hernando, W. N. Dodds; Horn Lake, R. A. Grisham; Holcomb, J. W. Gibson; Lake Cormorant, E. C. Driskell; Lambert and Crowder, M. H. McCormack; Longtown, R. C. Mayo; Marks and Belen, W. W. Milligan; Mt. Pleasant, W. D. Smith; Oakland, K. I. Tucker; Olive Branch, J. D. Simpson; Pleasant Hill, G. W. Curtis; Red Banks, A. M. West; Sardis, C. L. Rogers; Sardis Circuit, J. A. Patterson; Senatobia, A. C. McCorkle; Shuford, E. G. Potts; Tyro, J. W. Holliday; Dean Grenada College, W. C. Newman; Executive Secretary Board of Christian Education, R. G. Lord.

#### TRANSFERS

Transferred Out—W. L. Atkins, an elder, to the Memphis Conference.

Transferred In—T. W. Lewis, an elder, from the Memphis Conference.

#### CONFERENCE NOTES AND PERSONALS

Pastor-host, C. T. Floyd, and his efficient committees did all that could be desired for the comfort and convenience of the Conference. Amory's hospitality was unbounding and delightful.

One attractive feature was the beautiful floral decoration of the Conference room, provided by the committee on flowers.

The Historical Society held its anniversary on Thursday at 3 p.m. Two historical papers were given, one prepared and read by Mrs. W. L. Underwood, on "Amory Methodism," and the other, a life sketch of E. D. Gilmore, by C. M. Harrison.

Through the generosity and provisions made by Mr. E. D. Gilmore (deceased) and his wife, Amory Methodism maintains two missionaries, Dr. and Mrs. W. B. Lewis, in Africa, supports a Sunday school field worker in Monroe and Itawamba Counties, and helps to finance revivals in the rural sections surrounding Amory.

During the service of the anniversary of the Board of Missions, it was announced that S. V. Wall, a layman of Cleveland, Miss., would serve as treasurer of the W. B. Lewis Hospital Fund, being raised as a special in our Conference.

Fourteen years ago the Conference was held here in Amory, and that was the first session of the North Mississippi Conference that your correspondent reported to the Advocate. He was then new in this Conference, having served only two years, coming from the Mississippi Conference in 1919. It was his pleasure that year to be entertained in the home of Dr. I. P. Burdine. At this session it was our pleasure to be entertained in the same home.

H. P. Lewis claims the largest representation of his family as members of this Conference. His wife and daughter, Mrs. S. E. Ashmore, are lay delegates, and his son, Huntley, and son-in-law, S. E. Ashmore, are members. Another son, Donald, is a member of the Louisville Conference.

The Amory Methodist Choir rendered efficient and appreciative service throughout the session of the Conference. The organist, Mrs. Everett Price, was on hand at every session

and service.

The Wasson family is well represented in the ministry. L. P. and J. C. Wasson, brothers, are members of this Conference; another brother, D. R. Wasson, is a member of the St. Louis Conference; a sister, Miss Julia Wasson, is a missionary to China, and a nephew, R. E. Wasson, is a member of this Conference.

We missed the presence of Mrs. R. P. Neblett, who for years has attended the sessions of the Conference; but this year was prevented from coming because of injuries sustained in an auto accident.

Owing to continued illness, Mrs. B. P. Brooks, of Belzoni, the president of the Conference Woman's Missionary Society, was unable to attend. The prayers of the Conference are that she may soon be restored to health.

Brothers in the Conference are: S. E. and S. P. Ashmore, A. W. and W. P. Bailey, G. A. and W. B. Baker, J. B. and M. A. Burns, G. C. and T. E. Gregory, W. M. and W. W. Jones, J. E. and L. C. Lawhon, L. P. and J. C. Wasson. Fathers and sons are: S. A. and A. Y. Brown, E. H. and J. W. Cunningham, W. C. Galceran, Sr., and Jr., H. P. and H. C. Lewis, and J. W. and A. S. Raper.

A vast congregation assembled Sunday morning to hear Bishop Dobbs preach. Fully 1,000 crowded into the auditorium, while others in an adjoining room were able to hear the message over a loud speaker connected to a microphone.

Two of our older brethren, B. P. Fullilove and W. W. Woollard, have been members of the Conference for 49 years. Brother Woollard is the oldest in service on the effective list.

Brethren who have been members over 50 years are: J. J. Brooks, 66 years; J. W. Bell, 62 years; James Porter, 58 years; W. S. Shipman, 55 years; N. G. Augustus, 52 years, and E. H. Rook, 50 years.

#### REV. A. J. COBURN DIES

Dear Dr. Duren: Rev. A. J. Coburn, a superannuate of the Louisiana Conference, died here on Wednesday, October 30. You have probably seen an account of his death in the Times-Picayune. I am preparing a brief memoir for the Advocate.

His funeral occurred last Friday morning at 10 o'clock from the church in Ponchatoula. Assisting me in the funeral were A. S. Lutz, L. L. Pickett, Byron Roberts, J. W. Harper, and two Baptist preachers, B. F. Bookter and Hammond Sylvest. I will mail the memoir as soon as I can catch time to prepare it.

H. N. BROWN.

#### MISSISSIPPI CONFERENCE NOTICES

##### Committee on Admissions

The Committee on Admissions, Mississippi Annual Conference, will meet in Laurel Methodist Church on Wednesday, November 13, 1935, at 2:30 p.m. Those who are to come before the committee for admission on trial, admission into full connection, re-admission, and admission from other Churches, are requested to be present at time and place indicated above.

— W. H. LEWIS, Chairman.

##### Class of the First Year

The class of the first year is called to meet the committee, in room assigned, at First Church, Laurel, Wednesday afternoon, at 3:30 o'clock, November 13, 1935.

T. E. NICHOLSON, Chairman.

##### Board of Finance

The Board of Finance of the Mississippi Annual Conference will convene in First Church, Laurel, Miss., November 13, 1935, at 3 p.m., room assigned. All members will please be present at this opening session.

C. A. SCHULTZ, Chairman,  
W. B. ALSWORTH, Sec.-Treas.

#### NOTICE, LOUISIANA CONFERENCE

As the Conference approaches we are seeking the best possible entertainment for the delegates to the Conference. Many have written asking for particular kind of entertainment, and we will be happy to comply with every request as far as it lies in our power. It will be impossible for us to provide entertainment for any other than delegates. We cannot provide hotel accommodations for the delegates, but we will provide nice homes and meals for our delegates. If you are planning to make your own arrangements as to entertainment with relatives or friends, we would appreciate it if you would let the committee know this, that we may make duplicate plans for your entertainment.

WM. H. WALLACE, JR.

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# MISS.

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The business men, churchmen and members, delegates and visitors of the Hundred and Twenty-Third Annual Session of this progressive city on November 13-

Laurel is an important center of in the Hattiesburg District of the Mississippi the residents of this fair city: First Methodist on the cover page of this number of the Barry, pastor, and West Laurel Methodist elder of the Methodist District in which G. Clifford.

Laurel is a city of churches, schools. In these homes delegates to the Conference warm.

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# WELCOMES THE CONFERENCE

Citizens of Laurel unite in extending to the Conference a big welcome for their One which will be held at the First Methodist Church

Methodism, and is geographically located for the Conference. Three Methodist Churches serve the community; Rev. J. F. Campbell, pastor, is pictured at the First Methodist Church; Kingston Methodist Church, Rev. A. B. Kelly, pastor. The presiding churches of Laurel are located, is the Rev. Victor

ing business institutions and good homes. find a welcome that is wholehearted and

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AND  
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Next to A. & P.

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## Mississippi and Louisiana

Rev. R. V. Fulton, Choudrant, La., serving his fourth year at that place, writes us a good letter of appreciation and encouragement which we value very much.

Mrs. V. C. Taylor, a new subscriber for the Advocate says that she has had several copies of the paper and enjoys it very much. We appreciate this encouraging word from a new friend.

Rev. T. J. O'Neil, Crawford Street, Vicksburg, has received 168 new members into his church this year, and he and his people are out for an equally impressive report on the financial obligations of the year.

Mrs. Robert E. Rogers, Whitfield, Miss., says that she has enjoyed the Advocate very much this year, and that the members of Millsaps Memorial have had a good year under the leadership of Rev. M. L. McCormack, the pastor.

Mrs. E. L. Hadley, Bastrop, La., writes that they are very much pleased with their pastor, Rev. W. H. Giles. She says that he is receiving the co-operation of the entire membership and that they will soon have a church plant free of debt.

The stewards of Ponchatoula Church did a very beautiful and thoughtful thing recently when they had the Advocate sent to a list of people who were not able to subscribe for themselves. The list included an honored superannuate preacher and a preacher's widow.

The editor makes acknowledgment of a much appreciated letter from Rev. George H. Jones of Montrose, Miss., who has been consistently sympathetic and helpful in his attitude throughout the year, and we appreciate the more, therefore, his reassuring words.

Our good friend, Mrs. M. E. Joyce, Jackson, Miss., has been a subscriber to the Advocate for more than fifty years. She says: "I can't get along without it and I hope that it is not discontinued

while I live." Such appreciation makes even a hard task pleasant.

The editor and business manager of the Advocate are greatly indebted to Mr. and Mrs. W. E. Fraser, of Amory, Miss., for the many kindnesses showered upon them while being entertained in their lovely home during the sessions of the North Mississippi Conference.

Hon. Thomas L. Bailey, of the Mississippi House of Representatives, will be



REV. VICTOR G. CLIFFORD,  
Presiding Elder-Host, Mississippi Conference

the toastmaster for the Home Coming banquet at Millsaps College, November 8. Mr. Bailey is an alumnus of the College and the special feature of the day is the gridiron game with Spring Hill College.

The meeting of the Memorial Mercy Home Board, last week, was a most enjoyable occasion. The Home is well out

of the shadows of the debt which has been hanging over it, and it was never doing a better work than now. Dr. Snelling will have a splendid report of the work done.

Mr. W. R. McCormack, lay leader of the Corinth, Miss., District has our thanks for a check for \$100 on the Advocate debt. The Corinth and the Jackson Districts have paid the amounts assumed in full, and we confidently expect that every obligation will be lifted by the close of the Annual Conference sessions.

Mrs. Vic E. Lampton, Gulfport, Miss., in expressing her delight with the Advocate "gift" says that she has been a reader of the Advocate for many years. Through the years, the Advocate has been made possible by friends who did not leave it, and we appreciate their faithfulness.

Mrs. Olin Ray and children, now living at New Albany, Miss., give the editor an invitation to visit them when it may be possible for him to do so. Mrs. Ray and her husband were at Macon, Miss., when the editor was presiding elder of the Columbus District, and it is very kind of her to remember him in such a gracious manner.

Married—Mr. Thomas McDonnell and Miss Alice Vaughan Weems, October 19, 1935. The groom is a son of Mr. Fred McDonnell of the Orphanage, Jackson, Miss. The bride a daughter of Mr. R. C. Weems, Shubuta, Miss., Dr. D. B. Raulins was the officiating minister. The Advocate extends its good wishes.

Rev. H. G. Hawkins, presiding elder of the Vicksburg District, reports that up to October 31, the following 19 congregations in the district had paid their district work assessment in full: Liberty, Fletcher's Chapel, Edwards, Learned, Reeves, Gloster, Union, Pattison, Rocky Springs, Fittler, Grace, Bradley, Greendale, Mt. Olivet, Wesley Chapel, Kingston, Mars Hill, Washington, Natchez Mission, Satartia.

Miss Elizabeth Langford, the efficient educational director of First Church, Monroe, sends us a report of the Standard Training School held recently in that church. Fifty-nine credits were given, with three office credits to follow. In the list of credits received, Columbia led with 19, First Church was second with 18, and Mangham was third with 11. Rev. Virgil D. Morris, W. C. Scott, and W. C. Poole are the pastors respectively.



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## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 10

By Rev. J. R. Countiss, D.D.

#### EZEKIEL TEACHES PERSONAL RESPONSIBILITY

The true prophet is set as a watchman to warn and to persuade. It is not in his province to compel or to berate. His responsibility ends with prompt and faithful delivery of the message of God. It is assumed that the wicked persist in their way and perish in their ignorance unless warned by others. It is the duty of the righteous to propagate and disseminate righteousness. If they fail either

through indifference or cowardice, the blood of the wicked is on their hands. Warning having been given, each hearer becomes responsible for his own life and destiny. God is no respecter of persons. His attitudes are as unchanging as his attributes—toward man, always love; toward sin, always hatred; toward penitence, always forgiveness. Man's attitude faces always a similar attitude of God—rejection meets rejection, return receives welcome.

Man is not saved by his achievement, but by his attitude toward a saving God.

question is not "Where have you been?" but, "Which way are you going?" Man is as free to change his course after regeneration as before. Destiny is not determined by divine decree but by man's voluntary attitude toward the goodness and mercy of God.

Israel as a nation had been regulated by the law of Moses, while individual life had been neglected. The exile that destroyed the nation but emphasized personal responsibility. Corporate church life is intended to promote, not to supplant personal character and conduct. Effort and exercise produce growth, and the inconvenience and hardships of exile accelerated a proper estimate of individual worth and responsibility in the sight of God. There is no better gospel for our times than that the prophet should faithfully warn and the hearers earnestly heed. "Every one of us shall give an account of himself to God."

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NA-11-9



REV. J. F. CAMPBELL,  
Pastor-Host to the Mississippi Conference.

The thief on the cross could not do more than approve in his heart the goodness he saw in Jesus whose mercy he craved and whose companionship he desired. He could do no good thing. He could yearn and pray to be good. That was enough. The gates of Paradise swung wide with opportunity for fulfillment of his aspirations. There is no need to pine away under the guilt of sin and the burden of penalty. God has no pleasure in death or vengeance. Let the dead past bury its dead. "Turn and live" is the message of the prophets, the evangelists, and the Christ.

Both condemnation and salvation are in the present tense. One is not lost by a deficit nor saved by a surplus from yesterday. Neither the righteousness nor the wickedness of the past is remembered in God's accounting of today. The

#### Syrup of Black-Draught

##### Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

## Get Rid of Malaria!

### Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all drug stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

## MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

The Mississippi Conference Historical Society has had one of the most notable years in its history. Much has been accomplished in the way of anniversary occasions of individual churches, the placing of marble markers at historical spots, the gathering of biographical information of the ministers of the Conference, the recording of historical events and facts of the years gone by, and the actual writing by Rev. J. B. Cain of the history for several years of the Mississippi Conference, for publication in book form.

The anniversary service held on Saturday night during our last Annual Conference, with feature address by Dr. J. L. Decell on "The Justification of Methodism," was a notable occasion. The anniversary service planned for the approaching session of our Annual Conference should prove to be just as vital,

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## IT WORKED FOR ME

Women should  
take only  
liquid  
laxatives



**M**ORE people could feel fine, be fit and regular, if they would only follow the rule of doctors and hospitals in relieving constipation.

Never take any laxative that is harsh in action. Or one, the dose of which can't be exactly measured. Doctors know the danger if this rule is violated. They use *liquid* laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why it should be a *liquid* like Syrup Pepsin.

Ask your druggist for a bottle of Dr. Caldwell's Syrup Pepsin, and if it doesn't give you absolute relief, if it isn't a joy and comfort in the way it overcomes biliousness due to constipation, your money back.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

with the feature address to be delivered by an aged minister of another Conference on the ministers of Mississippi Methodism that he has known.

The Historical Society has no funds upon which to operate, except those that it is able to gather from interested persons. At the last Annual Conference a roll of contributing members was inaugurated. This roll is to be continued. One's name is placed upon this roll by the contribution of fifty cents at the anniversary service during the Annual Conference session. These names were placed on this roll on November 18, 1934: Revs. M. M. Black, A. J. Boyles, J. L. Decell, E. E. Emmerich, F. J. Jones, G. H. Jones, O. S. Lewis, W. H. Lewis, J. F. McClellan, L. L. Roberts, W. H. Saunders, J. L. Sells, J. A. Smith, J. T. Weems, J. A. Wells, H. S. Westbrook, D. F. Yeager and H. B. Gilmore (local deacon); and also these of the laity: J. T. Abter, I. O. Brown, J. W. Dement, W. S. Ford, I. O. Brown, J. W. J. K. Sessions, Willis M. Taylor, W. S. F. Tatum and Mrs. W. S. F. Tatum.

It is hoped that at least one hundred names will be added to this roll on Saturday night, November 16, 1935.

GEO. H. JONES, Secretary.

### APPRECIATES CHRISTMAS CARDS

I want to say to the readers of the Advocate to be sure and renew your subscription to the paper while you can get the box of Christmas cards.

They so beautifully express the Supreme Gift. I am trusting God that I will always have change enough to keep my Advocate. MRS. W. D. FULTON.

Please accept my thanks for the lovely gift cards.

For the past eighteen years I have been a subscriber to the New Orleans Christian Advocate, sending it as a birthday gift to my mother, Mrs. Ella Durkee. She has always enjoyed it, and now that she is blind my sister reads it to her—from cover to cover—and it means so much to her.

MRS. LIZZIE MAE HARPER.

## Quicker Relief From Headache

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## MEMOIR—L. M. LIPSCOMB

Lee McDonald Lipscomb, the son of James Monroe and Jeannette Thompson Lipscomb, was born near Spartanburg, South Carolina, on March 18, 1864, and died in the Baptist Hospital at Jackson, Mississippi, on August 9, 1935. He was buried beside the body of his wife in the beautiful Lakewood Memorial Park cemetery of Jackson, Miss., in which city four of his sons now reside.

In 1872, when the subject of this sketch was eight years of age, his parents moved from South Carolina to Winston County, Miss., and established a home near Noxapater. He had four sisters and four brothers. One of the brothers bore the name of John Wesley Lipscomb.

For three years Lee M. Lipscomb attended Cooper's Institute near Meridian, Miss. After completing the work there, he went to Southern University at Greensboro, Ala., where he took an elective course which included all the English

required for the master's degree. In these institutions of learning financial aid was given to him in recognition of the wholesome influence which he exerted over other students. This honor, which was voluntarily and graciously bestowed, bears striking testimony to the excellent character of this good man.

At Rocky Hill Church near Noxapater, Miss., when sixteen years of age, Lee Lipscomb was genuinely converted and joined the Methodist Episcopal Church, South. Then and there he made complete surrender of himself to God. In August of 1885, at old Salem Camp Ground near Ackerman, Miss., he was granted license to preach. He was admitted on trial into the North Mississippi Conference at Macon in 1891, and at this Conference he was ordained local deacon by Bishop E. R. Hendrix. At Columbus in 1893 he was admitted into full connection and was ordained elder by Bishop R. K. Hargrove.

In December, 1893, Lee M. Lipscomb was married to Miss Nannie DuBois of Greensboro, Ala. Seven children blessed this union, all of whom are living today. They are Julian L. Lipscomb of New Orleans, La.; Reid B., Hubert S., Joseph D. and Dr. Lee M. Lipscomb, Jr., all of Jackson, Miss.; W. L. Lipscomb of Greenville, Miss. and Mrs. E. P. Tomlinson of Clarksdale, Miss.

Rev. L. M. Lipscomb served the following appointments: Australia, 1892; Sidon, 1893; Vaiden, 1894-95; Carrollton, 1896-97; Courtland, 1898; Belzoni, 1899; Coldwater, 1900-1901; Senatobia, 1902-03-04; Durant, 1905; Columbus District, 1906-07-08-09; New Albany, 1910-11-12-13; Sardis, 1914; Booneville, 1915; Winona District, 1916-17-18-19; Oxford, 1920-21-22-23; Water Valley, 1924-25-26; Greenville District, 1927-28-29-30; Grenada, 1931-32; Louisville, 1933; Como, 1934-35. At the time of his death he was trustee of Emory University, trustee of the Methodist Orphanage at Jackson, and a member of the Publishing Committee of the New Orleans Christian Advocate. He was a delegate from this Conference to the General Conference of 1926 which met in Memphis, Tenn. In every position he rendered the Church faithful service. He won for the Cause and for himself devoted friends.

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From the day he was admitted into the Conference, Lee Lipscomb sought the best equipment for his life's work. He read trustworthy book reviews and from these he selected his library. It was not his ambition to own a multitude of books, but to know the books of greatest merit. The principal events of history, the best productions of literature, the fundamental elements of moral philosophy and the essential doctrines of Christianity were familiar to him. It was his custom to hear the famous men of Church and State. When favorably impressed by these men, he would purchase their books  
(Continued on page 16)

checks  
**666 COLDS**  
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**FEVER**  
first day  
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in 30 minutes  
LIQUID - TABLETS  
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**MUSCULAR  
RHEUMATIC  
PAIN**

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

**MUSTEROLE**  
BETTER THAN A MUSTARD PLASTER

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To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1935

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## BOILS

Superficial Cuts and Burns and Minor  
Bruises. 25c at Drug Stores.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

John 11:42—I knew that Thou hearest me always.

God hears. He is a rewarder of them that believe. We may cast our cares upon the Lord. He careth for us. We may therefore come boldly to a throne of grace.

## The Man Who Knows

Whether the Remedy  
You are taking for  
Headaches, Neuralgia  
or Rheumatism Pains  
is SAFE is Your Doctor.  
Ask Him

Don't Entrust Your  
Own or Your Family's  
Well-Being to Unknown  
Preparations

**B**EFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains . . . and safe for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

## Bayer Aspirin



How different from the pagan Dieties. God is a Heavenly Father. He hears.

He hears ALWAYS. What a source of strength to know His ear is always attentive to our cry. He never sleeps. He is dependable.

In John 12, we read: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from Heaven, saying: 'I have both glorified it and I will glorify it again.'" How quick the answer came. But God hears always. He is not governed by whims and fancies.

Note the certainty of Jesus. "I KNEW that Thou hearest me always." The fact that Christ knew this is a great help to every thoughtful Christian.

Immediately after this statement, Jesus cried out, "Lazarus, come forth." What amazing authority!

Luther, when pressed with work, said: "I have so much to do that I cannot get along without three hours a day praying."

Prayer is the link that connects Heaven with earth. A great part of our time should be spent in maintaining this vital relationship.

D. L. Moody in "Prevailing Prayer" quotes Dr. Guthrie, "The first true sign of spiritual life, prayer, is also the means of maintaining it. Man can as well live physically without breathing, as spiritually without praying. There is a class of animals—the cetaceous, neither fish nor sea-fowl—that inhabits the deep. It is their home. They never leave it for the shore; yet, though swimming beneath the waves and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that, these monarchs of the deep could not exist in the dense element in which they live, and move, and have their being. And something like what is imposed on them by a physical necessity, the Christian has to do by a spiritual one. It is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region for supplies of Divine grace, that he maintains his spiritual life. Prevent these animals from rising to the surface, and they die for want of breath; prevent the Christian from rising to God, and he dies for want of prayer. "Let me breathe," says a man gasping, "or else I die." "Let me pray," says the Christian, "or else I die."

### PRAYER

"As the heart panteth after the water-brooks, so our souls pant after Thee, O God."

We thank Thee Thou dost satisfy our thirst. We thank Thee for the fountains of living waters.

We thank Thee that Thou dost hear Thy children always. In the light of this assurance, we may live victoriously and overcome the world. Yea, we can do all things through Christ which strengtheneth us.

We would live each day in Thy strength. We dare not face life without Thee. We go forth in the sure confidence because of our faith in the goodness of God.

In the name of Christ we commit our all to Thee.

## The Chapel Choir

A chorus of sixteen well-trained professional voices, under the direction of John Lewis, well-known baritone, will broadcast hymns from the New Methodist Hymnal each Sunday evening at 5:30, Central Standard Time, over Radio Station WSM, Nashville, Tenn., 650 kilocycles. This program is presented in a very interesting way and one you will appreciate.

We earnestly request our preachers to inform their congregations about this broadcast each Sunday morning.

The first program went on the air Sunday, October 6, and comments from all sections of our Church indicate that it was well received and highly enjoyed.

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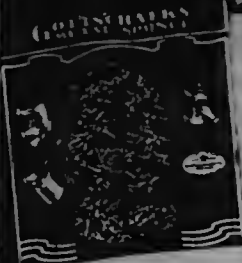
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To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c.  
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### WITH OUR COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

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Are you tired and cross? Ready to cry at the least provocation?



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Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

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says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

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says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Liquid and Tablet Form

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

## BISHOP DOBBS VISITS HATTIESBURG DISTRICT

The Hattiesburg District has recently been honored and greatly helped by Bishop Dobbs, who traveled the entire length of the district by automobile and filled three engagements en route.

On Sunday, October 20, at 7 p. m., Bishop Dobbs preached and dedicated the new church at McLain. On Monday, Oct. 21, at 10:45, the Bishop preached and dedicated the church at Petal, which has just been brick-veneered and remodeled. On Tuesday, October 22, at 11 a. m., the Bishop preached at a centennial celebration at Garlandville church.

At each of the above places, the Bishop preached a great sermon to a congregation that packed the church to capacity. Preachers and people from all over the district attended these services and all of us who heard him were challenged and encouraged by his great preaching, gracious manner, and optimistic spirit.

On Monday, following the services at Petal, we had a luncheon at the Forrest Hotel in honor of Bishop Dobbs. This was a very happy occasion and we all enjoyed the fellowship it gave us. There were twenty-one preachers present and at the close of the luncheon, Bishop Dobbs gave us a very inspiring message in which he appealed to us to "Live the life, preach the Word, follow the leadership of the Church, and leave the results to God."

We will never forget Bishop Dobbs' visit among us and hope that we may be privileged to have him again.

VICTOR G. CLIFFORD, P. E.

## B. L. SUTHERLAND APPRECIATED

Whereas, Rev. B. L. Sutherland, has so diligently served us as presiding elder for the past four years and has endeared himself to us by his tireless efforts and unflinching sympathy in the problems that have arisen during these unusually difficult years, and

Whereas, our General Conference has set forth that a presiding elder shall return to the pastorate after four years' service; be it

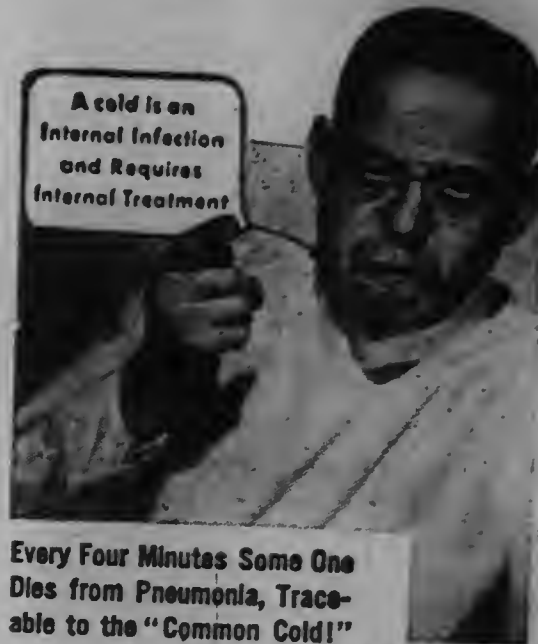
Resolved, That we, the Fourth Quarterly Conference of the Millsaps Memorial Methodist Episcopal Church, South, express our sincere appreciation to him; and pray God's richest blessings upon him in the future; also be it

Resolved, That a copy of this resolution be spread upon the minutes of this Conference and a copy be sent to the Christian Advocate.

Respectfully submitted,

# Don't Fool Around with a COLD!

A cold is an  
Internal Infection  
and Requires  
Internal Treatment



Every Four Minutes Some One  
Dies from Pneumonia, Trace-  
able to the "Common Cold!"

**DON'T** "kid" yourself about a cold. It's nothing to be taken lightly or treated trivially. A cold is an internal infection and unless treated promptly and seriously, it may turn into something worse. According to published reports there is a death every four minutes from pneumonia traceable to the so-called "common cold."

### Definite Treatment

A reliable treatment for colds is afforded in Grove's Laxative Bromo Quinine. It is no mere palliative or surface treatment. It gets at a cold in the right way, from the inside!

Working internally, Grove's Laxative Bromo Quinine does four things of vital importance in overcoming a cold: First, it opens the bowels. Second, it combats the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

### Be Sure — Be Safe!

All drug stores sell Grove's Laxative Bromo Quinine in two sizes—35c and 50c. Get a package at the first sign of a cold and be secure in the knowledge that you have taken a dependable treatment.

Grove's Laxative Bromo Quinine is the largest selling cold tablet in the world, a fact that attests to its efficacy as well as harmlessness. Let no one tell you he "has something better."

GROVE'S LAXATIVE  
**BROMO  
QUININE**

## HORNBECK CHARGE

Dear Advocate: May I speak just a word from our charge before the Conference year closes? We have had a good revival in each of the three churches, having as our helpers Brother Pomeroy, Brother Gray and Brother Rogers, our presiding elder. We shall have a goodly number of additions to the church to report. Not many of our members are wealthy, but a few of them have been tithing, and our financial outlook is very good. One of our churches has undergone repairs and received fresh paint, and another is in the process of being fitted with new pews. Attendance at prayer meeting has been unusually good, and the Church schools are alive and functioning according to the Discipline. We went over the top in the quota asked for the Advocate, and we paid our district work in full at the beginning of the year. One very interesting occasion was the celebration of the 100th anniversary of the old historical church at Holly Grove. We are expecting to say at Conference, "A good year, Bishop."

G. H. CORRY, Pastor.




**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

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- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sis-tex) — Must fix you up or money back. Only 75¢ at druggists.

**Cystex**



To relieve  
**Eczema**  
**Itching**  
and give skin comfort  
nurses use  
**Resinol**

## Wintersmith's Tonic

Not only the old reliable remedy for

**MALARIA**

in all of its forms, but

**A Good General Tonic**

which stimulates the appetite  
and helps restore the strength.

**USED FOR 65 YEARS**

## MEMOIR—L. M. LIPSCOMB

(Continued from page 13)

and acquaint himself with their thoughts and methods of achievement. By the time he had reached the prime of life he was the equal of any man among us in the breadth and richness of his knowledge. As an earnest preacher of the Gospel and as a sympathetic pastor he excelled. He did not rely upon human organizations and human appliances for results. Elaborate programs made but little appeal to him. He learned and

at the service of his friends.

The home life of this friend was particularly beautiful. It was filled with good cheer, sparkling wit, kindly attentions and numerous deeds of love. His solicitude for his children and his provision for their education were most remarkable. In lofty ideals, Christian example and sacrificial service he has left them a blessed heritage.

The funeral service of Lee M. Lipscomb was held from Galloway Memorial Church in Jackson, Miss., on August 10, 1935. It was conducted by Rev. E. S. Lewis, assisted by Rev. J. W. Ward, Rev. V. C. Curtis, and Rev. R. G. Moore. The beautiful floral offerings and the evident interest of sorrowing friends added impressiveness to this final tribute of love and esteem.

Lee M. Lipscomb has entered into rest, rich in experience, rich in honors, rich in service, and rich in respect and love of his brethren. "No truer soul ever broke the lance in a holy Cause."

W. N. DUNCAN.

Annuity  
--Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

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**PROTECTION**  
**AGAINST OLD AGE**

loved men, and appealed to them directly and personally. He trusted the power of the Gospel, and convinced others of its effectiveness. He knew the spirit of the Master and he was confident that Jesus would win.

It is especially true that Lee Lipscomb possessed an extraordinary capacity for friendship. Those who were admitted into this inner circle discovered a pure, gentle, constant, affectionate and great heart. It was far from him to abuse a trust or to fail a friend in need. His hand, his heart and his life were wide open to those who loved him. There was no littleness in his nature. His clean life, his rich mind and his pure love were

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Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

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## Gray Hair

Best Remedy is Made  
At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 46.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 14, 1935.

Whole No. 4157.

## New Orleans Methodism



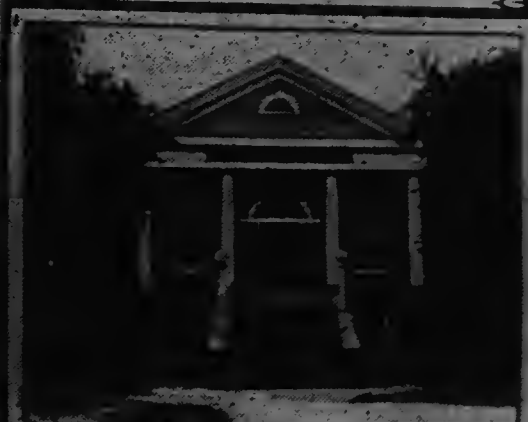
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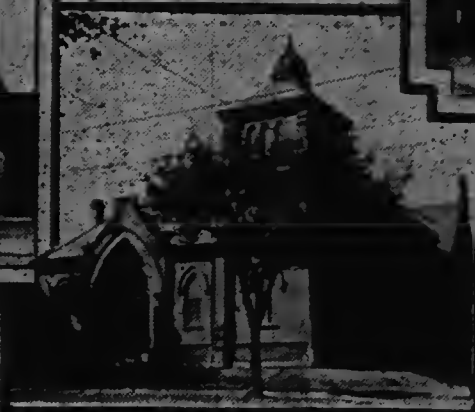
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# Wallet of the Week



THE WANT-ADS in New York seem to indicate that times are on the mend in that section. There appeared in one of the dailies recently a want-ad for the purchase of a church. Investigation revealed the fact that it was a bona fide inquiry. A few years ago it was common to see in that section beautiful churches that had been given up, and with great "For Sale" signs on them—a want-ad was superfluous. It appears now that the signs must be down, and they must be discovered through the lure of a want-ad.

\* \* \*

THE HUMANITY OF THE MISSIONARY is disclosed in an article which appeared in the *Honan Quarterly* some time ago. The writer called attention to the fact that last year friends of the missionaries sent fifteen copies of "In the Steps of the Master" as Christmas gifts, and at a previous Christmas the missionaries received many copies of "For Sinners Only." No complaint is made against the books named, but a hunger for something a little more human as well is manifest—a novel, a detective story, anything to break the monotony of the routine thinking which is a part of the missionary's life. Why not?

\* \* \*

THE TOTAL OF JEWISH IMMIGRATION to Palestine in 1932 was about nine thousand, but in 1933 it was practically trebled owing to persecutions in Germany. More than eleven thousand Jews entered Palestine in the first six months of 1933 and the stream has continued with increasing volume since. It is said that when Hitler took office, knowing his extreme anti-Semitic policy, the Jews began at once to send their money and their families to Palestine. This is another chapter in the tragic story of a great race and its desperate struggle against disintegration and destruction.

\* \* \*

SIR WILFRED GRENFELL, for many years a missionary surgeon and physician in Labrador, is credited with a statement which is full of hope and optimism. He says that there is less of dogma and intellectual religion today, but more of heart religion. He asserted that spiritual things were not spoken of in scientific circles fifty years ago, but now if one wishes to hear the Gospel spoken, the Royal Academy of Science offers such a privilege and opportunity. It would be difficult to say how far this may be true, but it is at least encouraging that such a great man should proclaim it.

IN MALAYA, it is said that the output of crude rubber during the depression was so much in excess of the market demands that vast stores of it were left on the hands of the producers. In this situation, the inventive Malayan turned his surplus to account as material for surfacing roads. Thus the uneducated peoples of this byway of the world seem likely to become the leaders in a new line of scientific and social progress. What we would like to know is, Who invented the rubber bank check?

\* \* \*

THE WESLEYAN CONNECTION of Great Britain has an insurance organization of its own which underwrites the fire and accident risks of the Methodists of that body. We do not know the details of the plan, but the indication of the success which it has attained is seen in the fact that the earnings of last year made possible the distribution of \$100,000 in dividends to church funds. One-half of the earnings thus returned went to retired ex-Wesleyan ministers.

\* \* \*

THE CITY OF DENVER, according to the *Religious Telescope*, is probably the only city in the United States which employs a full-time chaplain. The chaplain works in connection with the police department, and renders service to the various groups and individuals with whom the city deals in a variety of ways. Whether or not such office might be of real value would depend largely upon the personality and the consecration of the minister who might be designated for the post. A political functionary would be worse than nothing. Priestly functions, though necessary, are by no means all of a Christian ministry.

\* \* \*

AMERICAN INDIAN DAY, sponsored by the Indian Council Fire, was celebrated recently in the city of Chicago. It was an occasion as unique as it was spectacular. The celebration was staged in Olson Memorial Rock Garden and the pageant and ceremonies were witnessed by twenty-five thousand people. The representatives of thirteen tribes in full regalia participated and there was a realistic re-enactment of the dances and the peculiar customs of the days when their savage forefathers struck terror to the hearts of defenseless bands upon whom they descended with war whoop and tomahawk. Dr. Henry Roe Cloud, of Haskell Institute, Lawrence, Kansas, was the guest of honor.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, NOVEMBER 14, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### BILLY SUNDAY

Reverend William A. Sunday is dead. For the last forty years he has been the most colorful, spectacular and effective evangelist in America. He has had many imitators, but he will have no successor. In style and personality he was unique, and his phenomenal success in the evangelistic field will probably cause his name to be recorded with that of Moody, Finney, and others of that line. Billy Sunday may not have coined the expression, "The sawdust trail," but he made it a classic in evangelistic terminology. His entire career was not less interesting and spectacular than was his evangelism. His first bid for fame was as an outfielder in the teams of the National League in baseball. As an evangelist, we heard him call the roll of the Chicago Club with which he played last, and in dramatic fashion tell the tragic story of their careers one by one. After his conversion he was an assistant "Y" secretary for five years. Then he was for seven years a lay evangelist. He was ordained a minister in the Presbyterian Church in 1903, but continued in the evangelistic field to the end of his life. His life and work will occupy an important place in the evangelism of the past half century.

### A DISILLUSIONED ELDER

"I am having my first taste of trying to get every preacher a better place and every place a better preacher. How that is to be done I do not as yet know. Somehow the better preachers and better places do not come out just right. Then, too, I don't get the same report from preacher and places. When you listen to the preachers, they are all too big for their present job and would be in better places had they not been discriminated against. But when you hear from the home folks, you get an entirely different story. I wish every preacher could see himself as the congregation sees him and every congregation could realize how they look through the preacher's eyes. It would be painful to both for awhile, but in the long run would do much good. I have been thinking of Paul's statement when he said,

'When I became a man, I put away childish things.' Not everyone has done that. Many still think and act like little children. The fact is, I have been playing the roll of pacifier to so many people this year that I feel like a nurse maid."

### NORTH MISSISSIPPI CONFERENCE

The recent session of the North Mississippi Conference was marked by an unusual optimism and good feeling, and in every way presented an encouraging outlook. A new confidence in the outlook of the Church in that section was evident. The payments for benevolences were well in advance of what they have been for a number of years—twenty-five per cent according to a statement made on the floor of the Conference. Very naturally the improved financial situation was reflected in the attitude of the preachers and people toward the problems and enterprises of the Church in that important area. The list of appointments shows that there was no wide-spread dissatisfaction on the part of preachers and people, for the number of changes seem to have reached almost a minimum. So far as we have heard there was pretty general satisfaction with the assignments and with the episcopal administration of Bishop Dobbs. We trust that the good feeling now manifest may be the prophecy of a really great year for every pastor and pastorate of the Conference.

### CHRISTMAS

This beautiful booklet has for its sub-title, "An American Annual of Christmas Literature and Art," is edited by Randolph E. Hangan, and is published by Augsburg Publishing House, Minneapolis. We have never seen a more tastefully arranged and beautifully illustrated Christmas booklet. The Christmas story and a wide selection of Christmas literature are included in a seventy-page volume about 12x14 inches. It is impossible to describe the richness of color-tone in the illustrations, or the beauty of the arrangement and execution. It must be seen to be appreciated.

## THE LEGION OF THE LOST

That brilliant essayist and Australian preacher, Dr. F. W. Boreham, whose books are well known throughout the English-speaking world, tells the story of how he chanced to hear the song, "The Legion of the Lost," over the radio one night when he was getting ready to retire. He went to bed to be haunted by thoughts of the wider spiritual problem which it suggested, and with his power of imagination and his no less amazing felicity of speech he translated his thought and emotions for his world-wide forum of friends in the following paragraphs which appeared in the *Australian Christian World*:

"But almost as soon as I fell asleep, I beheld that spectral host again! Their ghostly ranks went marching through my dreams. But, in my dreams, I thought I saw their progress arrested. A thorn-crowned Figure appeared before them, with outstretched arms, barring their advance.

"We're the Legion of the Lost," they shouted.

"The Son of Man is come to seek and to save that which is lost!" he proclaimed. And, taking His place at the head of the Legion, He became their Leader and their Lord!

"I should love to preach a sermon on this string of monosyllables and to have it broadcast. Yet I know that, if I did, I should feel hampered by the pitiful limitations of the wavelength. I should want a wavelength that would bring India, China and Africa within my reach, a wavelength that would enable me to fling my words back to the men of the Ice Age and the Iron Age and the Stone Age. I should require a wavelength that would permit me to address the subjects of the Pharaohs and the Ptolemys and the Caesars; I should be dissatisfied with any wavelength that excluded from my audience the people of the thirtieth century and the fortieth and fiftieth; I should feel cribbed and cabined and confined unless I could hurl my message to the whole boundless constituency of the boundless Savior. I should like them all to know what the Child of the Continents has to say to the children of the continents, what the Son of the Ages has to say to the sons of the ages; what the Son of Man has to say to man. I should want to tell all the world and all the ages that the Son of Man is come to seek and to save that which is lost."

## RUSSIAN COMMUNISM

In the October issue of *The Army Chaplain* is a statement of conditions for which the Soviet government of Russia appears to be responsible. The

statistics quoted were gathered by Henri Bero, a French socialist, and they appear to have been first published in *World Dominion*, London, for January, 1935. Bero's figures of the known dead are as follows: "28 bishops and higher clergy; 6,778 priests; 6,585 school teachers; 8,000 doctors; 51,850 army officers; 200,850 policemen and other officials; and 11,488,520 peasants and artisans. These make the staggering total of 11,726,746. Nearly two million more dead than the total killed in the World War." It is alleged that the social system which is responsible for this unparalleled chapter of political murder and rapacious cruelty, is being propagated through the educational system of this country. We do not know to what extent this charge may be true and we do not wish to be a party to casting suspicion upon any worthy institution or profession; but, if a tithe of what is alleged against Communism in Russia be true, it is certainly sufficient to arouse the citizenship of America to the peril of such an insidious and wretched doctrine. The American people are too prone to fall for terms which appear to compliment their intelligence, such as "broadminded," "liberal" and "stimulating;" but no good citizen can afford to be deceived by the specious phrases of such a dangerous political philosophy as Communism is reputed to be. Neither can any parent afford to be indifferent to the social ideals and the political philosophy that may be taught his boy or girl in the college to which he or she may be sent. The atmosphere of social thinking at the present time is calculated to promote even the most dangerous political heresy and the wildest and most fanatical social program. It is, therefore, a time which demands sober, calculating, and Christian thinking and attitudes toward government, social policy and educational ideals.

## TO OUR CONTRIBUTORS

To those who have contributed material for publication, the editor wishes to say that it is his purpose to use all that he can possibly find space for at the earliest possible moment. At this season there are many things that cannot wait and many others are of such a nature as that they must have preference. We have some matter in type which has been crowded out of the last two issues and we have enough material on hand for two issues of the paper. The next two issues will be taken up with Conference proceedings and announcements. So please be lenient with us. All memoirs and obituaries will be published ultimately, and we are doing our best to handle the material in hand to the best advantage and with fairness to all.





# The Forum



## ANCIENT VICES AND ANTIQUATED VIRTUES

By Bishop Warren A. Candler

Moral law is as ancient and unchangeable as the Moral Ruler of the universe from whom it issued.

We cannot think of a God older than law; for that would be a lawless Deity. Nor can we think of a law older than God; for that would mean a God less than eternal.

Since the moral law is old and unalterable, we may look back as far as human eye can see without discovering any vice or any virtue which is not known now. Ancient vices and the old virtues are quite at home in our own times; and their features are very like all that has gone before.

St. John enumerates as the sources of sin in the earth "the lust of the flesh" the lust of the eye, and the pride of life." And all these sources of evil are manifested in the original sin of Adam and Eve in Paradise. The temptation to that sin sprang when the woman saw that the fruit of the forbidden tree was good for food, pleasant to the eye, and to be desired to make one wise.

As the centuries have unfolded after the sin of our first parents, the same elements of good and evil have been manifested.

Human nature is unchanged although its manifestations are varied. When Lot parted with the precious companionship of Abraham and chose the cities of the plains, he was attracted by the same overestimate of the things of the flesh and underestimate of the things of the spirit. That ancient crime of the nephew of Abraham culminated in the deepest distress and most horrible destruction; for then as now, "the wages of sin is death."

The most deceitful of all sins is covetousness; for it seems to appeal to every element in human nature which responds to evil.

Achan brought disgrace and death to himself as well as defeat to Israel by this sin. Confessing it, he said that he saw the spoils he took unlawfully, then coveted them and took them. In like manner the primitive church met its first defeat when Ananias and Sapphira were guilty of greed which was followed by falsehood and death.

These ancient sins are prevalent in our day, especially the sin of covetousness. The immense resources of the American people are a constant allurements to greed and selfishness.

But in so far as we observe these ancient evils, we

discover here and there virtues of the olden times which are repeated in our day. There is a fearful prevalence of greed; but there is also an abundance of goodness. If most of our people grasp at wealth there are not a few who rejoice in using their means for the achievement of good. There is no parallel in the history of the world of the immense volume of American philanthropy. Such a manifestation of goodness ought to inspire even greater measures of benevolence; and doubtless such will be the case.

And so the ancient evils and antiquated virtues will grow side by side as long as the earth continues. So the Master taught by the Parable of the Tares, when he said of the fruit of the good seed and the fruit of the tares: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Mat. 13:30).

There is a fond vision that eventually the whole world will be filled with good only; but this view finds no justification in either reason or revelation.

The ancient virtues will be tried always by the conditions of the mixed world, and they can only be maintained by resolute opposition to evil. Wherefore the Scriptures exhort us that we "Live not with the multitude to do evil."

And we are told also that when iniquity abounds, the love of many will wax cold. (Mat. 24:12.)

Modern virtues, just as was the case with ancient virtues, must struggle against the evil with which it co-exists.

Some people imagine that if they had better surroundings their lives would be better; but this is a delusion and a snare. Among the worst surroundings of Babylon, Israel and the Hebrews culminated faithful even unto death; and amidst the blessings of Paradise, Adam and Eve fell into sin. Neither virtue nor vice arise from outside circumstances but from inward tendencies to evil or good.

One of the fatal dangers of our time is the assumption that if we can create a good social order, we shall make men good. Whereas the only way to bring to pass a good social order is the conversion of individual souls and the leading of individual hearts.

Jesus whispered social disorder the better end of His little company of followers. "Ye are the salt of the earth," He said and "Ye are the light of the world." That little company did operate as leaven salt and did shine with heavenly light and by consequence

quence their bad surroundings were vastly improved, and the leaven of their lives affected for good the whole lump of the Roman empire in the first century.

We need to emulate the example and confidence of these early Christians. Not for one instant did they think the bulky and well entrenched evils around them were unconquerable. By the existence of purity of their lives affecting it, eventually they turned the world upside down, which had been before their coming wrong-side up.

In like manner, Martin Luther led the Reformation and drew to him a group of men who were able to change the face of Europe in their day.

After the same manner John Knox purged Scotland of many evils and planted, in the age of Queen Mary, virtues that have been multiplied and continued to the present time.

In no past age have the good people supposed that they might postpone their goodness until surrounding conditions were more friendly to virtue. They felt that they were soldiers of the Kingdom of Heaven, and were not to be intimidated by the hosts of evil with which they had to contend.

What our times call for is a revival of the antiquated and courageous virtues of the past. As those virtues conquered ancient vices similar goodness will be invincible in our day.

Emerson wisely tells us that virtue is born into a state of war and that the good man must be a heroic soldier. He continues, saying: "I see not any road of perfect peace, which a man can walk but to take counsel of his own bosom. Let him quit too much association, let him go home much, and establish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult, or on the scaffold. Whatever outrages have happened to men, may befall a man again: and very easily in a republic, if there appear any signs of a decay in religion."

#### NOTICE, LOUISIANA YOUNG PEOPLE

Rev. Jas. B. Grambling, chairman, has worked out a greatly reduced round trip rate on the Missouri Pacific provided that a party of seventy-five can be secured from the state. The rate will be \$7.90 round trip from any point from New Orleans to the Arkansas line. The Lake Charles delegation can join the party at Alexandria paying a small holiday rate to and from Alexandria to Lake Charles which will still be a saving of about \$3.50. The Shreveport delega-



HAZLEHURST METHODIST CHURCH,

Rev. R. H. Clegg, Pastor

tion can join the party at Monroe with a similar holiday rate to Monroe. Three reclining chair cars for private use of the Louisiana delegation will be provided. To secure this rate seventy-five fares must be paid in by December 15, to Rev. Mr. Grambling. The Chisca Hotel will be Louisiana headquarters, and the various district directors will send their reservations for rooms direct to the manager, Mr. J. W. Scott, marking them Louisiana Delegation. Instruction sheets will be mailed to the district directors within the next few days.

#### CHANGES IN NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

Dear Advocate: Since Conference it became necessary to make the following changes in appointments: Take S. M. Butts from Guntown and place him at Belmont; take E. M. Shaw from Belmont and place him at Houlika; take J. V. Stewart from Houlika and place him at Guntown. A wire from Bishop Dobbs confirms this readjustment.

J. D. WROTEN, P. E.

Corinth, Miss.

#### NOTICE, LOUISIANA CONFERENCE

Class of the First Year.

The class of the first year is called to meet the committee at First Church, New Orleans, La., Wednesday, November 20, 1935, at 3 p.m.

L. W. CAIN, Chairman.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from Last Week)

the House appear to have been approximately fifty thousand dollars in excess of the liquid assets, and that fact greatly disturbed the minds of the delegates. The Conference severed the connection with various Advocates and turned them over to become Conference enterprises, both as respects their service and support. It also launched upon a scheme of depositories for the sale of the books and the literature of the Church, and these depositories were to be promoted and supervised by a financial agent who would travel from Conference to Conference in that interest.

A controversy arose over the question of the method for raising the money for the support of the Bishops. Various methods were proposed and voted down. As a final solution of the problem, it was voted to place seventy per cent of the levy on the Conferences and the remaining thirty per cent on the Board of Missions. The total amount apportioned to the Conferences was \$6,775, of which \$700, the largest apportionment, was placed upon the Alabama Conference, and Louisiana was apportioned only \$250 of that amount. This means that the sum of \$9,678.57 annually was levied for the travel and keep of the six active bishops of the Methodist Episcopal Church, South.

A matter of painful interest at this Conference, was the complaints which were lodged against the official administration of Bishop John Early, by seven annual Conferences of the connection. He was charged with being abrupt, discourteous, impatient and sometimes seemingly overbearing. His age and long service to the Church were factors in his favor, but he was finally required to give assurance of amendment before his character was passed. It developed afterward that his faults were not so easily cured as was hoped. In 1860 he raised a furor in the North Carolina Conference, the staunchest friends of the man and his administration, over the appointment of a presiding elder pro tem for Dr. C. F. Deems who went abroad for a short while. By a vote of 65 to 59, New Orleans was selected for the General Conference of 1862—a Conference destined never to convene, for Farragut's fleet having run the gauntlet of the Confederate batteries, New Orleans was in the hands of the enemy.

The Church, South, began the new quadrennium with more than five hundred thousand white members and probationers, including the ministers, and with two hundred thousand colored members and probationers. According to the report of the Missionary Society of the Alabama Conference for 1859, 33 of the 51 missions maintained were for colored people, and the same in-

terest in missions to the slaves prevailed throughout the great slaveholding section of the South. These facts show the aggressiveness of the Methodism of the South, and they reveal its fidelity to the task which was peculiarly its own. The iniquities of slavery, as an institution, did not destroy the conscience of the Southern Methodist Church, neither did the bitter controversies between the sections cause a reaction against the spiritual development of the Negro race.

During the first two years following the General Conference of 1858, there was a gain of approximately forty thousand in the membership of the Church, and the missionary and benevolent interests were well supported. But the continued anti-slavery agitation produced a feeling of economic and social insecurity, and there was an atmosphere of political uncertainty throughout the nation, which militated against every form of religious activity. The year 1860, witnessed the most heated political campaign in the history of American presidential elections. Slavery and abolition were discussed until the whole country was in a commotion; and when Abraham Lincoln was elected to the Presidency over Stephen A. Douglass, John C. Breckinridge and John Bell, it created an excitement at the South unparalleled in its history. The Southern people felt certain that slavery was doomed and with its destruction would go the doctrine of "states rights." This situation resulted in the holding of mass meetings all over the South, an attitude and spirit of resistance, and the long and bloody struggle from 1861 to 1865.

The fall of Fort Donaldson early in 1862, opened a gateway for the invasion of the central South, the dismemberment of the territory of Southern Methodism, and the introduction of chaos and confusion into the program and work of the Church. The exhaustion of the resources of the South in the maintenance of the defending armies strained every support of its economic life, and the ruthless burning and sacking by Sherman's invading army produced a condition of economic collapse in which every institution, civic, social and religious, shared. The Annual Conferences met under great difficulty and in many instances the Bishops were not able to get to the seat of the Conferences and a presiding officer had to be chosen from the body. In that way the organization was kept intact, but progress was altogether out of the question. In addition to all these things, there must be added the disrupting influence of war upon the social and religious life of the people. The preachers found plenty to keep them busy in the homes where war had brought sorrow and suffering, and many of them gave themselves

to ministering to the army in the field. They preached and taught the soldiers in the camps and they ministered to those who filled the crude and hastily arranged field hospitals.

In all probability, the least disturbed section of the Church was around Richmond, Virginia. It was the capital of the Confederacy and was the objective of the enemy armies, and was, therefore, the center of the main theater of war; but every resource of the South was used for its defence; for the capital must be maintained. It suffered the distractions incident to war, but there were no distractions incident to capitulations and capture until the end of the war was in sight. The records show that while the Church as a whole lost one-fifth of its membership during the struggle, the city of Richmond maintained a reduced but steady increase. For the decade in which the war occurred, Methodism in the city of Richmond gained 29.93 per cent, against less than one-half of one per cent for the entire Church. Such was the catastrophe which befell American Methodism in the middle of the years, and such the tragic story of the expunging of the practice and political sanction of American slavery. The nation, North and South, lost the flower of its young manhood—the hope and sinew of its tomorrow, always the pawn of war. More lamentable still, was the loss of that spirit of unity and fraternity in which the nation was born. Estranged brothers of a common blood, the ecclesiastical descendants of the Wesleys, purchased possessions of the Son of God, after three-quarters of a century of formal peace, we nurse our scars, we cherish our reservations, and we refuse to put away the badges of our disunion.

## CHAPTER XI

### AFTER APPOMATTOX

Following the surrender of the Southern armies in April, 1865, there was a period of confusion and depression due to the return of the worn and beaten troops who had been paroled, a more disheartening effort to reorganize the social and industrial life of the ruined South, and with it all a program of political reconstruction as short-sighted and selfish as it was vindictive and ruthless. The enfranchisement of the Negro and the misguided zeal of the victors who sought to humiliate the South by placing the slave over his former master, and the publicity given to the political addresses, called prayers, of Senator Hiram Revels of Mississippi, who was styled "Bishop of the Senate," created racial antagonisms in the South which the Negro has not even yet been able to live down, and the forces of righteousness among the white people have not been sufficient to conquer, nor always to hold in check. In the city of New Orleans, the *Picayune* of August 28, 1867, reported that under the regime of Sheridan, eight of the new Board of Education in the city were colored. Throughout the South, the Negro,

for no fault of his, was thrust into places for which he had no qualification whatever and which, in the very nature of the case, he would be forced to relinquish. It is not necessary to go further into the harrowing chapter of a political tyranny which no church could hope to cope with or control.

There was a phase, however, for which the Church was more directly responsible. We refer to the continued occupation of the churches and pulpits of the South under a military order of the Secretary of War. An interesting side light upon the feeling which developed in New Orleans, is furnished by the fact that Dr. John C. Keener, afterward Bishop, as president of the Louisiana Legal Conference, was compelled to sign a release, by which both the Government and the Methodist Episcopal Church were to be held harmless as to rentals and the abuse of the properties taken over by Bishop Ames under the order of Secretary Stanton. The correspondence was signed by Wickham Hoffman, by order of General E. R. S. Canby, of the Federal army, and by John C. Keener on behalf of the Louisiana Conference; the four documents bear dates of November 15, 18, and the last two November 20, 1865; and they name specifically the Government and the Methodist Episcopal Church. As will be seen, this correspondence occurred less than five months before the assembling of the General Conference of the disorganized, but unconquered forces of Southern Methodism. These are not pleasant facts to recall, but they are matters of history and that is a sufficient apology for their introduction here.

In the summer of 1865, several months after the disbanding of the Confederate armies, the Bishops of the Methodist Episcopal Church, South, met at Columbus, Georgia, issued an address to the Church, and summoned the General Conference to meet at New Orleans in April, 1866. During the progress of the war, the white membership of the Southern Church suffered a loss of 113,000, and as a result of the war, the colored membership was rapidly disintegrating. The contributions for missions increased sixty per cent from 1860 to 1864, but the money of the South was valueless, and an impoverished Church was left to wrestle with a stupendous missionary debt. The same story was true of the Publishing House which had been wrecked by army use and abuse. On March 8, 1871, Dr. A. H. Redford, the Publishing Agent, reported to the Baltimore Conference at Salem, Virginia, that at the close of the war, he had gone to New York and Philadelphia and had found the creditors of the House willing to settle for twenty-five cents on the dollar, but that the Publishing House had refused to compromise and had paid its obligations in full. These things may be taken as fair examples of the condition which prevailed throughout the Church, South; and they indicate the task to which the delegates must address themselves when they should gather at New Orleans.

(Continued Next Week)



## Mississippi and Louisiana

Rev. Alvin P. Smith, Simsboro, La., reports that his work is in good shape and that he hopes to report everything in full at Conference, but that much remains to be done along that line.

Miss Florence Phillips, Opelousas, La., has our thanks for gracious assurances as to the Advocate. We hope to make the paper more worth while to every reader and friend, both new and old.

Chaplain W. N. Thomas of the U. S. Navy and a member of the Mississippi Conference, says: "Being so far away, . . . the Advocate is doubly welcomed." He is stationed at Annapolis, Maryland.

Rev. J. B. Cain places us in his debt through his fidelity to our cause in his charge. He sends us a half-years subscriptions in order that the expiration dates may be changed from fall to spring.

The report of the Treasurer of the North Mississippi Conference shows a total of \$43,443.79 for Conference and General work, \$237.30 for Golden Cross, and \$380.50 for entertainment." Grand total \$44,061.59.

Prof. E. H. Rolston, Director of the Music Department of Centenary College, is announced as the new choir director of Noel Memorial Church, Shreveport, and Mr. Morris Thompson continues as organist of the church.

Rev. G. A. Morgan, recently transferred back to the Louisiana Conference, writes that Jonesboro will report "in full" on its finances, and that the church property has been cleared of every dollar of indebtedness against it. There have been fifty additions to the church this year.

We have an appreciated letter from Mrs. W. J. Dpty, Goodman, Miss., to whose father we sent a box of Christmas cards. She tells us that her father went to Heaven last May and that they decided to continue the paper he so much

loved in his name—a tender tribute to a sainted father.

Rev. Alonzo Early sends us the report of the marriage of Miss Edith McLennan and Mr. Lloyd Williams, which happy event was solemnized at the Methodist parsonage in Elizabeth, La., October 24, Rev. Alonzo Early officiating. The bride and groom are at home in Overton, Tex., since November 1.

Mrs. Alice W. Hearn, Meridian, Miss., has our thanks for a copy of the poem, "Reading the Appointments." We regret that it is too long for insertion in our columns. We returned the poem, and the person interested in finding it can reach Mrs. Hearn at Box 403, Meridian, Miss.

Miss Fannie Burney, Ebenezer, Miss., says that the Advocate has been coming to her home for more than forty years, and that since her father and mother have gone to Heaven, it seems to be doubly dear to her. We appreciate her encouraging words as to the value of the paper.

Noel Memorial Church, under the aggressive leadership of Dr. L. L. Cowen, is already projecting the work for another year. A letter containing a statement of the budget for the year and a pledge card have been sent out as a preparation for the pledge period which begins December 1.

The editor makes acknowledgment of an appreciated note from Mrs. Josie Johnson of Jackson, Miss., whom we met at her sister's home in Atlanta, Ga., some years ago. She has not been strong for a long while and we pray that the blessings of the divine presence may rest upon her in a manner suited to her need.

Rev. Floyd C. Lewis reports benevolences in full on Mayersville, Miss., charge. Congratulations.

Rev. Geo. Fox, who is reported to be in great favor at Bonita, La., writes us an encouraging word touching the future of the Advocate. Thank you.

### SHUBUTA, MISS.

Dear Dr. Duren: (We had a good day at our church Sunday. The children of Mr. and Mrs. Geo. S. Weems who live in Shubuta gave to our church 125 copies of the New Methodist Hymnal in the music edition in memory of their parents who were so faithful and loyal to the church. These books were dedicated at our morning worship service.

In every way we have had a good year's work here. We have had a substantial increase in the membership of the church, the program of the church has been carried out, a wonderful spirit prevails, and we shall report "everything paid in full."

I sincerely trust you are encouraged with the outlook for the Advocate.

Respectfully yours,

CLYDE H. GUNN.

### LAKE PROVIDENCE, LA.

Dear Dr. Duren: We have just closed a most successful revival in our Lake Providence, La. church. Rev. Ralph E. Johnson and Mrs. Johnson of Nashville, Tenn., were with us for two weeks. They had charge of the children's and young people's work and the music. It goes without saying that this part of the work was well taken care of. I have never had a man who put himself more wholeheartedly into his work than did Brother Johnson. He captured the children and young people from the start and held them till he left in his car this Tuesday morning. His music was of the highest type and the presentation of our (new) hymnal was so complete.

Our average attendance of children in the afternoon meetings was about 130 and the young people for their 6.30 p. m. service each evening averaged about 60 and these meetings ran for two weeks. Think of holding this number for so long a time and they were all sorry when we closed.

I will receive perhaps about twenty-five members into the church this Sunday. Our congregation is lifted up and we have all received a blessing.

The climax was reached Monday night around the banquet table with sixty young people and twelve adult workers with them.

Will see you at Conference on November 20.

D. B. BODDIE, Pastor.



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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Mrs. R. E. Smith, Conference director of Spiritual Life sends the following practical suggestions for use of Spiritual Life groups in the local auxiliaries:

"The work of our Spiritual Life groups must not be overlooked in the rush of the closing year. At this season, there are so many 'high occasions,' when it will be easy to guide the thinking of our auxiliary members as well as that of the women of the entire church.

"First, there is the Week of Prayer in which a definite effort should be made to get every woman to participate, and a time given to meditation on the meaning of prayer. It is hoped that the beautiful program prepared will be carried out as far as possible.

"Armistice Day offers an opportunity for special prayer for world peace. Thanksgiving and its 'harvest home' makes its own appeal and should be made a day of high spiritual significance. Christmas may be rescued from the commercial interests and be made a season of rich and beautiful symbolism. Especially should the home endeavor to create a holy and joyous atmosphere.

"The Upper Room,' which has become so well known and so helpful this year, will be a natural and easy thing to promote. It sells for five cents and can be ordered from the Publishing House. The last edition went into the hundreds of thousands.

"Perhaps the Spiritual Life groups could do better than endeavor to create a more worshipful atmosphere in the church services. A neat placard might be placed in the entrance of the church, bearing the word, 'Silence' or 'A Worship Service is Going On,' or 'Silence—Let Us Make Our Father's House

a House of Prayer,' or something similar. The members might agree to set a good example. Remember, 'What you are speaks so loud I can not hear what you say.'

"A bulletin board, containing the name of a fine devotional book, might attract attention and do good. The church literature might also be given some publicity on this board, and a careful reading of it urged. The committee might ask the preacher to use some splendid new hymn for a whole month or until the congregation learned it.

"This fall, the 400th anniversary of the English Bible, will be celebrated everywhere, and it would be fitting for the committee to encourage at this time the study of the Bible and its history. Interesting material may be ordered from The American Bible Society, Dallas, Texas. A card of inquiry will bring a complete list of all available materials.

"Write to your Spiritual Life leader for further help, if necessary. The sky is full of clouds and it behooves our Church to tighten its grasp upon spiritual things, through study, meditation and prayer, and to practice the principles of Christ in our daily living.

"A new leaflet, 'Spiritual Life and Message Movement,' containing suggestions for the spiritual life groups, may be had by writing to Department of Education and Promotion, Woman's Section, Board of Missions, Nashville, Tenn. The price is ten cents."

### MISSISSIPPI CONFERENCE

Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The following letter, written to our Conference president, contains timely information for all of us:

Nashville, Tenn.  
P. O. Box 510,  
October 25, 1935.

My dear Mrs. Cottrell:

This letter attempts to catch up some loose ends that the summer's work omitted and to add a few suggestions that reports and letters have brought to our attention.

Please bear in mind that presenting Christian Stewardship is not all that is expected in order for a society to be efficient; but a stewardship study is required, and it is a part of the Bible study program. Two books are found in Group

1, and on pages 22 and 28 of the handbook directions are given for this part of the work. Conference and district officers will need to do a great deal of cultivation and exercise patience to re-habituate the auxiliary women. Some of the Bible study books previously listed and which societies have never used, such as Standard Training School texts, are acceptable when thoroughly done by an auxiliary. A few have asked if they may study Sledd's "Life of Christ." Of course, if they study it. The difficulty has been that the leader has a book and lectures; so we have tried to provide in the Christian Living Series cheap books so all can have one. I am hoping that Dr. Harrell will be able to give us the first of the new Devotional studies soon; but ask societies to bear with us and announcement will be made when one is ready.

"New Days In Latin America" is out of print. I am sorry, but please advise substituting "Latin American Backgrounds" by Hulbert in its place. That is an excellent book for reference with Council classes, and if the "Quest for Gold and God" is used with it and all requirements are met, that may be the text for a Council class, though Mackay's book is better for adults. Please remind the classes that "Women Under the Southern Cross" is not for a Council class. Will you urge those societies who are applying for Special Council Recognition to make out reports carefully and neatly and preferably with pen? Some I find trouble in deciphering. Please do not request special favors for societies. That is but one way of evading the standard. There is moral and ethical, as well as educational, value in training a group not to desire favors in order to receive Special Council Recognition, when they realize they have not fully measured up to the standard. This does not mean that we shall not recognize the spirit of the law even at the expense of the letter; but I am hoping conference superintendents can gradually succeed in giving instruction so that societies will grow in an intelligent understanding of all requirements. We are sorry report blanks failed to reach the conference superintendents of study last quarter. Remember to add the names of books being used, including Bible study when they are reported to you.

Large popular classes with small numbers from several societies may not be the best way to promote mission study in those several societies unless the six (which should become 25%), have a class for the other members of the society after they have received such help. A regular normal class made up of study leaders is an excellent way to make the

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Council classes more effective. Watch these city-wide classes to see that they are not interfering with a class in each of the societies represented and be urging larger representation than six from larger societies.

(Continued next week)

## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Woman's Missionary Society of the First Methodist Church, Tupelo, Miss., chose as its book on Missions for 1935, "That Other America," by Dr. MacKay. For some time the Society has not shown sufficient interest in Missions, so this year it was decided a new plan would be offered in an attempt to create enthusiasm for this phase of the work. Instead of taking up the study in separate circles as in the past, the entire organization was to come together for an all day program at the church. Early in the summer books were ordered and reading was begun. Women were urged to col-

lect all pictures and interesting information from any possible source. September 23, was set as the date for the meeting. A month before the meeting, in order to create interest, every woman was asked to draw and color a map of Latin America, study and be prepared at her circle meeting to give a brief report on one of the twenty Latin American republics and make a 3x5 inch flag of that particular country. Each circle was asked to come to the conference as one of the Latin American countries and sit in a group under the standard and colors of that particular country. This worked wonders. Every circle reported one of the very best meetings of the year. On every side enthusiasm was being manifested, so that when the time arrived for the all day program, the women were on tip toe for the meeting.

Advance committees had everything in readiness for the morning of Monday, September 23. As the delegates entered the vestibules of the church they caught the first breath of Latin American atmosphere. On the walls were the beautiful colored maps of Latin America and the brilliant flags of its twenty republics, made by the ladies of the auxiliary. By the doors sat Indian women to register each guest.

As the delegates entered the church the atmosphere deepened. The auditorium was aglow with brilliant color—red, white and blue decorations, flags, banners in lovely Spanish costume. There could not have been a more beautiful setting.

At 10 o'clock the program opened with a song, "Come Thou Almighty King," followed by prayer. An ex-missionary to Mexico, in lovely Spanish costume, gave the sixth chapter of Isaiah as a devotion-al, showing very clearly that if the Church is to save the world, it must catch the vision Isaiah had. A lad in Mexican costume re-emphasized this inspiring message in song.

A resume of Dr. Mackay's life and the introduction to the book was most entertainingly and interestingly given through an impersonation of Dr. MacKay.

Chapter I, "This America and That Other," was given as a lecture—a graphic word picture being given of the likenesses and differences of the two Americas. A most beautiful and colorful tableau closed this chapter when, as the conference stood and sang, "America the Beautiful," the two Americans, carrying large flags of their nations, met at the altar, the Church, in spotless white and carrying the Christian flag, joined them, bidding them move forward under the banner of Christ—one in spirit, one in fellowship, one in love. As the three stood united, the conference softly sang "O Love That Will Not Let Us Go."

Chapter II, "Latin American Peaks and Caverns," was presented as a lecture giving an appreciation of the beauties of the physical peaks and revealing the finest and best in the character of Latin American peoples as well as unveiling the dark and dangerous caverns, symbolic of the evils in the land and showing the great need of Christianity.

(Continued next week)

## SHUBUTA, MISS.

On November 7, 1935 Shubuta Church had paid the benevolences in full. With one more collection yet to be taken at the present writing, November 7, we have only \$75.00 yet to be raised, all of which will be paid by November 10. This is much in excess of the amount paid last year, and is due to the effort of our new pastor, Rev. Clyde Goss, our board of stewards and the method adopted for securing the collections. The envelope system has been adopted, weekly collections are taken at the church, and many of the members of the church like and as high as twenty-five per cent a paid. Shubuta Church is poorer than ever before, and yet pays more in proportion to church membership. We are expecting to meet you at the opening of the Conference at Laurel.

D. H. REIDENBERG.

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It is surprising how quickly this loosens the phlegm, soothes the irritated membranes, helps clear the air passages, and thus cures a bad cough in a hurry.

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## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 17.

By Dr. J. R. Countiss

#### THE RETURN FROM CAPTIVITY

Judah had been conquered and her people made captive by Babylon. Babylon had become subject to Persia, whose far-seeing king, Cyrus, sought to cement his empire and to placate any possible enemies within his borders. Naturally, his appeal to the Jew was through religion. He had heard the prophets declare their hope of return to Judah and the restoration of the temple. Such eventuality would provide a buffer province of friends between Babylon and Egypt, as well as please the Jews who chose to remain with their business and possessions in exile. He lost no time in proclaiming freedom for those who desired to return, and supported the movement by restoring the sacred vessels confiscated by Nebuchadnezzar, as well as by calling on those who remained and on their gentile neighbors to assist with gifts for building and means for transportation. It is not necessary to believe that he was a saint, or that he sought first the kingdom of God. He was intent on the security of his own kingdom and on increased revenues to accrue from peace and prosperity. To secure this end, he was genuinely willing, even anxious, that the Jews should return to Jerusalem and rebuild their shrine. God, too, had plans. Those who see His hand in all things are more nearly right than those who see it in nothing. "The King of all Kings forever is He."

Deeply had Judah suffered. Exile had continued till the homeland was but a memory and the temple a tradition. There had been time for repentance and for tears, and both had come in goodly measure. Men had choked what time they attempted to sing the Lord's songs by the rivers of Babylon, remembering that the Holy Place was in hateful hands. That repentance had done its perfect work is evidenced by their regard for the word of the prophets, for the Law, and their utter and final break with idolatry,

as well as by the devotion manifest in those who returned to Palestine and those who assisted the work with their gifts.

Jehovah was better to them than they dared hope. It was all as a dream. Pagans noted the great blessings the Lord gave his people. They, themselves, acknowledged the gift of great things and rejoiced. With tears they had sown; with joy they reaped. It is ever thus. Not even God can come in till man opens the door, and often pain and sorrow must keep their mournful vigil till he is willing to welcome the nobler Guest.

Is this story of exile a bit of ancient history or a current event? Does America of the depression not know that it left the uplands of Zion for the jungles of Babylon? Does it not sit in doubt and long for confidence? Tremble with weakness and yearn for strength? Sob in uncertainty and defeatism and crave the return of the days of high adventure and glorious victory? May its people hear the prophets who call them back to the ideals of spirituality and true nobility, and hasten to separate themselves from the trivialities and sensualities which have marked the days of their humiliation. It is high time to return and to rebuild!

#### SHUQUALAK, MISS.

Dear Dr. Duren: We are now in our new church building and have adequate equipment for Sunday school and young people's work.

On the first Sunday in October our revival began with Rev. A. P. Stephens, of Kosciusko, Miss., conducting same. It has been a long time since the church and town has had such a spiritual uplift. In the preliminary services Brother Stephens uses his talent in art and music in a most helpful way. His method of presenting the truth through the eye gate is very impressive. These lessons are in line with the sermon to follow. To a congregation already attentive and interested he delivers his message with zeal and earnestness. We had several accessions to the church. Brother Stephens is in sympathy with the work of a pastor and so co-operates with him that the interest will continue when the revival is over. We appreciate his work and recommend him to the preachers. He is an earnest, efficient, consecrated worker.

J. T. LOCKHART, P. C.

### REV. H. G. HAWKINS APPRECIATED

We, the members of the adjourned session of the fourth quarterly conference of the Edwards charge, wish to offer the following resolution:

Whereas, our beloved presiding elder, Rev. H. G. Hawkins, is now closing out his fourth year on the Vicksburg District, Mississippi Conference, and the law of our Church will not permit him to remain another year; therefore be it

Resolved, that we, the officials of the Edwards charge, express to him our appreciation of his faithful services during the four years. He has in a most efficient manner worked untiringly to promote all the interests of the church.

There has been no interest of the church that has gone lacking, and we feel that not only our charge but the entire district has made progress under his most efficient leadership.

Therefore we wish him Godspeed in whatever field the Conference may see fit to send him, and our prayers and good wishes shall follow him and his good wife.

Respectfully submitted,

JOHN BUSH,

Charge Lay Leader.

#### Back of a hearty appetite

#### A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distension of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

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## REPORT OF THE LAYMAN'S WORK IN THE SEASHORE DISTRICT

By L. T. Fickling, Lay Leader

First I wish, through this medium, to express to our presiding elder, the pastors and each lay worker who have so kindly assisted me in putting on the lay services over the district my sincere appreciation. They have been kind and patient with us, and the pastors with whom I have been privileged to mingle with in some of the services have inspired me with their co-operation and our fellowship has been sweet. They have opened the way and made it possible for these services to be held. I would have so much loved to have been at each laymen's service in the whole district, but this could not be; I had the pleasure and profit of participating in a few of these meetings, namely: Coalville, North Biloxi, Beulah, Nugent, McNeill, Lumberton, Brooklyn, Salem, Howison and Sautier. Up to this writing only three of our pastors have failed to report one or more services on their work and we are yet expecting them to make good before Conference and that will make us one hundred per cent in the district, which is our very faithful and efficient Conference lay leader's goal. It has been our aim through these services to bring before the lay membership of our churches

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and **FEVER**  
first day **HEADACHES**  
in 30 minutes  
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NEW ORLEANS, LA.

their very great privilege, as well as responsibility of furthering the cause of Christ in the earth; if we can arouse ourselves to appreciate what we can do as helpers of our pastors then we will see our churches take on new life, our pastors new hope and the kingdom of God prosper in our hands. It has been said that once a celebrated Englishman was being shown the great Niagara Falls; as he stood looking in awe at the mighty waters as they swept over the cataract, he exclaimed: "Here is the greatest unused power in the world," his guide quickly replied, "No! you are mistaken, the greatest unused power in the world is the power of the Holy Spirit." I wonder if we would not be safe in saying that the greatest unused agencies for transmitting that power are the laymen of the church of Christ.

It is said that when Mr. Beecher was pastor of Park Street Church, Boston, someone asked him the secret of his success, and his answer was: "I preach on Sunday, but I have four hundred and fifty laymen who take up my message on Monday and preach it wherever they go." Manifestly successful is that pastor who has a band of consecrated laymen through whom he can preach every day in the week.

This Conference year is nearly gone, our successes and failures will soon be history; may our failures be under the Blood and our successes, if any, be the means of spurring us on to a greater determination to be, and to do our best for the Master.

## METHODIST CHURCH, HAZLEHURST, MISS.

The first memory of a Methodist Church in Hazlehurst, was a hewn log house that was in use in 1857, and seems to have been used about ten years.

Up to the civil war the strength of the Church in that section centered in its active country churches. The Hazlehurst church grew out of the drift of the population to the railroad. In 1860 a site was bought on Georgetown Street and a small frame building erected. In 1869, desiring a more central location, the present site was bought. The church

building was moved to the new site. It was drawn down the middle of the road by mule power; a slow process, requiring a month for the task. Services were held each Sunday during that month of removal. This house was used until 1927.

In 1927, under the leadership of Rev. C. W. Crisler, D.D., the old building was demolished and the present building erected. There was a small indebtedness left, which the membership has been gradually paying off.

Some of the pastors who served this congregation are: Revs. Corydon Chamberlain, J. M. Weems, Thomas S. West, W. H. Leith, H. D. Howell, W. E. M. Linfield, J. T. Nicholson, B. F. Jones, I. W. Cooper, R. W. Bailey, T. W. Adams, Robt. Selby, J. T. Leggett, J. A. B. Jones, C. F. Emory, V. D. Skipper, H. B. Watkins, W. L. Linfield, N. B. Harmon, W. H. Laprade, B. F. Lewis, L. L. Roberts, W. W. Graves, C. C. Evans, W. H. Saunders, J. R. Jones, C. W. Crisler, T. J. O'Neil, Del Longrear and W. O. Sadler.

The church has made progress as the years went by. Today we have a modern departmentalized program of education, having been perfected this year. The church has gone forward this year also in its finances, paying the notes on church due in 1934 and 1935; raised the pastor's salary; paid over one-half the benevolences to date and expect to report everything in full at Conference. R. H. Clegg is the present pastor and Rev. C. W. Crisler, D.D. is the presiding elder. It has been said recently that no church in the district has made as much progress this year.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

I John 5:4: This is the victory that overcometh the world, even our faith.

1. World. Study the Scriptural use of the term "World." John writes: "Love not the world nor the things of the world; for if any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes and the vainglory of life, is not of the Father, but of the world. And the world is passing away and the lusts thereof. But he that doeth the will of the Father abideth forever." St. Paul

gives expression to the same idea: "Be not conformed to this world." "The God of this world hath blinded the eyes of them which believe not." "Demas hath forsaken me, having loved this present world." "The world is crucified unto me, and I unto the world!" Jesus said, Now is the judgment of this world, now shall the Prince of this world be cast out. "The Prince of this world cometh and hath nothing in me." Be of good cheer, I have overcome the world." "They are not of the world, as I am not of the world."

"The world" is that which is opposed to the will of God.

2. "Victory that overcometh the world." The New Testament makes frequent use of metaphors of victory. For instance in the second and third chapters of Revelation there is a promise to each of the seven churches of Asia. The promise is to those who overcome. To the Ephesians. "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." 2:7. To the Christians at Smyrna: "He that overcometh shall not be hurt of the second death," 2:11. To those at Pergamos: "To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it," 2:17. To the saints at Thyatira: "He that overcometh, and keepeth my works unto the end, to him will I give power among the nations. And he shall rule them with a rod of iron as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star," 2:26-28. To the disciples at Sardis: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before His angels." 3:5. To the Philadelphians: "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name," 3:12. To the Laodiceans: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne," 3:21.

All the blessings of sustenance, repose, influence and authority are to those who overcome. Christians worship a triumphant, regnant Lord. Christians today can overcome the world.

3. "Faith." The agency by which Christians overcome the world is faith.

One of the causes of the present-day spirit of defeatism is lack of faith. A revival of the conquering faith of the early Christians will bring new victories to a triumphant Church. A virile faith is necessary to make strong Christians. In the fellowship of a common faith, Christians can bring marvels to pass. It is a sin to limit God. Christ can do no mighty works where he finds no faith. "According to your faith be it unto you."

4. "Our." Faith must be personal if personal victories are to be won. The faith of another will be impotent for you. Paul could write to the Romans, "And now to Him that hath power to establish you according to My Gospel." The Gospel of Christ gripped him. Every soul stands individually before God.

5. "Is." "This is the victory." The victory is in the present tense. "Ye are of God, little children, and have conquered them; because greater is He that is in you than he that is in the world." I John 4:4. Why stand bemoaning the prevalent weakness of others. Go forth in God's name, conquering and to conquer. God is not dead. His Almighty Arm is not shortened. He is still mighty to save.

### PRAYER

Our Father, we are taught that "all that is born of God conquers the world." "We can be more than conquerors through Him that loved us." Let the Church today throb with the glorious power of God. Strengthen our faith. May we so devote ourselves to Thee that we can do all things through Christ which strengtheneth us. In Jesus' name we ask it.


## Stop Chills and Fever!

### Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

**RELIEVE TIRED EYES**



Murine soothes and refreshes irritated eyes. Use it daily.


**MURINE FOR YOUR EYES**

## NO UPSETS

### The proper treatment for a bilious child

#### THREE STEPS

**TO RELIEVING CONSTIPATION**



A cleansing dose today; a smaller quantity tomorrow; less each time, until bowels need no help at all.

ANY mother knows the reason when her child stops playing, eats little, is hard to manage. Constipation. But what a pity so few know the sensible way to set things right!

The ordinary laxatives, of even ordinary strength, must be carefully regulated as to dosage.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be measured. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child and with any adult.

The doctors use liquid laxatives. Hospitals use the liquid form. If it is best for their use, it is best for home use. The liquid laxative most families use is Dr. Caldwell's Syrup Pepsin. Any druggist has it.



## REV. A. J. COBURN

"He was a good man, and full of the Holy Ghost and Faith." Thus Luke paid tribute to a man with whom Paul, his chief in the Gospel work had had some differences. I know of no man of whom these words can be spoken more appropriately than of A. J. Coburn, the man who is the subject of this memoir. I know of no tribute that is holier than this, that can be spoken of any man. It is better to be good than to be prominent, it is better to be good than to be great by the world's standards. It is better to be good than to be rich. Brother Coburn was not prominent among his brethren, he was not rich in possessions, he was not great by the world's standards. But in sterling character he had a great standing. He was a great soul. Every achievement was with him against the dead weight of an afflicted body, and a heroic soul took every handicap as a challenge to greater exertion, and every affliction was a refiner's fire, purifying the gold and consuming the dross of his character. And such was the spirit he developed that he actually did more work and better work sick than most of us can do with sound bodies, and better opportunities.

Andrew Jackson Coburn was born in Hindman, Kentucky, August 4, 1858. He died in Ponchatoula, La., October 30, 1935. He was born again when he was well on toward middle life, having been brought under conviction by the Holy Spirit under the first Methodist sermon he ever heard, it was preached by one of the Godbys in his community in Kentucky. From this experience he strayed, and for several years did not practice his religion. He was reclaimed under the preaching of Rev. Beverly Carodine in Atchison, Kansas.

Brother Coburn first took up for a life work the study and practice of law, first in Kentucky and later in Kansas, where he moved after the death of his first wife. It was in Atchison that his entire life was changed. Brother Coburn was twice married. First in Kentucky to Miss

## Minister's Son Invents

## Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city. Adv.

Francis Allen. Of this union two sons were born, James and Jay. His second marriage was in Atchison, Kansas, about the time of his reclamation under the preaching of Dr. Carodine. This marriage was to Miss Mamie Winterringer, October 13, 1891, and two sons were born of this marriage, William J. and Andrew Lee. Jay, followed his father into the ministry, and at the time of his death was a member on trial in the Mississippi Conference. Andrew Lee died in his childhood.

Returning from Kansas after his second marriage and his great religious experience he entered the Western Virginia Conference of our Church, and served the first year on the Liberty circuit in Kentucky, being assigned there in September, 1897. In 1899-1900, he served the Glenville circuit in West Virginia. He discovered that he was developing lung trouble, and on the advice of his physician he transferred to the Louisiana Conference. Embarking on a river steamer on the Ohio river he came down that and the Mississippi arriving with his family in Baton Rouge about the middle of December, 1900. Conference was then about to convene under the presidency of Bishop Chas. B. Galloway. At this Conference he was assigned to the East Feliciana circuit which he served in 1901. From there he was moved to Denham Springs where he served in 1902-03, seeing his health falling he took the supernumerary relation, and remained for two more years in Denham Springs. In 1906-07 he served the St. Martinsville circuit, from which he moved in December, 1907, to Farmerville where he served from 1908-11. Then he again took the supernumerary relation and spent the next two years in Texas where he supplied the Fowlerton and the Seadrift circuits, in 1912 and 1913 respectively, retaining his supernumerary relation to the Louisiana Conference. On returning to Louisiana he was again assigned to Farmerville where he served during 1914-15. He was then sent to Clinton where he served four years, 1916-19. In 1920-21, he served Ponchatoula, and in 1922-25 he served Kentwood. Here in November, 1925, he asked for the superannuate relation, which he held for the last ten years of his life.

Brother Coburn has shown the preachers who have served Ponchatoula in these last ten years that a man need not consider his work done when he has to superannuate. But with his remaining strength can serve the Lord profitably. His failing strength was so used as, like the setting sun, to turn all his vicinity into a field of glory. It was light in his eventide, I think he suffered more in the

course of his life than any man I ever knew, and took it more cheerfully.

His life was fruitful, in every place he served where I have been, his name is like ointment poured forth. He brought men to Christ, and many in all these places date their conversion from the time of his pastorate among them.

"Servant of God, well done, rest from thy loved employ."

"The battle fought, the victory won, enter thy Master's joy."

H. N. BROWN.

# Don't Guess But Know

Whether the "Pain"  
Remedy You Use  
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Don't Entrust Your  
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He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

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You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

## Bayer Aspirin



## CONFERENCE BOND ISSUE AND BENEVOLENCES

As we approach the end of the Conference year, I desire to remind every minister and every layman in our Church in Louisiana of the situation with reference to our Conference Bond Issue.

1. The bondholders agreed, last January, to remit the 3½% interest that had accrued up to that time and accept the 3% interest that had been paid them, and thereby the Conference was relieved of more than \$23,000.00.

2. They also agreed to take 3% interest for the current year, thereby relieving us of 3½%, or more than one-half of the interest for this year.

3. \$94,000.00 of these bonds belong to Centenary College, which took them up and which has received no interest whatever. The bondholders, with whom we were dealing and to whom reference is made above, represented the remaining \$205,000.00 of these bonds that were outstanding last January. The entire issue is overdue. We paid \$2,500.00 on the principal last February, reducing the bonds now outstanding (other than those held by Centenary College) to \$202,500.

4. A joint meeting of the Bishop and his Cabinet and the Executive Committee of the Louisiana Conference Board of

Christian Education agreed with the representatives of these \$202,500.00 of bonds to pay them 3% interest for this year and to pay \$5,000.00 on the principal by the end of this year. It will take a little more than \$6,000.00 to pay the interest, and a little more than \$11,000.00 to pay this interest and this principal. In addition to that, the Conference has other interest obligations that have to be met.

5. Of the \$60,000.00 apportioned for Conference work this year, one-third, or \$20,000.00, is devoted to Conference debts. In order to make interest and principal payments above outlined, this \$20,000.00 will have to yield in excess of \$12,000.00, or more than 60c on the dollar. I am not advised as to what portion of this \$60,000.00 was accepted by the churches of the Conference, but doubtless somewhat less than the amount apportioned. It may be that the apportionments will have to be collected practically in full in order to produce the money necessary to make these payments. Last year our Methodist benevolent dollar in Louisiana was only worth about 40c.

6. The full collection of our benevolences is necessary not only to take care of these debts, but to give adequate support to missions and other benevolent causes. For example, observe the following as to our benevolences for General work: During 1934, our Conference paid in round numbers \$24,000.00 to the General work, including the Kingdom Extension. Our askings this year for General work were \$50,000.00 in round numbers, and the Conference accepted \$40,000.00 (and the \$60,000.00 referred to above for Conference work). The quarterly conferences accepted in round numbers for this General work \$36,000.00, or about 72% of the askings. If our contribution for General work is to amount to \$24,000.00, and it certainly must amount to that if the program is to be supported, then the Methodist dollar this year must be worth right around 70c. I hope that it will be worth \$1.00, and that we may have increased funds for all causes.

7. It is necessary for our Annual Conference to consider, and if possible to adopt, some method for the liquidation of the Conference bonds. Possibly this should be in the shape of a ten-year liquidation. I think much of it ought to come through the regular benevolent collections. Some of it is going to have to come by special gifts. I think it would be well for our ministers and laymen to be thinking about this and maturing their ideas as to what is the best course to follow.

T. W. HOLLOMAN, Chairman,  
Louisiana Conference Board of  
Christian Education.

Alexandria, La.

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# Christian Advocate

NEW ORLEANS

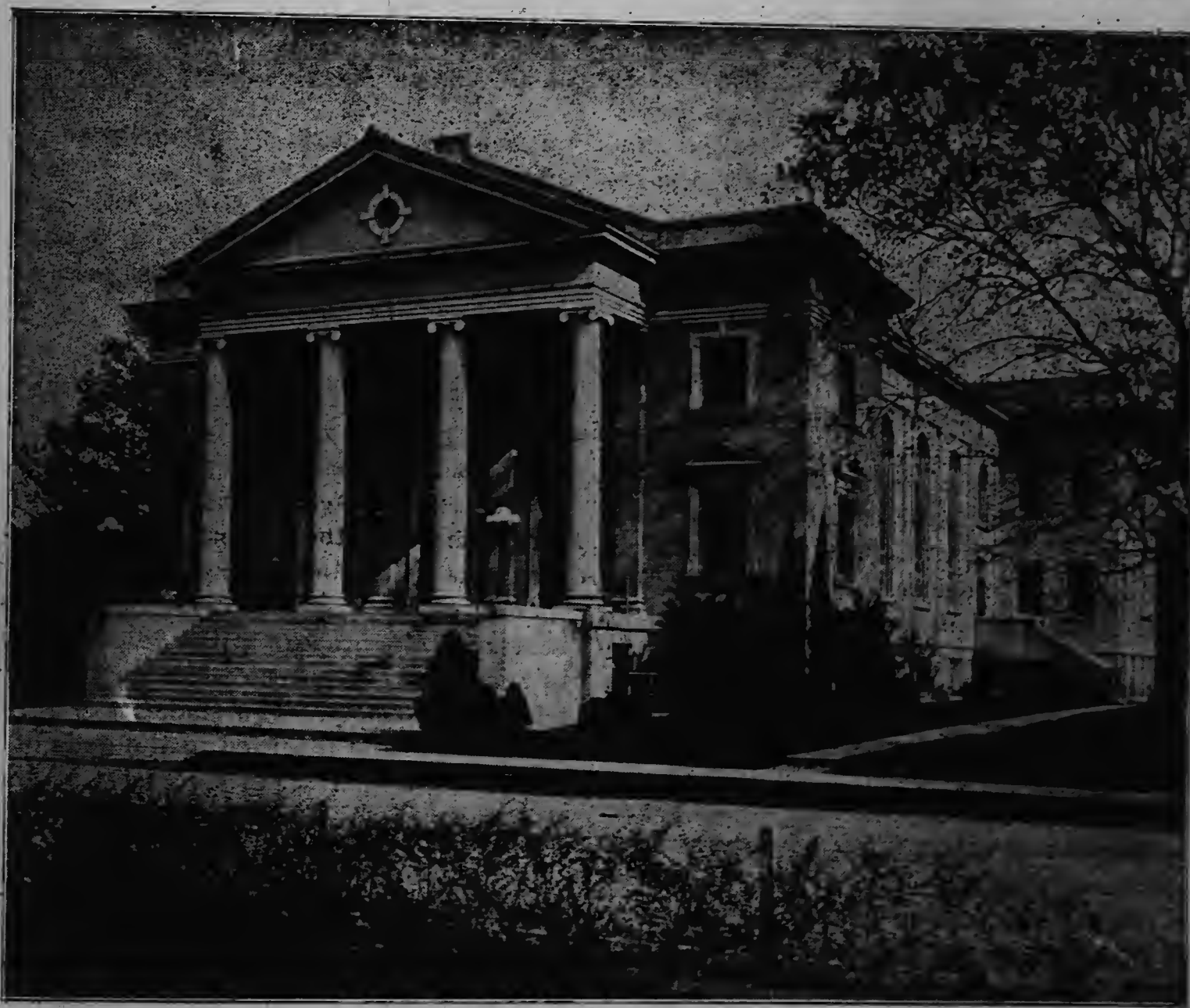
Vol. 82—No. 47.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 21, 1935.

Whole No. 4158.

## Lafayette Methodist Church

STRANGELY ENOUGH, the original Methodist circuit in Louisiana was formed in the southern part of the State, though that section has always been predominantly Roman Catholic. This circuit was sometimes called "Attakapas" in the early nineties, and sometimes "Appalou-sas." It reached from Bayou Rapides to Berwick Bay, and, on his regular round of more than five



hundred miles on horseback, the itinerant doubtless included among his preaching places the village of Vermilion, located where the Old Spanish Trail crosses Bayou Vermilion, on the outskirts of Lafayette. However, Lafayette was not incorporated until the middle of the '30's, and the name does not appear in the Methodist minutes until 1845, when Lafayette was joined with "New Town," as New Iberia was then called.

The Lafayette Tribune, prior to the meeting of the Louisiana Conference in Lafayette,  
(Continued on page 16)





# Wallet of the Week



**THE FIRST RADIO BROADCASTING STATION** for Palestine will begin operation in time to broadcast the Christmas services in the Church of the Nativity at Bethlehem. The station will be located at Jerusalem, and the program will be broadcast in three languages—Hebrew, Arabic, and English. No event of the season will command a wider interest than this service from the little town where the Saviour was born.

\* \* \*

**THE CHRISTIAN HERALD**, New York, recently sent out a questionnaire on the subject, "Should ministers preach on political and economic subjects?" The interesting thing about the result was that seventy per cent voted in favor of the preaching on those subjects when the minister feels it necessary to do so. That is at least encouraging, but the minister cannot afford to overlook the fact that the remaining thirty per cent make a lot of fuss and throw a lot of mud.

\* \* \*

**THE ROCKEFELLER FOUNDATION**, according to a recent press release, expended \$12,679,775 during the year 1934. This vast sum of money was used for the "well-being of man," and it was applied to research in the field of public health; medical science; natural science; social science; and the humanities. The operations of this Foundation are world-wide in scope and the ramifications of its research effort touch almost every problem and interest of life. In reality, it is a great research university with the whole world for its clinic. The world will long have occasion to bless such noble philanthropy.

\* \* \*

**AMULETS AS CHARMS AGAINST EVIL**, physical or spiritual, are as old as human history. They appear to have originated in connection with some form of mystical religion and then to have degenerated into charms with powers all their own. George Eliot represents the forsaken Baldassarre as opening a small bag which he had worn from childhood and finding in it a sapphire amulet which was worth five golden ducats, and that saved him from hunger. Macaulay tells us that when William III died they found next to his skin a bit of black ribbon which encased a gold ring and a lock of the hair of Mary. Explorations in Lhasa, the Buddhist sacred city of Tibet, have brought to light amulets once used as the symbols of a religion developed by the greatest mystics of human history. The scarab has been from time immemorial the protector of Egyptian dead.

**THE METHODISTS OF JAPAN**, says an exchange, have trouble in pronouncing their denominational name. They call it "Me-so-ji-su-to." Dr. Berry of Tokyo, who is the author of the foregoing statement, says also that the name used for bishop in Japan is "boss." That term may not express all that we understand to be the functions of that high ecclesiastic, but, after all, it is not so bad as a stab at its immediate and superficial aspects.

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**THE ADULT MASS EDUCATION PROJECT** of China is a movement designed to teach 480,000 illiterate persons to read and write by the use of 600 of the more common symbols of the Chinese language. The undertaking is being led by Wu Tchen, mayor of Greater Shanghai, and Jan Kungchan, commissioner of education. Specially trained teachers are now at work in 220 schools of the municipality of Greater Shanghai and each school is prepared to teach 300 students every day. It is planned to turn out 66,000 at the end of the first period and to complete the whole task in a year.

\* \* \*

**THE HOPI INDIANS OF ARIZONA** are said to have observed a nine-day dance period for a thousand years. It is an annual practice by which the sons of the desert seek to propitiate the rain god. During the period of the dances, runners scour the desert for snakes, rattlesnakes, bull snakes and red racers. At the end of the period these reptiles are made the bearers of the prayers of the Hopis to the rain gods in a ceremony which no white person was ever permitted to witness. The snakes are sprinkled with prayer meal and returned to the gods of the underground as a concluding ceremony of these prayer rites for rain for the coming year.

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**LOUISIANA STATE UNIVERSITY** is reported to have an enrollment of 4770 students. According to a survey compiled by the Y. M. C. A. there are 230 students who claim no religious affiliation. The affiliates are divided among 23 religious denominations, as follows: 1337 Catholics; 1096 Baptists; 943 Methodists; 423 Presbyterians; 370 Episcopalians; 149 Jews; 63 Disciples of Christ; 51 Lutherans; 89 Christian Scientists; 16 Church of Christ; 15 Congregationalists; 9 Evangelicals; 7 Protestants; 7 Unitarians; 3 Nazarenes; 3 Hindus; 2 Greek Orthodox; 2 Reformed Church; and 1 each International Bible Students, Pentecostal, Church of England, Quaker and Buddhist.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, NOVEMBER 21, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### TWO NEW ORLEANS CHURCHES

Two of the New Orleans churches will make great reports to the Louisiana Conference, which convenes in this city this week. They are First Church and Rayne Memorial. Both of these churches accepted the askings for General and Conference work assigned by the District Stewards and both have met every financial obligation of the year in full. Dr. Wallace has added 113 to the membership of First Church this year—40 of them on profession of faith. He has paid \$1,500 on the indebtedness of the church building, and the salary for 1936 will be increased to \$4,000. Dr. Holmes, who is completing a quadrennium of service at Rayne Memorial Church, has received 92 members this year, 31 on profession of faith; and during the four years of his pastorate, he has added 515—a number nearly equal to the membership of the church when he was assigned to the charge. There are now 807 members on the roll, all interest payments on the building debt have been met promptly, \$10,000 has been paid on the principal, and only \$5,000 remains to be paid. We venture to say that no two churches in any city have done better work, nor do any face a new year with greater promise.

### THE MISSISSIPPI CONFERENCE

The session of the Mississippi Conference got under way, at Laurel, Miss., last Wednesday evening. There was the old time air of optimism among the preachers, and everything that we heard was hopeful and inspiring. The editor had to return to the Advocate office before the treasurer of the Conference was ready to make his reports on the payments for benevolences, but we understand that there has been a marked improvement over the returns of recent years. Among the noteworthy matters to which the Conference gave its attention and support, was an annual donation of \$1,000 for a period of ten years to assist in building a worthy church at Oxford, Miss., the seat of the University of Mississippi.

This amount and a sum to be raised by the North Mississippi Conference is to be used as a supplement to the funds to be raised by the local constituency in order that the new church building may be made adequate to serve the needs of the Methodist students of the Institution. Bishop Dobbs is in great favor with the Conference and perfect harmony and good feeling was manifest on the floor of the Conference, in the hotel lobby and elsewhere.

### THE NEW FINANCIAL PLAN

In the round of Conferences held thus far, there has been a net gain of \$56,424.78 in the payments for General and Conference work over the combined payments for benevolences and Kingdom Extension in 1934. The report sent out by the General Board of Lay Activities includes 23 of the 38 home Conferences and none of the foreign fields. Six Conferences fell behind the payments for 1934, and 13 showed decisive gains. The gain is more impressive in the aggregate, however, than when it is expressed in the  $4\frac{1}{2}$  per cent of advance. The increased payments were doubtless influenced by the better economic outlook of the country, but some credit must be given to the voluntary principle of the new financial policy of the Church. The gain is too small to be offered as evidence of the triumph of the new method which has been introduced. To any discriminating student of church finances, it must be clear that the real time of testing for the voluntary principle of our financial plan is still ahead. It is a remarkable fact that we have made an advance over the combined results of our various campaigns, during the first year of operation of the new plan; but the Church must not presume that the battle has been won. We must work earnestly and consistently to establish a benevolent conscience in all our people, for therein lies the key to the success of the daring course upon which we are launched. Let no one forget that next year is going to be a real time of testing.

## REV. L. A. McKEOWN DIES

Notice just received from Rev. J. H. Holder announces the death of Rev. L. A. McKeown, at Merigold, Miss., Saturday, November 16, 1935. His remains were carried to Clarksdale where they were interred beside the body of one of his sons. Truly a good man has gone. We hope to have a more extended notice later.

## PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

Reported by Rev. W. B. Jones

The one hundred and twenty-third session of the Mississippi Conference convened in the beautiful First Methodist Church, Laurel, Miss., November 13, 1935, at 7 o'clock p. m. Bishop Hoyt M. Dobbs, president, called the Conference to order promptly at the hour set, and announced Hymn No. 402, "And Are We Yet Alive?" in the new Methodist Hymnal, which was sung; he led the Conference in repeating the Apostles' Creed, and led the Conference in prayer. Hymn No. 209, "Amazing Grace," was sung and the Bishop made very strong and helpful remarks, after reading a lesson from the second chapter of the Acts of the Apostles, and administered the Sacrament of the Lord's Supper, being assisted by J. F. Campbell, pastor-host, C. W. Crisler, B. L. Sutherland, J. A. Smith, L. J. Power, H. G. Hawkins, J. T. Leggett, and A. T. McIlwain, of the North Mississippi Conference, and presiding elder of the Greenwood District.

J. F. Campbell, pastor, spoke words of welcome to the Conference, and Bishop Dobbs responded on behalf of the Conference.

W. B. Jones, secretary of the last Conference, was requested by the Bishop to call the roll of the Conference, and the rolls of the clerical and the lay members was called and many answered to their names. The Conference was requested to stand while the secretary called the names of M. L. Burton, J. C. Ellis, C. M. Crossley and E. D. Phillips, superannuates, who had died during the year, and the Bishop requested J. T. Leggett to lead the Conference in prayer. These were the first names called, and they were referred to the Committee on Memoirs.

W. B. Jones was elected secretary by acclamation, and, on his nomination, Swep S. Harkey and George H. Jones were elected assistant secretaries, and J. W. Moore, chairman, Roy Wolfe, T. E. Nicholson and O. H. Scott were elected statistical secretaries.

The hours for meeting and adjourning were fixed at 8:30 a. m. and 12 o'clock noon, and the bar of the Conference was declared to be the main room of the first floor.

The following visitors were introduced to the Conference by Bishop Dobbs: A. T. McIlwain, M. H. McCormack, Jr., and W. L. Robinson, of the North Mississippi Conference; Dr. J. Fisher Simpson, of the General Board of Christian Education, Nashville, Tenn., Mr. J. R. Smith of the Methodist Publishing House.

Bishop Dobbs called question 22, "Are all the preachers blameless in their life and official administration?" J. T. Leggett was appointed by the Bishop to act in the place of V. G. Clifford, presiding elder of the Hattiesburg District, in the absence of the presiding elder, due to his very unfortunate illness.

The several districts were called and the presiding elders answered that there was no blame attached to the name of any one, and they were all passed in examination of character.

It was announced by the Bishop that Dr. Theodore Copeland, well known evangelist, would arrive during the night and would be the guest preacher of the Conference, and that he would deliver his first sermon Thursday afternoon, at three o'clock. The Bishop also announced that Dr. Fagan Thompson, of Vanderbilt University, and Dr. A. P. Hamilton, of Millsaps College, would lead the singing and present the new Methodist Hymnal at various times during the Conference.

Mr. and Mrs. W. E. Barksdale, of Hattiesburg, the former a lay delegate, representing the Associated Press, were presented to the Conference and given a hearty welcome among us.

The secretary was requested by the Conference to send suitable messages of love and greeting to Mrs. V. G. Clifford, because of the illness of her husband, and to A. J. Davis and P. D. Hardin, who are absent on account of being sick. The secretary was also requested to send suitable greetings to the Southern Baptist State Convention in session in Meridian, Miss.

The Conference sang "Praise God from Whom All Blessings Flow," and adjourned, the benediction being pronounced by W. J. Ferguson.

### SECOND DAY—THURSDAY, NOVEMBER 14.

The Conference was called to order at 8:30, Bishop Dobbs in the chair, who called upon Dr. Fagan Thompson to lead in singing. He announced Hymn No. 140, "There is a Fountain Filled with Blood," part of which was sung by the Conference. Bishop Dobbs led the Conference in reading in concert from page 544, the passage entitled, "Christian Unity," and the Conference was led in prayer by A. T. McIlwain. Dr. Thompson led in singing Hymn No. 387, "A Charge to Keep I Have."

The minutes of last night's session were read by the secretary and approved by the Conference.

Various communications were referred to appropriate boards and committees.

J. R. Smith and W. A. Moore, representing the Publishing House, were introduced, and the former addressed the Conference in behalf of the publishing interests. He presented the Conference with a check for \$1,642.84 from the Publishing House for the superannuated preachers. Bishop Dobbs made suitable response and the check was delivered to the Conference Board of Finance.

The roll of the absentees of last night's session was called, and a number of the clerical and lay delegates answered to the call of their names. Various substitutions were made in the several districts by alternate lay delegates for principal delegates.

Dr. Theodore Copeland, of Dallas, Texas, one of the evangelists of our Church, and Dr. Fagan Thompson were introduced to the Conference.

The interests of the Methodist Benevolent Association were presented in an address by Dr. M. P. Woods, a member of the Tennessee Conference.

The various standing committees, nominated by the presiding elders, were accepted by the Conference, as were also the nominations supplying vacancies in several boards.

Under Question 8 and 10 no one was re-admitted into the Conference and no one was received from other Churches as traveling preachers.

C. H. Williams, a superannuate, was granted location at his own written request.



It was announced that there is none to be placed on the supernumerary list.

The roll of the superannuates was called by the secretary, who read messages of greeting from B. H. Rawls and C. F. Emery. The superannuates present J. T. Abney, H. G. Roberts, J. L. Greenway, J. B. Stringer, and W. W. Graves, were called to the front. They received the greetings of the Bishop and the Conference stood as a tribute to their life and service. The Bishop requested W. W. Graves to lead the Conference in prayer. The entire list of superannuates was referred to the Committee on Conference Relations for the superannuate relation.

On motion further roll call was dispensed with.

Resolutions against the sale of wine and beer were read by J. L. Neill, and were adopted by unanimous standing vote. This resolution requested the Bishop to appoint a committee of five to present these resolutions to the next regular session of the State Legislature. This committee will be appointed later.

Forrest Jackson was elected a lay member of the Board of Missions and the Committee on Evangelism in place of Judge J. M. Forman, who has moved to North Mississippi.

The Conference was pleased to receive a telegram of greetings from the Mississippi Baptist Convention in session at Meridian.

Bishop Dobbs read the credentials of H. C. Chapman, D.D., representing the Bureau of Evangelism of the Colored Methodist Episcopal Church, and introduced Dr. Chapman, who addressed the Conference in behalf of the Mississippi Industrial College at Holly Springs, Miss., and Dr. Chapman sang a solo while the Conference presented an offering of \$95.24 to this college.

Dr. R. H. M. Matson, district superintendent of the Nazarene Church, and Dr. J. G. Coleman, pastor of the local Nazarene Church, were introduced to the Conference by Bishop Dobbs.

In a report from the Board of Missions District Missionary Institutes were announced as follows: Crawford Street, Vicksburg, Jan. 28; Jefferson Street, Natchez, Jan. 29; Brookhaven, Jan. 30; Galloway Memorial, Jan. 31; Central, Meridian, Feb. 4; Main Street, Hattiesburg, Feb. 5; First Church, Gulfport, Feb. 6.

The following were referred for the first time to the Committee on Conference Relations for the superannuate relation: V. G. Clifford, J. D. Ellis, W. W. Murray, and A. J. Davis. On Motion of L. J. Power, the Conference presented the sum of \$100.60 raised in free-will offering for equal distribution by the Board of Finance for these four brethren, while the Conference sang Hymn No. 315, "How Firm a Foundation."

Arthur Lewis Gilmore and Floyd Osmond Lewis, having passed the course of study and in the examination of character, were advanced to the Class of the Second Year. Floyd Wesley Odom, of the same class, was discontinued at his own request.

Frank Marion Casey, Roy Lesly Lane, William Rugh McRaney, and James Dudley Slay were passed in examination of character, and, having stood approved examinations in the course of study, were advanced to the Class of the Third Year.

William Marion Tabb, having met all disciplinary requirements, was passed in examination of character, was announced by the Bishop as having completed the entire course of study.

Dr. H. B. Trimble, of Emory University, and a member of the General Commission on Budget, was introduced, and he addressed the Conference in behalf of Emory University.

The laymen's hour was set for Friday at 11 o'clock. Dr. J. M. Sullivan, Conference lay leader will have charge.

The standing rule with regard to the Memorial session was changed so as to set the time of the Memorial session at 3 p. m. Sunday.

The adoption of the report of the Board of Finance, which was read by W. B. Alsworth, authorized and requested a special offering to be taken in each church for the superannuates during the month of December, as early as possible. This offering is to be remitted to W. B. Alsworth, who in turn, will remit the proper amounts to the superannuates, their widows, and children, as a Christmas gift from the Conference.

Dr. R. N. Allen, assistant secretary of the General Board of Church Extension, was presented, and he addressed the Conference.

It was announced by the treasurer of the Joint Board of Finance that he was the recipient of a check for \$500.00 from the Mississippi Conference Endowment Fund for the superannuates. The Conference joined in singing "O For a Thousand Tongues."

W. S. F. Tatum, chairman of the Board of Trustees of the Methodist Hospital, Hattiesburg, Miss., was introduced to the Conference by the Bishop, and he addressed the Conference in behalf of the hospital. The report that he read from the Board of Trustees was referred to the Board of Missions.

Dr. D. M. Key, president of Millsaps College, addressed the Conference in behalf of the college and made certain requests for financial aid which were referred to the Board of Christian Education.

Various announcements were made. The Conference sang "Praise God From Whom All Blessings Flow," and adjourned, the benediction being pronounced by Dr. Theodore Copeland.

### THIRD DAY—FRIDAY, NOVEMBER 15.

#### Morning Session

Bishop Hoyt M. Dobbs called the Conference to order at 8:30 o'clock, and Dr. Fagan Thompson announced and led in singing Hymn No. 373, "Forever Here My Rest Shall Be," and the Conference was led in prayer by L. J. Power, presiding elder of the Seashore District. The Bishop led in the responsive reading of the section marked, "The Higher Justice" on page 538 of the new Hymnal. Hymn No. 364, "More Love to Thee, O Christ," led by Dr. Thompson, was heartily sung by the Conference, as was also Hymn No. 277, "My Soul Be On Thy Guard," after a very excellent devotional message delivered by the Bishop.

The secretary read the minutes of yesterday's session, and they were approved by the Conference. The secretary read a letter of greetings from W. T. Griffin, of Jacksonville, Fla., who was for forty-two years a devoted and active worker in the Conference, now a superannuate member. The reading of the message was heard with pleasure.

By vote of the Conference a session of the Conference was set for two o'clock this afternoon for the purpose of hearing an address by former United States Senator J. Thomas Heflin, of Alabama, a life-time member of the Methodist Church, and an influential layman.

The following were introduced to the Conference by Bishop Dobbs: W. L. Duren, D.D., editor of the New Orleans Christian Advocate; W. R. Lott, pastor of the Methodist Church at Oxford, Miss., and secretary of the North Mississippi Conference; Dr. Malcolm Guess, dean of men, University of Mississippi; Dr. J. E. Stephens, pastor at Clarksdale, Miss.; M. A. Franklin, D.D., of Highlands Church, Birmingham, Ala.; and N. S. Jackson, D.D., State superintendent of Anti-Saloon League.

A very stirring address on Christian Education was de-

livered by Dr. J. Fisher Simpson, of the General Board of Christian Education.

Bishop Dobbs introduced to the Conference the Hon. J. Thomas Heflin, of Alabama, under recent appointment by President Roosevelt as a director in the work of the National Administration Housing Act. The fathers of the Bishop and Senator Heflin were fast friends, and their distinguished sons are no less so.

Dr. G. F. Winfield, associate president of Whitworth College, a member of the Board of Christian Literature, and secretary, read the report of the Board, and pending its adoption the Conference was favored with an address by Dr. W. L. Duren in the interest of the New Orleans Christian Advocate.

Marvin A. Franklin, D.D., pastor of Highlands Methodist Church, Birmingham, Ala., was presented and he addressed the Conference on the subject of the American Bible Society and the four hundredth anniversary of the printing of the English Bible.

Dr. J. L. Decell presented resolutions concerning a proposed church building at Oxford, Miss., proposing that certain boards of this Conference pay five hundred dollars each, annually, for the project each year for the next ten years. After discussion by various ones the resolution was adopted.

Report No. 1 of the Commission on Budget was read by J. W. Sells, and was adopted. This report carries an allotment for this Conference of \$52,646.00 for General work and \$67,485.00 for Conference work. It also carries the election of F. Y. Whitfield as Conference treasurer, and the Merchants and Farmers Banks of Meridian, Miss., as the depository for Conference funds.

The order of the day having arrived, Dr. J. M. Sullivan, Conference lay leader, representing the General Board of Lay Activities, led the exercises of the laymen's hour. He read Report No. 1 of the Board of Lay Activities, and interspersed the reading with comments. He was followed by W. H. L. Carruth, lay leader of the Hattiesburg District.

Following this, L. T. Ficklin, lay leader of the Seashore District, read Report No. 2 of the Board of Lay Activities, and the report was adopted, carrying the election of Dr. J. M. Sullivan of Millsaps College as Conference lay leader.

The secretary was requested to write a letter of condolence to Mrs. J. E. Crawford, because of the sudden demise of her husband, who was scheduled to speak at this Conference during this laymen's hour.

A fervent address on the subject of missions was delivered by J. F. Rawls, treasurer of the General Board of Missions, Nashville, Tenn.

It was announced that the Board of Missions would observe its anniversary at 7:30 o'clock tonight with addresses by J. F. Rawls and Mrs. Gayle C. Beanland, daughter of W. M. Williams of our Conference, a missionary of the Presbyterian Church in Africa.

The Conference adjourned, the benediction being pronounced by C. W. Wesley.

#### Afternoon Session

The Conference was called to order at 2 o'clock by Bishop Dobbs, the Conference sang Hymn 489, "My Country 'Tis of Thee," and was led in prayer by J. L. Decell, the Conference also joined in singing Hymn No. 491, "America, the Beautiful."

In a very gracious way Bishop Dobbs introduced former Senator J. Thomas Heflin of Alabama, who delivered a patriotic and inspirational address and delighted the Conference with his great presentation.

The Conference sang "Praise God, From Whom All Blessings Flow," and adjourned, the benediction being pronounced

by Dr. Theodore Copeland. Following this Dr. Copeland preached to a large and appreciative congregation from Col. 3:2.

#### FOURTH DAY—MORNING SESSION

The Conference was called to order at 8:30 a.m., Bishop Dobbs in the chair. Dr. Fagan Thompson announced hymn 379, "I Love Thy Kingdom, Lord," and the Conference was led in prayer by R. H. Clegg, at the request of the Bishop. Hymn 371, "Jesus, Thine All Victorious Love," was sung, and the Bishop led in the responsive reading of "The Eternal Presence" from the Hymnal. Bishop Dobbs read James 1:27, and delivered a very strong devotional message on "Pure Religion." Hymn 376, "Dear Master, In Whose Life," was sung by the Conference.

The secretary read the minutes of the morning and afternoon's sessions of yesterday, and they were approved as read.

On motion of C. V. Hathorn, layman of Columbia, was excused from further attendance upon the Conference because of a death in the family, and the secretary was requested to send a telegram of sympathy.

The presence of C. A. Bowen, Editorial Secretary, was noted and he was introduced to the Conference by the Bishop. The presence of Dr. B. F. Jones also was noted. Mrs. Gayle C. Beanland was introduced to the Conference.

Bishop Dobbs presented the schedule of the morning's program, which by vote was duly authorized by the Conference.

Under question 17 the names of Frank Marion Casey, Roy Lesly Lane, William Hugh McRaney, and James Dudley Slay were called, and they were elected to the order of deacon.

Under question 19 the name of William Marion Tabb was called, and he was elected to the order of elder.

Question 1, "Who are admitted on trial?" was called, and Norman Udell Boone, Morelle Wells, Robert Edward Case, Edward Marshal Lane, and Warren Columbus Black, having met all Disciplinary requirements, were unanimously admitted. Julius Allen McRaney was also admitted by special vote.

Question 6, "Who are admitted into full connection?" was called, and Frank Marion Casey, Roy Lesly Lane, William Hugh McRaney, and James Dudley Slay were called to the front, charged by the Bishop, and by unanimous vote were admitted into full connection.

J. W. Ramsey, for forty-five years a member of the North Mississippi and the Mississippi Conferences, an effective and useful servant of the Church, after a fine representation by his presiding elder, Dr. J. A. Smith, had his name referred at his own request for the superannuate relation.

Bishop Dobbs called questions 25 to 45, inclusive, and they were answered by J. W. Moore, chairman of the statistical secretaries.

Mrs. T. B. Cottrell, President of the Mississippi Conference (Woman's Missionary Society), was presented to the Conference by Bishop Dobbs, and she delivered a very happy address on the work of the women of our Conference.

Bishop Dobbs called question 47, "Where shall the next session of the Conference be held?" and Dr. J. L. Decell, pastor of Galloway Memorial Church, Jackson, Miss., yielded the floor to R. L. Ezelle, a prominent layman of that church, who in a very gracious way cordially invited the Conference to meet at Galloway Memorial in its next session. The Conference by unanimous standing vote, accepted this invitation. Next year will be the centennial anniversary of this great church, and the next session will close its centennial activities.

Bishop Dobbs, having been requested by the Conference at a former session to name a committee to present certain matters concerning the sale of beer and wine, to the next



legislature, announced the following Committee: B. L. Sutherland, J. L. Decell, B. M. Hunt, Judge Morgan Stevens, and Dr. J. M. Sullivan.

The Bishop called for the reports of the presiding elders and each made his report, J. T. Leggett representing the Hattiesburg District. The reports indicate a considerable advancement in the work of the Conference, and these, together with the statistical tables, indicate an increase of about thirty-four per cent in the payment of the benevolences.

During the year there have been received on profession of faith 2,675, there having been licensed to preach 14, and the total membership of the churches of the Conference is 77,142.

F. Y. Whitfield, Conference treasurer, made his financial report, and also reported his receipts for the Golden Cross.

Dr. C. A. Bowen made a brief address concerning his work as Editorial Secretary, and the Bishop graciously emphasized the great work that Dr. Bowen is doing.

Dr. N. S. Jackson, State Superintendent of the Anti-Saloon League in Mississippi, was introduced and addressed the Conference.

The Bishop requested Dr. J. L. Decell to occupy the chair. Dr. L. W. Rose, an aged retired Episcopal rector, long a pastor in Laurel, was presented to the Conference.

The report of the Committee on District Conference Records was read by J. B. Bridges and adopted.

Reports were read and adopted for the following Boards and Committees: Ministerial Training, Commission on Budget, Church Extension, Sabbath Observance, Christian Education, Evangelism, and Board of Missions.

The Committee on Evangelism recommended the appointment of H. A. Wood as Conference Evangelist with recommendations that he be appointed a General Evangelist.

The Bishop, having resumed his seat, asked that the time be extended to complete pending business, which was done.

The Bishop introduced Rev. B. Z. Herrington, the Secretary of the Mississippi Conference, of the Methodist Protestant Church.

It was announced that the Historical Society would hold its annual meeting tonight at 7:30 o'clock, at which time Dr. Charles F. Smith will deliver the principal address on "Mississippi's Contribution to Texas."

The Committee on Public Worship announced the appointments for preaching services at the various churches of the city and vicinity for Sunday.

The Conference adjourned, the benediction being pronounced by H. G. Hawkins.

#### Afternoon Session

Bishop Dobbs called the Conference to order at 3 o'clock p. m., Dr. Thompson announced and led the Conference in singing hymn 311, "Come, O Thou Traveler Unknown," and the Conference was led in prayer by Dr. J. O. Leath.

The Bishop expressed the sincere appreciation of the Conference for the great contribution that Dr. Thompson has made in leading the Conference in singing from the new Methodist Hymnal, and requested him to sing a solo, which he did, using hymn 387, "Make Me a Captive, Lord."

The secretary read the journal of the morning session, and it was approved as read. Mrs. O. S. Lewis, alternate lay delegate from the Brookhaven District, was seated in the place of V. D. Youngblood, principal delegate.

Bishop Dobbs announced the transfer of C. F. Nesbitt, an elder, to the Upper South Carolina Conference, and he also announced the transfer of J. O. Leath, an elder, from the North Texas Conference to the Mississippi Conference. Dr. Leath was introduced to the Conference.

Dr. A. B. Hamilton, of Millsaps College, read report No. 1 of the Committee on the Spiritual State of the Church, and it was adopted. Report No. 2 of the Committee on the Spiritual

State of the Church was read by J. W. Leggett, Jr., and pending its consideration W. M. Sullivan and T. O. Prewitt addressed the Conference. It was adopted.

J. B. Cain, Conference Director of Young People's Work, addressed the Conference concerning the meeting for Young People to be held in Memphis, Tenn., December 27 to January 1.

On motion of J. L. Neill, the Conference very graciously, by rising vote, expressed thanks and appreciation of the work being done by the secretaries and statistical secretaries of the Conference.

J. L. Sells represented the work of the Methodist Benevolent Association in remarks made to the Conference.

Reports of the Committee on Orphans' Home, the Bible Board, and the Lake Junaluska Quadrennial Commission were read and adopted. W. S. F. Tatum was elected trustee of Lake Junaluska Assembly for a period of two years.

On the suggestion of W. J. Ferguson, an offering was contributed by the Conference for the purpose of erecting a marker at the grave of Rev. Louis Fayard, the sum of \$35.19 was realized and was placed in the hands of a special committee.

Dr. Charles F. Smith, of the Texas Conference, was introduced to the Conference by Bishop Dobbs.

Pending adoption of Report No. 3 of the Board of Christian Education, which was read by J. L. Carter, the Conference was addressed by Otto Porter, Dean of the Seashore Pastoral School; H. M. Bullock, Ph.D., Professor of Religious Education of Millsaps College, and by Bishop Dobbs.

On motion of G. H. Jones, the name of L. E. Wicht, and on motion of B. L. Sutherland, the name of M. J. Miller were referred to the Committee on Memoirs, that they bring in brief memoirs of these deceased local preachers at the Memorial Session.

The report of the Committee on Conference Relations, which carries the names of the following superannuates, was adopted: W. W. Cammack, R. F. Witt, J. T. Nicholson, C. T. Noble, C. H. Ellis, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, B. F. Jones, J. L. Greenway, A. A. Simms, H. G. Roberts, J. B. Stringer, P. D. Hardin, M. L. White, W. T. Griffin, J. T. Abney, V. G. Clifford, A. J. Davies, W. W. Murray, J. D. Ellis, J. W. Ramsey, and also W. P. George was placed in the supernumerary relation.

T. J. O'Neil filed for record the report of the Trustees of the Conference Endowment Fund, stating that this fund realized five hundred dollars during the year for superannuates.

The report of the auditors was read by T. B. Cottrell.

The time for the suspension of T. B. Winstead having expired, he was reinstated by the Conference, and on his own request was granted an honorable location.

W. B. Alsworth read the report of the Board of Finance. The amounts to be paid the claimants of this Board will be materially increased for the coming year.

Dr. G. F. Winfield, Associate President of Whitworth College, addressed the Conference relative to the work of the College, and showed it to be in more prosperous condition.

On motion of C. W. Crisler, it was ordered that the Memorial Session be held tomorrow afternoon at 3 o'clock.

Swanson F. Hawkey read the journal of this session, and it was approved as read.

The Conference sang hymn 240, "What a Friend We Have in Jesus," and, after the benediction being pronounced by T. J. O'Neil.

#### FIFTH DAY—AFTERNOON SESSION

The Conference met in memorial session, according to the custom of the Conference, at 3 o'clock p. m., Dr. J. O. Leath.

one of the honored superannuates, of Brookhaven, Miss., was in the chair according to appointment of Bishop Dobbs. After singing appropriate hymns, Dr. Jones read a part of the fourteenth chapter of the gospel of John, and the Conference was led in prayer by W. B. Jones.

Question 14, "What preachers have died during the year?" was called, and was answered: M. L. Burton, J. C. Ellis, C. M. Crossley, and E. D. Phillips. The memoir of M. L. Burton was read by George H. Jones, who also wrote the memoir of C. M. Crossley, which was read by S. F. Harkey; the memoir of J. C. Ellis was read by J. L. Neill, and the memoir of E. D. Phillips was also read. Dr. J. L. Decell made some remarks on the life of M. J. Miller, and a memoir of L. E. Wicht was read by T. O. Prewitt. These brethren were local preachers and were both members of the Conference at one time.

Among those who paid loving tribute to these departed brethren were W. M. Sullivan, W. W. Moore, G. W. Ware, J. L. Neill, W. B. Jones.

At the morning service Bishop Dobbs preached a great sermon on the Church, and ordained Frank Marion Casey, Roy Leslie Lane, William Hugh McRaney, James Dudley Slay.

The minutes were read and approved, and the Conference adjourned.

#### Evening Session

Bishop Dobbs called the Conference to order at 7 o'clock, and the choir of the First Methodist Church rendered very effective music, as they had done all through the Conference, and H. G. Hawkins led the Conference in prayer. The Conference authorized the Bishop to increase the number of the committee appointed to present certain matters to the next session of the Legislature on the question of the sale of beer and wine, and Bishop Dobbs named T. M. Brownlee, Judge E. M. Lane and J. L. Neill as the additional members.

Bishop Dobbs, assisted by the presiding elders, ordained William Marion Tabb an elder.

Resolutions of thanks to the First Methodist Church, the pastor, to all who had a part in entertaining the Conference, the papers, and to all others who had helped to make this one of the most pleasant Conferences held in recent years, were unanimously adopted by a rising vote. The Conference has been very beautifully entertained, and the hospitality very much appreciated, and it will not be forgotten soon, if ever. The minutes of the evening session were read and approved, the appointments read, and the Conference adjourned.

## MISSISSIPPI ANNUAL CONFERENCE

### APPOINTMENTS

#### BROOKHAVEN DISTRICT

C. W. Crisler, Presiding Elder

Adams, L. T. Nelson; Barlow, E. W. Wedgeworth; Bayou Pierre, C. Y. Higginbotham; Brookhaven, J. L. Neill; Crystal Springs, H. G. Hawkins; Foxworth, D. W. Ulmer; Gallman, Percy Vaughan; Georgetown, G. E. Allen; Harrisville, Morrelle Wells; Hazehurst, R. H. Clegg; McComb, Centenary, Otto Porter; McComb, LaBranch and Fernwood, L. P. Anders; McComb, Pearl River Avenue, J. W. Leggett; Magnolia, J. L. Smith; Meadville and Bude, A. S. Oliver; Monticello and Pleasant Grove, L. M. Sharp; Osyka, E. B. Emmerich; Prentiss, J. O. Ware; Scotland, L. L. Matheny; Silver Creek, D. T. Ridgeway, Jr.; Summit and Topisaw, J. A. Moore; Tybertown, J. T. Weems; Utica, J. B. Holyfield; Wesson, H. L. Daniels; Associate President Whitworth College, Geo. F. Winfield; Chaplain U. S. Naval Academy, W. N. Thomas; Vice-president Whitworth College, J. O. Leath.

#### HATTIESBURG DISTRICT

W. B. Alsworth, Presiding Elder

Bay Springs, E. A. King; Bonhomie, R. E. Rutledge; Bucatunna, W. W. Moore; Collins, J. W. Moore; Ellisville, Geo. H. Jones; Eucutta, E. Marshall Lane; Hattiesburg, Broad Street, T. O. Prewitt; Hattiesburg, Court Street, C. A. Schultz; Hat-

tiesburg, Main Street, J. T. Leggett; Heidelberg, T. H. King; Laurel, First Church, J. F. Campbell; Laurel, Kingston, R. A. Allums; Laurel, West End, E. A. Kelly; Magee, H. C. Castle; Matherville, J. B. King; Montrose, W. L. Blackwell; Mt. Olive, J. L. Sells; New Augusta, R. S. Saucier; Petal, E. E. McKeithen; Richton, L. D. Haughton; Shubuta, C. H. Gunn; Sumrall, L. M. Reeves; Taylorsville, W. M. Tabb; Waynesboro, A. M. Broadfoot; Waynesboro Circuit, J. W. Loudenslager; Williamsburg, A. J. Leggett; Moselle and Seminary, W. H. McRaney; Chaplain of Mississippi State Sanatorium, W. M. Williams.

#### JACKSON DISTRICT

T. M. Brownlee, Presiding Elder

Benton, R. L. Lane; Bolton and Raymond, S. F. Harkey; Brandon and Pelahatchie, J. E. Williams; Camden, D. P. Yeager; Canton, Chas. W. Wesley; Carthage, A. J. Boyles; Carthage Circuit, A. J. Beasley; Clinton, C. E. Downer; Fannin, R. E. Case; Flora and Bentonla, B. H. Williams; Florence, J. E. J. Ferguson; Forest, J. W. Sells, Harperville, H. Mellard; Homewood, H. S. Westbrook; Jackson, Capitol Street, B. M. Hunt; Jackson, Galloway Memorial, J. L. Decell, associate pastor, A. L. Gilmore; Jackson, Bessie Shands Mission, Andrew Gallman; Jackson, Glendale, J. A. Wells; Jackson, Grace, J. H. Jolly; Jackson, Millsaps Memorial, M. L. McCormick; Lake, J. H. Grice; Lena, E. W. Ulmer; Madison and Pocahontas, J. H. Morrow; Mendenhall and D'Lo, H. E. Raley; Morton, Ira E. Williams; Raleigh, O. H. Scott; Shiloh, W. B. Hollingsworth; Terry, T. M. Ainsworth; Vaughan, Wesley Ezelle; Walnut Grove, S. N. Young; Secretary Editorial Department, General Board Christian Education, C. A. Bowen; Executive Extension Secretary, Conference Board Christian Education, I. H. Sells; Chaplain Mississippi State Penitentiary, J. H. Moore; Superintendent Mississippi Children's Home Finding Society, J. L. Sutton; Home Missionary, Chas. Assaf.

#### MERIDIAN DISTRICT

W. B. Jones, Presiding Elder

Burnside, Guy Sigrest; Chunky, E. D. Simpson; Cleveland, Sherral Coleman; Daleville, G. G. Yeager; Decatur and Hickory, H. J. Moore; DeKalb, Murray Cox; DeSoto, T. R. Holt; Enterprise, W. J. Walters; Lauderdale and Electric Mills, Rolfe Hunt; Meridian, Central, J. A. Smith; Meridian, East End, O. S. Lewis; Meridian, Fifth Street, J. L. Carter; Meridian, Hawkins Memorial, Roy Wolfe; Meridian, Poplar Springs, R. L. Walton; Meridian, Wesley, W. H. Lane; Newton, M. K. Miller; Pachuta, W. C. M. Baggett; Philadelphia, C. C. Clark; Philadelphia Circuit, T. E. Nicholson; Porterville, N. U. Boone; Quitman, T. B. Cottrell; Rose Hill, G. A. Broadus; Scooba, S. C. Moody; Union, E. L. Ledbetter; Venville, J. C. Jackson; Conference Evangelist, H. A. Wood

#### SEASHORE DISTRICT

L. J. Power, Presiding Elder

Americus, N. S. Loftus; Bay St. Louis, J. E. Gray; Biloxi, Main Street, W. J. Ferguson; Biloxi, Epworth-Wesley, J. D. Slay; Brooklyn and Bond, D. E. Vickers; Carriere, S. E. Flurry; Coalville, M. W. Porter; Columbia, First Church, B. L. Sutherland; Escatawpa, A. S. Byrd; Gulfport, First Church, P. M. Caraway; Gulfport, Second Church and Handsboro, H. L. Norton; Kreole, W. F. Baggett; Leakesville, M. R. Jones; Logtown, W. C. Black; Long Beach and Pass Christian, J. W. Thompson; Lucedale, W. H. Lewis; Lumberton, G. H. Thompson; Moss Point, W. O. Sadler; Ocean Springs, A. B. Barry; Oloh, Olla Nix; Pascagoula, E. S. Lewis; Picayune, L. L. Roberts; Poplarville, Van R. Landrum; Purvis, W. H. Saunders; Saucier, H. W. F. Vaughan; Vancleave, H. W. Van Hook; Wiggins, J. M. Lewis.

#### VICKSBURG DISTRICT

H. A. Gatlin, Presiding Elder

Anguilla, T. C. Cooper; Centerville, W. A. Terry; Eden, J. F. McClellan; Edwards, F. L. Applewhite; Fayette, J. M. Corley; Gloster, C. H. Strait; Hermanville, S. B. Watkins; Lorman, E. J. Coker; Louise and Holly Bluff, L. J. Snelgrove; Mayersville, F. Lewis; Natchez, W. M. Sullizan; Nebo, J. McRaney; Oak Ridge, E. M. Allen; Port Gibson, L. E. Alford; Rolling Fork and Cary, P. H. Grice; Roxie, F. M. Casey; Satartia, F. J. Jones; Silver City, L. F. Alford; Vicksburg, Crawford Street, T. J. O'Neil; Vicksburg, Gibson Memorial, M. M. Black; Washington, F. B. Ormond; Woodville, G. P. McKeown; Yazoo City, J. B. Cain; Conference Director Superannuate Endowment Fund, L. E. Alford.

#### TRANSFERS

Transferred In—J. O. Leath, an elder, from the North Texas Conference.

Transferred Out—C. F. Nesbitt, an elder, to the Upper South Carolina Conference.



## Mississippi and Louisiana

Mrs. G. W. Huff, Baton Rouge, La., writes us a note expressing her delight with her Christmas cards and the Advocate.

Mrs. C. Krause, Sicily Island, La., writes that she is in good health and active and that she enjoys her Advocate. She is now in her eighty-fourth year.

Rev. J. C. Wasson, recently assigned to Valden, Miss., has reached his new field, and is thinking of the Advocate as among the first tasks of the new year.

Wm. D. Burdine, West Point, Miss., says that he was an Arkansan and read the Arkansas Methodist for years, but the New Orleans Advocate fills his need for a church paper.

Mrs. J. W. Whittle, a matron in the Masonic Home at Meridian, Miss., sends greetings to the editor and his wife. She and her family were members in our first pastorate.

Rev. W. T. Phillips, of Webb and Sumner charge, has been graciously received by the people and he begins his fourth year with a better outlook than usual. The new church in Sumner is nearing completion.

Rev. J. S. Lewis gives an enthusiastic report of the meeting at Brookhaven, Miss., in which he was assisted by Rev. W. C. Newman of Grenada College. Brother Lewis says that he expects to pay everything in full.

The editor acknowledges receipt of a check for \$100 sent by Brother R. H. Nelson, lay leader of the Shreveport District. This amount is to be applied on the Advocate debt fund and is contributed by the laymen of that district.

Mrs. R. R. Bridges, in a note to the office, says that she had about decided to give up the Advocate which she has read from childhood, but her children refused to permit her to miss the joy of its visits.

Mrs. I. W. Ingram, of Houston, Miss., writes that she loves the Advocate and that her church paper never gets old to her. We appreciate the cordial words of appreciation which she sends to our office.

## Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. **THIS IS IMPORTANT!**

FOR FURTHER PARTICULARS WRITE  
**J. F. RAWLS, Treasurer**

General Work, Board of Missions  
M. E. Church, South  
BOX 510

NASHVILLE TENNESSEE

## PROTECTION AGAINST OLD AGE

Mrs. J. A. Goad, now living at Pascagoula, Miss., writes the editor a note which recalls the memories of the days when she and her sainted husband were in the Columbus District, of which we were the presiding elder. Thank you, Sister Goad, for the thoughtful and help-

ful message.

Doctor George S. Sexton, heralded as "one of the outstanding YOUNG WOMEN of Louisiana," was scheduled to speak on the Brotherhood program at Oak Grove, La., on the evening of October 17. We confess that that strikes us as a new role for Dr. George.

## RESOLUTIONS

Moved by a deep sense of appreciation for the personality and service of our retiring presiding elder, the Rev. K. W. Dodson, this adjourned session of the Fourth Quarterly Conference of Keener Memorial Church, desires to go on record with the following resolutions:

Whereas, throughout the entire four years of Brother Dodson's eldership to Keener Memorial Church he has been a true friends and counselor; patient, sympathetic and helpful to us in all of our trials, burdens and problems.

Whereas, many times when the official church family felt discouraged at the fact that we were not measuring up to our possibilities, he has been the one to point out to us some work that he believed was being done that was really worth while, and by his words of encouragement and commendation has inspired in us a desire to be faithful to the task, even if the results were not what we desired.

Whereas, throughout his entire term of office he has never been too busy to assist us in our regular preaching and prayer meeting services, and by his attendance and that of his wife has been an inspiration and help.

Whereas, it gives us pain to know that this relationship will necessarily be changed at the Annual Conference which will be held in a few days; we shall ever rejoice that we have known him and his good wife, and been associated with them in this capacity. Rejoice that we may still be together in Christian fellowship and earnestly pray that our Heavenly Father may continue to keep His banner of love and care over them; and, that as their presence and service is blessing others, that there may be a rebound to their own lives.

The above resolutions was passed by the adjourned session of the Fourth Quarterly Conference of Keener Memorial Church by F. J. McCoy and members of the Conference.



WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

(Continued from Last Week)

Chapter IV. "The Dawning Vision of God," was dramatized. The scene was Dr. MacKay's room in Santiago Hotel, Chile. He was sitting in soliloquy when interrupted by two students seeking a faith and wanting to know if religion can really change life. This scene revealed the heart of the Borh, was gripping and effective, proving religion can and does change life. The entire delegation sang a fitting climax to this wonderful message, "Living for Jesus." This closed the morning session.

At the noon hour two charming and lovely Senoritas incostume came in and in song gave the invitation to lunch in Mexico City. The dining room was bright and gay—Mexican colors, red, white and green were carried out in decorations, place cards, and favors. A tasty lunch was served by maidens fair in bright Mexican costume. Liltng Spanish song, the lovely strain of the violin and a spicy talk on status of Latin American women added much pleasure to this hour.

After lunch came another delightful as well as instructive period when every one was invited into a curlo shop—a room most colorful with flowers and articles from various Latin American countries.

In the afternoon the study opened with song, "Blessed Assurance," followed by a prayer.

Chapter V. "Evangelical Mirrors," was

well presented. A woman from Brazil came to let the conference look into four great mirrors through which Christianity had let Latin America see God. Four young women in costume represented these mirrors—the Bible, the Church, the School, the Social Wish. The scene was very personal and closed with the song, "Open Mine Eyes That I May See."

The presentation of Chapter VI. "Challenge to Christian Action," was most appealing. This was in drama form. The scene—Miss Mabel Howell's room, Scarritt College, Nashville. Four young women who had just finished their course were gathered there to have a last heart-to-heart talk with their teacher before going to Latin America to battle for Christ. Each showed how she was going to fill one great need in the field and thus help her brothers find the Savior. Every heart present seemed to feel a desire to do something for her Lord, so all stood and sang as a rededication of self, "I'll Go Where You Want Me to Go, Dear Lord."

The day closed with a pageant, "Over the Hills and Far Away," an effective playlet, showing very clearly the great need of Protestant Mission among the Indians of Latin America.

The Conference was dismissed with "Blest be the Tie" as a benediction.

This was indeed a red letter day for the Tupelo auxiliary. The spirit of love, fellowship, goodwill prevailing among the 140 present was marvelous. Everything went to prove MISSION Study can be made most attractive and helpful. May this be an example for years to come.

MRS. JACK CONDREY;

Chairman Mission and Bible Study.

### MISSISSIPPI CONFERENCE

(Continued from Last Week)

I wonder if you know about "Here and There," a missionary publication of the Board of Christian Education. Mr. Williams tells me he will be glad to provide you with as many copies as you need if you find a profitable way to use it. Certainly conference and district leaders should use it. Please advise me of your wishes about this. We have 200 copies of the Missionary Education Movement catalogs at Literature Headquarters now, and I am sure all conference officers will find them useful. Order as you wish.

I have divided the conferences into groups according to membership, and they are listed for comparison within

their group. I hope your conference officers will study every department of work in your conference and comparing it with those in your group, discover where your strong and weak points are. Then see what relation your progress in mission study is to your total development. See if there is any relation between your Bible study and your Spiritual life. Watch for definite results from your study program.

Let me remind you to watch for encroachment on Woman's Missionary Society funds. Do not permit money given for missions to be used for the benevolences, the church budget, or local work. Be loyal and generous to your church and its world-wide program, but try to prevent that local-mindedness which admits diversion of missionary pledges. Do not allow your Woman's Missionary Societies to be saddled with a church or school debt. Assume your share of those things as a church woman.

All new record books are now ready. Conference secretaries may order new ones from Literature Headquarters for 75 cents. Urge district secretaries to get new ones at 50 cents, and societies to get a new set at 70 cents. They are all uniform now. But where the old and new books are being used, I insist that a pen, with a little time and trouble, can make reports uniform.

Today, there are six conference secretaries' reports not in. From those received, I find all but nine have a gain in members, with three reports showing fewer societies and members, although they have several new societies. Two have lost members, while four report gain in societies, but fewer members. Inaccurate reports may be responsible for this, so let your district secretaries know how their reports represent the conference, but watch your losses and net increases. Prompt and accurate reporting and studying of reports is one of the secrets of the success of Woman's Missionary Societies. Before making my next report, I shall compare the number of members with the number studying and with the number studying in Council classes. Then next year, I shall compare increases and watch for development, also try to learn how finances and study are related in the different groups of conferences. Your letters have been delightful. I appreciate every line of the good news you write, and I am eager to try to answer your questions and serve you in any way that I can.

Now, we shall endeavor to make this last quarter count for the most in every department, but with special emphasis on the Week of Prayer, Spiritual Life, meeting all pledges in full, and closing the year creditably. There is nothing so

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important as a dynamic spiritual motive in all this work we are trying to do with God and one another. Unselfish prayer and sacrificial service must be achieved in our individual lives if we would co-operate with God in His redemptive world-purpose. What are our prayers for Ethiopia and Manchuria, for the Orient and Latin America causing us to do today?

An unusually constructive agenda is being prepared for the mid-year executive committee meeting, November 19 and 20. Please hold this meeting in your thoughts and prayers and thus help us to find and do God's will.

HELEN B. BOURNE.

## GARLANDSVILLE CENTENNIAL CELEBRATION

Probably the greatest day that the Garlandville Methodist Church, Montrose charge, Mississippi Conference, has ever had in its more than one hundred years of history was on Tuesday, October 22, when the Centennial Celebration brought people from far and near, and many church notables, including Bishop Hoyt M. Dobbs.

The program proved to be interesting and inspiring, and Bishop Dobbs has characterized the day as being "highly creditable to Mississippi Methodism." During the day money was raised to erect an appropriate marble marker near the church, which itself was erected probably in 1841 as the successor to a log building which seems to have been built

## Shivering with Chills Burning with Fever

### Sure Relief for Malaria!

Don't try homemade treatments or newfangled remedies! Take that good old Grove's Tasteless Chill Tonic. Soon you will be yourself again, for Grove's Tasteless Chill Tonic not only relieves the symptoms of Malaria, but destroys the infection itself.

The tasteless quinine in Grove's Tasteless Chill Tonic kills the Malarial infection in the blood while the iron it contains builds up the blood to overcome the effects of the disease and fortify against further attack. The twofold effect is absolutely necessary to the overcoming of Malaria. Besides being a dependable remedy for Malaria, Grove's Tasteless Chill Tonic is also an excellent tonic of general use. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle today at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

before 1830.

The program of the day included the following:

### MORNING

Welcome address, by Cecil Knowles, of Garlandville.

"Garlandville, One Hundred Years Ago," by Rev. H. G. Hawkins, Vicksburg.

"The Old Garlandville Charge," by Rev. W. B. Jones, Magnolia.

Address: "The Genius of Methodism," by Bishop Hoyt M. Dobbs.

### AFTERNOON

"Gleanings from Garlandville History," by Rev. Geo. H. Jones, pastor.

"Grandmother Williams, who named Garlandville," by B. B. Davis, Waynesboro.

Paper: "Garlandville Presbyterian church and Early Garlandville Settlers," by Dan Harry, Garlandville.

Paper: "The Garlandville W. M. S.," Mrs. C. M. Knowles, Garlandville.

Paper: "The Garlandville Epworth League," Miss Beulah Burns Mucklerath, Garlandville.

Song: "Let Others See Jesus in You," Little Miss Evelyn Wall, youngest member.

Talks: Rev. W. W. Moore, Rev. M. L. White, Rev. H. F. Brooks, Mrs. H. F. Brooks, Rev. W. M. Williams and W. H. Gibson.

Concluding address: "The Future of the Rural Church," by Rev. V. G. Clifford, presiding elder.

## FROM THE YOUNG PEOPLE OF LOUISIANA CONFERENCE

By Billy Gannaway, Publicity Supt.

To the Pastors of the Louisiana Conference:

To you who are disciples of the Master and have gone about your daily tasks in making the world a better place in which to live, and have done so much toward the extending and bettering of young people's work in your own church and throughout the Conference, we, as young people, wish to express our sincere appreciation for the work that you have

done throughout the past year.

Whether you are moved to a new appointment or returned to your present, we, the young people, pledge ourselves wholeheartedly to co-operate with you in carrying on the work next year. I feel that I express the sentiment of every Louisiana young person when I make this pledge.

We beg you ministers who have not taken a very active part in young people's work to join with those who are already deeply interested and help to make our Conference really accomplish great things during the next year.

May the united forces of young people and adults help to make the Kingdom of Heaven come upon the earth. May God, our Father, be always beside you as you continue to preach the gospel and serve your fellow man through the years that are ahead.

Your loving friends and admirers,  
LOUISIANA YOUNG PEOPLE.

### QUARTERLY CONFERENCES

#### NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round  
Becker, at Paine Memorial, Nov. 26.  
Coffeeville, at Scoona Valley, Dec. 1, a.m.  
Water Valley, Main St., Dec. 1, p.m.  
Algoma, at Algoma, Dec. 3.  
Prairie and Strong, at Prairie, Dec. 5.  
Houlka, at Houlka, Dec. 8, a.m.  
Calhoun City, Dec. 8, p.m.  
Woodland, at Palestine, Dec. 10.  
Vardaman, at Vardaman, Dec. 11.  
Derma, at Derma, Dec. 15, a.m.  
Houston, Dec. 15, p.m.

The district stewards are called to meet at Pontotoc November 27, at 10 a.m. All of the pastors are invited to attend.

W. P. BUHRMAN, . . .

### CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 24.

By Dr. J. R. Countiss

#### THE MESSAGE OF HAGGAI AND ZECHARIAH

Some sixteen years had elapsed since the return of Judah to the homeland, but no more than the foundations of the temple had been laid. A measure of prosperity had come to individuals, and luxurious private homes had been built, still treasure seemed stored in bags with holes, and there was neither national prosperity nor contentment. Haggai urges the building of the temple as a remedy for the ills of his people. But what could the piling of stones and mortar on Mt. Zion have to do with bountiful crops or

profitable markets? Directly, nothing; indirectly, everything. Progress and prosperity come through order and orderliness. First things must come first. God is first or not at all. When he ceases to be first he ceases to be God. Religion must precede economics. Fulfilling a trust comes first, and Cyrus had commissioned and equipped Judah to rebuild the temple. For this cause had their neighbors in Babylon given silver and gold. For this cause God had opened their way and made them safe. To this cause they were pledged and bound by most solemn ties. Without fulfilling their vows and discharging their duty they could not be good people, and it takes good people to make good times. Only the temple could bring unity among the people and permanency in their worship of Jehovah. Without it they would soon forget him. So Haggai exhorted them to build as a basis for prosperity and happiness.

They said "it is not the time," "there is opposition," "we are poor"—all alibis, and mostly lies. It is never time to do that to which our hearts do not incline; we are always too poor to buy what we do not desire. A purposeful procrastination delays what one hopes to avoid or to defeat. In this case delay meant dishonor. So long as the house of God lay in waste the presence of Judah in the land of promise was a living lie. They could not hold up their heads before their children nor their neighbors who had heard them shout for joy on their return. When violated conscience upbraids, there can be no peace nor joy in any phase of living. When the highest duty is neglected no lesser good can bring its legitimate satisfaction. Early Americans landed on these shores for the express purpose of building a place of worship. Has that pledge been fulfilled, or has it been lost to sight as private homes have been panelled and wages poured into "bags with holes?"

The prophets not only urged that building proceed, but they pointed the way. First claim on silver and gold inheres in their Maker, God. That force is slight and means are small or matters of little weight with him whose work is wrought by spirit. Those who despise the day of small things have not noted how nature provides grain for feeding a world, nor how great benefactions depend not so much on the few large donations of the rich as upon the multitude of gifts by the Lord's poor. The world today faces difficult conditions,

but there is abundance for every need of God's church if only his professed followers set themselves with resolution to build as they have vowed. If they refuse to do this, how can they make any plea for prosperity? Is it good business, good sense, or good religion to trust great things to those who have been unfaithful? There are no cash prizes to be drawn by those who visit the altars of the Lord, but the universe is ordered for the upbuilding of the faithful.

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## RALLY DAY AT THE METHODIST CHURCH

The Methodist Church School of West Point, Miss., (500 pupils), had a most interesting and successful Rally Day on Sunday morning. At ten o'clock the pupils marched in procession from their different departments, two junior boys led the procession carrying, one the Christian and the other the Conquest flags. These were placed on the rostrum, as they indicated the spirit of the day—rallying to the Cross of Christ, marching under His banner. Miss Margie Grizzle was at the organ. All sang, "Onward, Christian Soldiers." Mr. Sam Dexter asked God's guiding hand over the work of the Sunday school. Mrs. B. M. Howorth as general superintendent led the program. She spoke of the meaning of the day, its bringing in of new pupils, and its getting of all together for the spirit of good fellowship and co-operation, that all might know one another, as through the remainder of the year the school meets entirely in departments.

She introduced the pastor, Rev. S. H.

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Caffey, as the head of all activities of the church. He responded with a few words of encouragement on, "Beginning the New School Year." She then introduced Mr. C. R. Justice, assistant superintendent, who responded with appreciation of the work of the school. Dr. D. A. Meek, general secretary and treasurer was recognized as carrying out so faithfully his official duties, not having been absent from his post but once during the entire school year.

The different departments were then called and reported by classes. Each teacher stood with her class, repeated their favorite Bible verse and gave a short report. There was much interest in seeing how many perfect classes there were and how many new pupils each had obtained. There were found to be five perfect classes in both the junior and intermediate departments. Mrs. Howorth presented the junior classes with Christian booklet each, to be read by all, and the intermediate classes with a pennant each.

The early adult class received the pennant for the most new pupils and intermediate class No. 4 received the pennant for the largest per capita offering (exclusive of adults). The intermediate department had challenged any other department to excel their record in attendance for the Sunday school year just past. It was found that the junior department had done this.

The Robert Raikes roll for the whole school was read by Mrs. Howorth. The Methodist Sunday school has kept this roll for 24 years. It shows perfect attendance for each pupil for these years. There were 80 who had not missed this year. Miss Ethel Hines heads the list. She has not missed for 23 years, Miss Lucile Belk comes next with a record of 19 years, Mr. J. W. Belk with 15 years, Mr. D. A. Meek with 13, Miss Mary Haughton with 12, Mr. John Landin with 11, Misses Helen Harrold and Bessie Campbell with 10 each.

A basket of flowers was given to the mother of the youngest member and one to the mother of the oldest member of the Sunday school.

MRS. B. M. HOWORTH,  
General Superintendent.

## APPRECIATES CARDS

Dear Brother Duren: This is to express my thanks and to acknowledge receipt of the nice cards sent me upon renewal of my subscription for the Advocate.

I would also express my appreciation of a good Church paper. It is worth the price and should be read by every Methodist. However, if this were not true, it should have the support of every loyal Methodist to make it true.

R. B. BARRETT.

## WHEN QUIVERING NERVES WON'T LET YOU SLEEP

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Mrs. Batchelder

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain: You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

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says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Liquid and Tablet Form

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Ezra 7:10—For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments.

Ezra was a man of distinguished ancestry: "Ezra, the son of Seiah, the son of Azariah," (vs. 1-5). He could trace his pedigree to Aaron, the high priest. "He was a ready scribe in the law of Moses." Ezra was a trusted counsellor of the king of Persia. Artaxerxes had authorized the return of the Israelites from Babylon to Jerusalem. Ezra would lead them.

Ezra was a man of influence among his own countrymen. In chapter eight we read the priests, Levites, people of the other tribes, and Nethenims accompanied him from Babylon to Jerusalem. There were upwards of 1770 males in the party. So the total, including wives, children, and servants would probably be from eight to ten thousand people.

Ezra believed in the importance of teaching religion. He wanted "to teach in Israel statutes and judgments." It was not secondary. It was primary. He desired to impart the highest knowledge. A solemn obligation rests on us not only to acquire the truth, but to impart it. Paul wrote Timothy to give heed to reason, exhortation, doctrine. How shall we go about teaching religion? Let us study the procedure of Ezra.

1. "Ezra prepared his heart." Without personal religion, all other qualifications

would be unavailing. The teacher takes precedence over the lesson. John Wesley found his efforts impotent for years. "I went to America to convert the Indians, but who shall convert me?" The Aldersgate experience changed all that. Think of the preparation of Paul for three years in Arabia. Consider how carefully Jesus prepared His disciples. Remember the forty years of preparation of Moses in the wilderness. After the ascension of Jesus the disciples tarried in the upper room for the enduement of power, the baptism of the Holy Spirit.

2. Ezra prepared his heart "to seek the law of the Lord." He engaged in intellectual preparation. There is nothing pious in ignorance. To meet pupils unprepared produces a very demoralizing effect. Ezra sought the law of the Lord. He searched the Scriptures. To heart sympathy, he added knowledge of revealed truth. He must know more of the law of the Lord than his pupils if he would instruct them. Teachers must know before they can teach. "Then shall we know if we follow on to know the Lord," (Hos. 6:1).

3. "And to do it." Ezra prepared his heart not only to seek, but to do the law of the Lord. Moral preparation is absolutely essential for effective teaching. Character is a primary requisite of a Christian teacher. There must be a hearty doing of the discovered will. The teacher of religion must have a thoroughly religious attitude toward life. It is useless to teach others law observance unless the teacher obeys the law.

We know of a city not far away that has learned at last that it is folly to elect a mayor who himself defies the law. It is impossible for an official to enforce commands against gambling when he gambles; against strong drink when he drinks; against carrying concealed weapons when he shoots a man. The citizens are now trying to rectify their mistake.

This moral behavior is absolutely indispensable to teaching. Christians are to be doers of the Word, and not hearers only. Jesus said, "If any man do his will he shall know of the doctrine, whether it be of God," (John 7:17). Ezra translated his discoveries into deeds.

Parents place themselves in an anomalous situation when they say they desire their children to be taught religion, yet they personally take no active part in religious exercises. Such parents are not fooling their children, their neighbors, their God.

To impart knowledge is the mere beginning of the duty of the teacher of religion. His supreme duty is to communicate through personality the spirit of worship and reverent living. "Religion is caught" as well as taught.

4. Having prepared his heart, having sought the Lord, having obeyed the law, Ezra became an effective teacher. All the congregation were convinced of their sin, and truly repenting; they cried out, "As thou hast said, so must we do," (10:12). Knowledge treasured in the heart and duly observed in the life ever gives power and energy to the teachings. So have teachers imparted to others a vital religious life.

### PRAYER

Our Father, may we hear Jesus as He bids us to learn of Him and follow Him. He not only points the way, He is the Way. His light is the life of man. May He enlighten us and enliven us. May He teach us and inspire us.

May we be enabled to share Him with others. To carry out the Great Commission to teach all nations challenges our best, our all. But Christ has promised to be with us always as we engage in this difficult task. Help us to teach, we pray in Jesus' name.

## The Chapel Choir

A chorus of sixteen well-trained professional voices, under the direction of John Lewis, well-known baritone, will broadcast hymns from the New Methodist Hymnal each Sunday evening at 5:30, Central Standard Time, over Radio Station WSM, Nashville, Tenn., 650 kilocycles. This program is presented in a very interesting way and one you will appreciate.

We earnestly request our preachers to inform their congregations about this broadcast each Sunday morning.

The first program went on the air Sunday, October 6, and comments from all sections of our Church indicate that it was well received and highly enjoyed.

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## JAMES MASON LAMPTON

Many lives, like the autumn leaf, mature, turn a golden glow and fall to mother earth. Not so with Mason Lampton, but like the green leaf broken premature, his life came to an abrupt end, leaving void the space and bringing untold grief to the family, and sorrow to the hearts of the people of his home town, and elsewhere. It would seem that his death was untimely, his life all too short, the bier too near the cradle. But under the loving hand of Him who makes no mistakes, we may come to understand some good day.

James Mason, better known as (Shrimp) to his friends everywhere, was the only son of Mr. and Mrs. J. H. Lampton and a representative of two of South Mississippi's leading families; the Lamp-ton and Ratliffs. Mason was born at Darbin, Miss., July 2, 1901. He was reared in an atmosphere of culture and refinement, given the advantages of an elementary education, and college training, which prepared him for a successful business career. He was a member of the Sigma Chi Fraternity, a Mason, Knight Templar and a Shriner, holding membership in Wahabi Temple, Jackson, Miss.



# I'M SOLD

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Just do what hospitals do, and the doctors insist on. Use a good liquid laxative, and aid Nature to restore clocklike regularity without strain or ill effect.

A liquid can always be taken in gradually reduced doses. Reduced dosage is the real secret of relief from constipation.

Ask a doctor about this. Ask your druggist how very popular Dr. Caldwell's Syrup Pepsin has become. It gives the right kind of help, and right amount of help. Taking a little less each time, gives the bowels a chance to act of their own accord, until they are moving regularly and thoroughly without any help at all.

Dr. Caldwell's Syrup Pepsin contains senna and cascara—both natural laxatives that form no habit. The action is gentle, but sure. It will relieve any sluggishness or bilious condition due to constipation without upset.

Mr. and Mrs. Lampton and children moved to Magee in 1925. Here they entered the mercantile business. Mason was made a member of the firm: J. H. Lampton & Son. Apart from this successful business, Mason was employed as Labor Supervisor by the State Highway Department, and it was while traveling in the interest of the department that the fatal accident occurred. A collision with a truck, the compact being so great, Mason was thrown from his car and seriously injured. He was carried to the General Hospital at Laurel, but lived only a few hours, passing out July 25, 1935.

Mason joined the Methodist Church at China Grove at the early age of ten; here his purity of life, consecration and loyalty was in evidence. His love for his parents and sister was past description; his interest in making the beautiful home attractive and comfortable was one of his chief delights. His high regard for the kingdom of God made it impossible for him to tolerate deception or hypocrisy. His sense of justice, right and fair play made him popular with all of the employees of the road, Negroes as well as whites. The white people came by the score to see his lifeless body, and add their tear of sorrow. The Negroes likewise were permitted to pass by, and with tear-stained cheeks, said good-bye to their friend. Truly it can be said the rich as well as the poor, the colored the same as the white, paid him the tribute of respect and honor.

When the Methodist people of Magee were contemplating building the new parsonage at Magee, it was two of the members, J. H. Lampton and son, that helped solve the financial problem, by saying, "We will see that you get the money and at a low rate of interest." Soon after the structure was completed, Mason said: "Now if we just had a new church in keeping with the parsonage."

The funeral was held from the Tyler-town Methodist Church. In the absence of the pastor, who was out of the state, Rev. J. T. Weems had charge, and was assisted by Rev. W. M. Williams, and Rev. B. H. Wiggins of Magee. With the following pallbearers: Fred Corley, Pat Ryan, A. A. Bush, Willie Caughman, J. B. Lockhart, Richard Simmons, Vance Harvey and W. Beck.

The beautiful floral offerings, the crowd that could not be seated, bore testimony to his popularity and his worth.

Besides the parents, one sister, Mrs. H. H. McCloud, are left behind to miss him in the sacred precincts of the home and world.

H. C. CASTLE, Pastor.

Magee, Miss.

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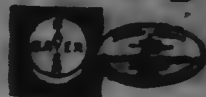
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He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

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You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

## Bayer Aspirin



## LAFAYETTE METHODIST CHURCH

(Continued from page 1)

November 20, 1929, stated that the Methodist church in Lafayette was organized in 1858, that Benjamin Porter Paxtin gave a site, and that a building was soon erected. The present magnificent building, valued at \$100,000, was built during the pastorate of the late Rev. Leon I. McCain, and largely through his tireless efforts. The cornerstone was laid by Bishop Hay in November, 1924, while the Louisiana Conference was in session in Crowley.

The indebtedness that remained was small compared to the cost of the building, but it became a heavy burden when the years of depression came. The members were discouraged and fears were even expressed that the property might eventually be lost to the Church. But toward the close of last year a campaign was undertaken to reduce the indebtedness. As a result \$6,000 has been paid on the principal, reducing it to \$13,000; the interest has been reduced to five per cent, and arrangements have been made to extend the indebtedness through a period of ten years. Paving assessments, together with back interest of about \$1,500, have been provided for. Annual pay-

ments have been fixed at approximately \$1,000 a year. The strain upon the congregation has been relieved and the whole indebtedness can eventually be paid without hampering the regular work of the church.

Lafayette is a city of 15,000 inhabitants, and the Methodist church has a membership in excess of 500 and is the largest Protestant congregation in the city. Its splendid house of worship was greatly needed by the growing congregation; also because of the location in Lafayette of the Southwestern Institute, a flourishing State college which annually enrolls a thousand students. Because of this fact, the Board of Church Extension has generously aided in the new church enterprise. Also because of this fact the church felt it proper, in the recent campaign, to appeal to friends outside of Lafayette. The Louisiana Conference endorsed a general appeal, and a number of the pastors sent contributions, while many other friends—some in places as distant as New York City—sent contributions, and for all these the Lafayette church is very grateful.

Through the General and Conference Boards of Christian Education provision has been made for a student pastor at the Institute, and Rev. W. C. Barham has been employed for part-time service. The work was begun last year and will be enlarged during the session soon to open.

Notwithstanding the burden of the debt campaign, progress has been made in the regular work of the church. Last year and this good Vacation Bible Schools have been held. The total enrollment of the school this year was 137, and the closing service at night on the beautiful grounds of the church was a great occasion. Determined efforts will be made to meet all the financial obligations of the church this year in full. The present pastor, since coming to the church the last Conference year, has received 126 members, 52 of them on profession of faith.

### MRS. J. H. BROWN

Mrs. Ruth Brown, widow of the late Rev. J. H. Brown, was born in Biloxi, Miss., March 28, 1853, and passed away at the home of her son, John Brown, near Jonesboro, La., May 27, 1935, at the age of eighty-two years, one month, and twenty-nine days.

On January 1, 1873, she was happily married to Rev. J. M. Brown, who preceded her in death some twelve years ago. For fifty years they fought bravely the battles of life, gladly bearing the burdens, going up and down the country

wherever directed, serving the Church in the itinerant ranks in difficult places and on small salaries.

To this union were born six children, five of whom survive: namely, Walter and Reed, of Monroe; Miss Edna, of Los Angeles, California, John and Mrs. Bessie Brown Calloway, of Jonesboro. The second child died at the age of four. Fourteen grandchildren survive. Sister Brown was a Christian from childhood, uniting with the Methodist Church at an early age. She was rich in faith and Christian experience and lived her life for her Lord, for the Church, for her family, and for her friends. She belonged to that group of pioneer souls who blazed paths where highways never ran, and was content to live in her house by the side of the road and be a friend to mankind. Following services, conducted in the church by the writer, assisted by Rev. H. M. Henley, her body was laid to rest in the silent place in "God's Acre" at Jonesboro, La. Her memory is a precious ointment in this community.

G. A. MORGAN, Pastor.

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COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 48.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 28, 1935.

Whole No. 4159.

## Crawford Street Methodist Church

Crawford Street Methodist Church, Vicksburg, Miss., had its beginning in Openwood church, which was organized by the Rev. Newit Vick, in 1814; the congregation being domiciled in a neat log house about seven miles north of the site of the present church.

In 1820, the church was moved to the then village of Vicksburg, and the congregation was housed in a blacksmith shop, Rev. John Lane being the pastor. The church formed a part of the Warren Circuit, and services were held in private residences, and store buildings, etc., until 1830, when the congregation was taken from the Warren Circuit, and made into a station with Rev. John O. T. Hawkins, pastor.

Services were held in the county courthouse for two years. Then a small building was erected on the corner of Grove and Cherry Streets, where services continued until 1846, when a more suitable lot was secured at the corner of Crawford and Cherry Streets, and the house and lot previously occupied was deeded to the colored Methodists (then slaves), for a place of worship.

A comfortable brick structure was erected on the corner of Crawford and Cherry Streets in 1846, during the pastorate of Rev. Hayden Leavall. In 1899, during the pastorate of Rev. A. F. Watkins, the building was dismantled, and a more commodious structure was erected. This building stood until April 5, 1925, when it was destroyed

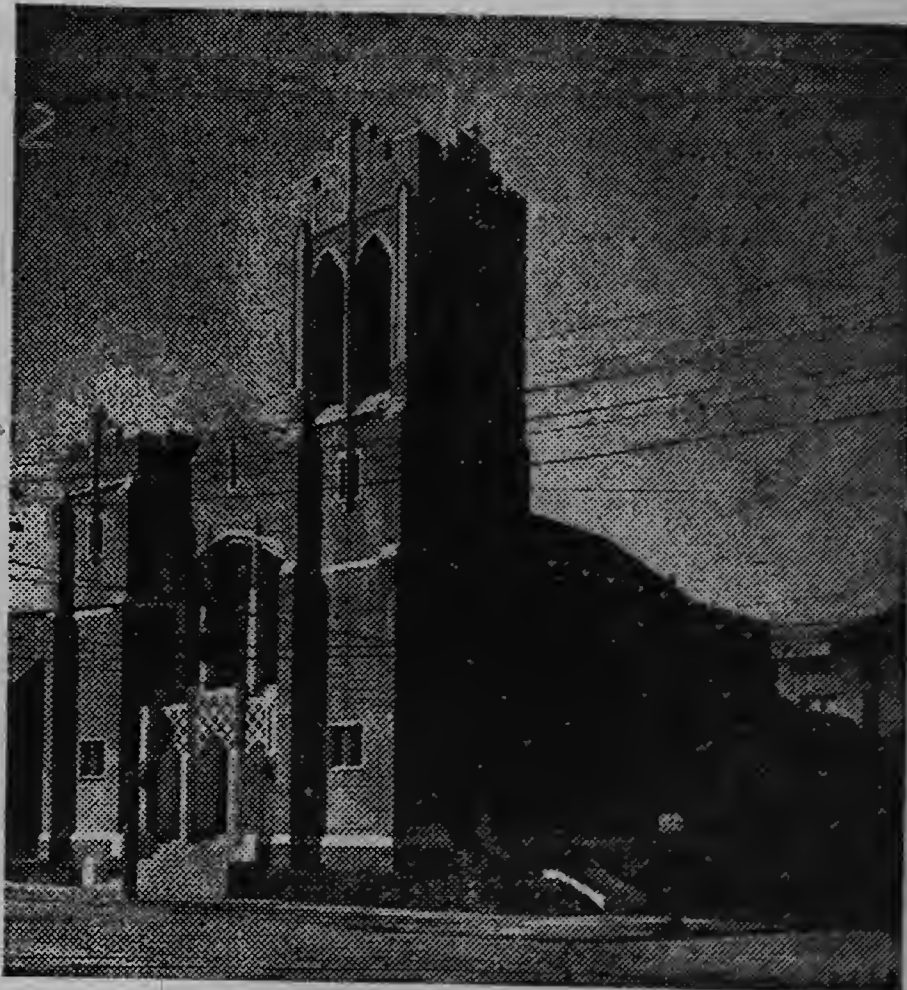
by fire, while Rev. Geo. H. Thompson was pastor. Immediately plans were matured for the construction of the edifice in which the congregation worships at the present time, and which is one of the most beautiful church buildings in Mississippi.

The church yard is adorned with suitable shrubbery, and is made sacred by the dust of Rev.

Tobias Gibson, who is emphatically the father of Mississippi Methodism; which was moved from its resting place on a lonely, neglected hill, just south of Vicksburg on June 28, 1935, the project being sponsored by the Mississippi Methodist Historical Society, Rev. Henry G. Hawkins president.

Following are the names of the pastors who have served this church:

Newit Vick, John Lane, J. G. Jones, Jno. O. T. Hawkins, R. D. Smith, C. K. Marshal, B. A. Haughton, Jos. Travis, L. C. Cheney, Preston Cooper, Thos. Ford, W. C. Payne, Asbury Davidson, Hayden Leavall, Levi Pearce, J. L. Forsyth, G. C. Light, William Hyer, W. B. Barton, G. H. Clinton, W. Harrington, Jno. Luck, W. F. Camp, W. E. Linfield, J. T. Heard, C. B. Galloway, J. Bancroft, W. H. Watkins, B. Caradine, R. S. Woodward, R. J. Jones, W. B. Lewis, C. G. Andrews, A. F. Watkins, H. R. Singleton, T. B. Holloman, F. R. Hill, C. W. Crisler, C. F. Emory, N. B. Harmon, R. Selby, G. H. Thompson, J. L. Neill, J. F. Campbell, T. J. O'Neill.





# Wallet of the Week



THE COMMEMORATION FUND of the United Methodist Church of England is meeting with rather difficult conditions. When the union of the three branches of British Methodism was consummated it was planned to raise approximately \$2,500,000, but only \$1,110,000 of the total was reported to the 1935 session of the Conference. It is said that the slow progress of the movement was caused by stringent financial conditions and it is hoped that, with a measurable improvement in the business situation, the remainder of the proposed sum may be raised by the 1936 session.

\* \* \*

ENGLAND HAS A MOVEMENT on foot to legalize "mercy killings." The move is sponsored by the "Voluntary Euthanasia Legalization Society," and is reported to have the support of Dean W. R. Inge. The bill seeks to give physicians legal authority to terminate suffering from incurable diseases if the patients wish it. It is proposed that a referee see the patient and decide whether permission for the voluntary death should be granted. After that, the patient would have seven days in which to change his mind. Another evidence of the emotionless and mechanistic thinking of our age.

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THE REVENUE FROM DOG LICENSES has disclosed some interesting facts. It is said that there are now 12,000,000 licensed dogs in the United States, and it is estimated that there are 3,000,000 more that are unlicensed. It is alleged that the number of dogs has greatly increased since the beginning of the depression and that there has been an increased interest in dog breeding. The yearly expenditure for specially prepared dog foods is estimated at from \$100,000,000 to \$130,000,000. Dog raising may be profitable, but we doubt if it indicates a wholesome trend in American life.

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BIBLE STUDY in the public schools of Chattanooga, Tennessee, is an elective course for which full credit is allowed. Nine or ten teachers, paid from other than tax funds, are employed for full time in the white schools of the city; nearly 9,000 children were enrolled in the Bible classes last year; and during the past thirteen years, more than \$85,000 has been contributed by individuals, churches, and other organizations for the maintenance of that work. The experiment has been so successful that the State Board recently granted permission for the Bible to be taught as an elective course in the high schools of Tennessee.

THE RAREST POSTAGE STAMP in the world, according to the Christian World, is "a one-cent British Guiana black on magenta." At an auction recently it was withdrawn from sale when the bidding had reached \$37,000—A one-cent stamp.

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IN TURKEY, there are 238,917 more women than men, according to the tabulations of a recent census in that country. Compared with the census of 1927, which was the first in its history, there was an increase of eighteen per cent in the population. The population at present is 16,188,767. The gain of the last eight years marks a phenomenal growth, if not a record in the progress of population.

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DR. HENRY SMITH LEIPER, foreign secretary of the Federal Council of Churches, believes that only a united front by the Churches can prevent Christianity from being supplanted by nationalism. His belief was expressed in a recent address before the Wisconsin Ministers Association. His subject was "The German Church Confronts Caesarism." The hopeful note was struck in the assertion that there is already in motion a process of getting together on the part of the Churches.

\* \* \*

JOSEPH LEWIS, president of the Free Thinkers of America, has lost his suit to prohibit the use of the Bible in schools, hymn singing by public school children, or the use of school buildings for religious and social club meetings. Justice Collins held that the use of the Bible in no way affects the beliefs of free thinkers. He declared "Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe or to disbelieve in a Deity."

\* \* \*

DOCTOR FRANZ MANSFIELD, German archaeologist doing research work in Patagonia, reports the finding of the araucaria, a variety of pine tree with edible seeds which he says dates back to about forty million years ago. The wind swept pampas, now under investigation, are so barren of vegetation that more than three thousand acres are required to feed a goat; but they were once rich in tropical forests and vegetation and they were the native habitat of prehistoric monsters which have long been extinct. Patagonia today is the happy hunting ground of the archaeologist and it is said to be rich in the fossil treasures from which the intriguing story of the far distant years is being reconstructed.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, NOVEMBER 28, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### DR. A. B. DINWIDDIE

In the death of Dr. A. E. Dinwiddie, Tulane University has sustained a great loss; the city of New Orleans and the state of Louisiana have suffered the loss of a worthy citizen and a man of great mold; and the cause of education in the South has been deprived of a trusted and capable leader. Dr. Dinwiddie embodied as perfectly as any man we have known the best ideals and traditions of the South. He was a man of real culture and he possessed marvelous administrative ability, but withal he was as modest and unassuming as the humblest man of the community. He was a Kentuckian by birth, a Virginian by rearing and education, a Louisianian by citizenship and service, and in his interests he belonged to the nation. In faith he was a Presbyterian, son of a Presbyterian minister and son-in-law of a Presbyterian minister, but he was ever a man of the broadest catholicity and he held the confidence of men of all classes and beliefs. We mourn his going, but we rejoice to have had such a friend.

### BEFORE AND AFTER

"This time last week I was a very popular man. In fact, I was a much beloved man. The friendship of the brethren for me knew no bounds. Really, this was the time for which I had been waiting through all these years, the time when the brethren would come to me in droves, put their arms around me and tell me how greatly they admired me. My heart swelled with pride and I felt like a debutante at her coming-out party. They needed a man like me in the cabinet. The presiding eldership was being redeemed through my influence, and the preachers were looking to me to bring them to the place where the heavenly manna fell in abundance every day and the water in the brook never dried up. They called to me. They waved at me. They smiled upon me. They whispered endearing words into my ears. They actually made me believe that I had come to the kingdom for just such a time as this.

"That was during the three days that our Conference was in session and the appointments for the

new year were being worked out. Now the Conference is over, the appointments have been read, and my popularity is gone. My stock has gone way down and I am not so great or so good as I was a few days ago. Those who fared well in the matter of their appointment, did so because of their recognized worth, while those who were disappointed, were blocked by some scheming presiding elder, in order to promote the interests of some friend.

"I can understand now why so many presiding elders are elected delegates to the General Conference. The election comes right at the time when we are most loved and appreciated. If it ever happens that the election of delegates to the General Conference takes place after the appointments are read, not a single presiding elder will be elected. One man called up about two hours after the appointments were read, and said: 'How did it happen that you could move nearly every man in your district as well as some in other districts, and yet do nothing for me?' Another called up and, with a voice in which there was no music at all, said: 'Well, I just want you to know what I think of you before I leave town.' The strange thing about it is, neither one of these men was in my district and I did not know that they were looking to me to give them a break.

"This thing of being a presiding elder is certainly no snap. It has more vexing problems to the square inch than any job I ever had. If you call Question 31, you are mercenary and all you are after is your percentage, but if you don't call it, they will starve you to death. By the way, not only do I ask, 'What amount has been raised the present quarter for the support of the ministry,' but I also add, 'AND HOW HAS IT BEEN APPLIED?' You see, they don't class elders as ministers any more, and if you don't put the question that way they will leave you out altogether.

"Well, I am trying to be religious, even as a presiding elder. It is not an easy thing to do either. It is a hard and thankless task, and after you have done all that you could, you remain the original 'unprofitable servant.' Your Conference will be in session in a few days. Here's wishing you luck."

## NOTICE, LOUISIANA CONFERENCE

Those having funds for Superannuate Endowment are requested to mail same to Dr. Jno. F. Foster, 444 Atkins St., Shreveport, La. Please do this immediately.

## THANKSGIVING FREE CARS

Dear Friends: The youth of the world is found mainly in two sets of surroundings. The first and original environment is the sacred precincts of the family home. Here the adjustment is in the hands of parents who discharge their duty with the aid of the government, the church and the school.

It has been said that, "home is a man's castle, a woman's heaven and a child's garden of memories." The divinely instituted home will assuredly look after its own. But what of the home wherein are lodged those upon whom fortune has never smiled? What of those in Institutional Homes, whose garden of memories have never assumed a tangible form? What of those children who depend for their spiritual and physical welfare, not upon the mother and father, who are their preconceived guardians, but upon the bounty and kind-heartedness of the givers, who donate the "loaves and fishes?" If we have a problem at all in the child world, it is concerned mainly with the homeless child who, but for the care of ministering givers would be "an unknown bark upon an unknown sea."

The Methodist Home in Jackson, both in a denominational sense and otherwise, represents a field of activity to be likened to the white harvest ready for the hand of salvation. The care and welfare of nearly 200 children is a 365-day problem that can be solved only through the channel of "Loaves and Fishes," and by the graciousness of those who have been blessed with the power to give. Included, of course, in these daily, weekly, monthly strivings are the special seasons when the needs of the moment loom up in a larger way by reason of the "holiday spirit" and "seasonal rejoicing."

Thanksgiving Day is a calendar event when appeal is recognized in all Christian lands. "To share and have part in the sorrows of our friends, broadens the vision, tempers the heart and makes golden the light that falls across the hearthstone where we with loved ones dwell." On this pending day of annual Thanksgiving may we reflect that 200 children without a "garden of memories" and without the individual hearthstone are depending upon the loving kindness of the Creator as it shines pure and soft through the soul of the giver.

It is only a short step from Galilee to America. There is no space at all between God and the heart of the giver. The identity is perfect; the plan is flawless and it remains for the broad mantle of charity to protect within its enveloping folds the child life that has been placed in our midst. "Loaves and Fishes." Who will give the "Loaves and Fishes?" May all who love childhood be blessed with the power and spirit to give.

To whom shall we give? Shall we donate to all the thousands of worthy causes to which our attention is directed? Or in keeping with our ability and means, shall we select the principal cause to which we must incline because of natural affiliation? That and the character of our gift must be decided by the giver.

The giver and receiver constitute the plan of Christian charity. Although self-evident truth needs no recommendation, the statement is not amiss that without the opportunity, the generous hearted would be unable to demonstrate the principle of relief in its manifold ways.

You have done your part in the past and it is because you have so thoughtfully and generously discharged your voluntary obligation in the past that I am requesting you to again assume the robe of benevolence with the children in our Home this Thanksgiving season. We are asking you to remember those in need when the Free Cars pass through your city during the week beginning November 25, with any of the articles listed below.

Your own innermost imagination will supply you with just a shadow of what the children feel when you feed and clothe them.

Mark all donations "The Methodist Home." We suggest the following to be sent: all kinds of groceries, canned goods, clothing, mops, brooms, sheets, school supplies, and farm products.

With every good wish and with love from the children, I remain,

Very sincerely,

FRED J. McDONNELL, Supt.

## PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

Reported by Rev. Robert H. Harper, D. D.

The Louisiana Annual Conference convened in ninetyeth session in First Methodist Church, New Orleans, Wednesday evening, November 20, 1935, at 7:45, with Bishop Hoyt M. Dobbs in the chair. After a devotional service, consisting of appropriate readings, special music by the choir, and prayer led by Dr. Franklin N. Parker, the Bishop administered the Sacrament of the Lord's Supper, assisted by W. H. Wallace, Jr., pastor-host, and the presiding elders of the Conference.

The roll call showed a large percentage of the members of the Conference present, and a fair proportion of the lay delegates.

R. H. Harper was elected secretary, John F. Foster and J. C. Rousseaux were elected assistant secretaries. R. W. Vaughan was elected statistical secretary, and H. W. Cudd, H. B. Hines, J. E. Hearne and C. E. McLean were named as his assistants. Upon motion of W. H. Wallace, Jr., the hour of meeting was fixed at 9 a. m., and that of adjournment at 12:30. The main auditorium was made the bar of the Conference.

Annual Committees were named as follows:

Conference Relations—B. D. Watson, J. A. Alford, J. W. Faulk, D. B. Boddie, J. B. Grambling, W. H. Royal, R. T. Ware.

Memoirs—R. W. Vaughan for A. W. Turner, J. G. Snelling for C. C. Wier, C. E. McLean for C. C. Miller, R. M. Brown for J. S. Henley, H. N. Brown for A. J. Coburn, N. E. Joyner for E. L. Cargill, W. L. Duren for Mrs. W. L. Doss, Jr., and Mrs. J. D. Nesom, J. C. Rousseaux for Mrs. H. W. May, Louis Hoffpalur to be responsible for securing the memoirs of Mrs. J. B. Cassity and of Mrs. J. H. Brown, and Briscoe Carter to be responsible for securing the memoir of Mrs. B. F. White.

Courtesy—H. W. Rickey, Ellis Smith, and A. M. Serex.

Resolutions—W. W. Holmes, J. R. Spann, and Dana Dawson.

Public Worship—W. L. Duren, W. H. Wallace, Jr., W. W. Holmes, J. W. Rely, Fred Howell, D. B. Raulins.

District Conference Records—R. S. Walton, H. B. Hysell, W. T. Gray.

The character of all the preachers in the Conference was passed.

Dr. A. F. Smith, one of the Publishing Agents; Dr. W. M. Alexander, secretary of the Department of Schools and Col-



leges of the General Board of Christian Education; Rev. L. F. Alford and Rev. L. J. Power of the Mississippi Conference, and Rev. D. L. Coale, one of the general evangelists, were introduced.

A very interesting feature of the evening was the unveiling by Mrs. Lelia Carré, of an oil painting of Judge Edward McGehee. The picture is the property of Mr. Stewart McGehee of Wilkinson County, Miss., and will eventually be given to the First Methodist Church of New Orleans. Upon request of Dr. Wallace, R. H. Harper was requested to speak of the character of Judge McGehee and his splendid service in the founding of Methodism in New Orleans. Judge McGehee had a notable part in the building of the first Methodist Church building on Gravier Street, New Orleans, in 1825, and in the building, later, of the Poydras Street Church, giving of his time and contributing most liberally of his own means, and it is fitting that the mother church of Methodism in New Orleans, which has had an uninterrupted existence of 110 years, and which is now commonly known as First Methodist Church still bears the corporate name of "Methodist Episcopal Church, South, McGehee Charge."

Announcements were made, the benediction was pronounced by Dr. Dana Dawson, and the Conference adjourned.

## SECOND DAY—THURSDAY, NOVEMBER 21.

Conference convened, according to rule, at 9 a. m., Bishop Dobbs in the chair. Dr. Fagan Thompson, of Vanderbilt University, who was in attendance upon the Conference to acquaint the brethren with the New Methodist Hymnal, led in the singing, and Dr. J. R. Spann led in prayer.

The roll of absentees was called; substitutions of alternate delegates were made, and, upon motion, further calling of the roll was dispensed with.

Dr. R. N. Allen, associate secretary of the Board of Church Extension; Dr. Elmer P. Clark, of the Board of Missions; Dr. M. P. Woods, of the Methodist Benevolent Association; Dr. Walter Anthony, of Waco, Texas, guest speaker of the Conference; Dr. C. C. Neal, of the C. M. E. Church, representing Haygood Institute of Moton, Arkansas, were presented at different times during the morning, and, with the exception of Dr. Anthony, all addressed the Conference; as did Dr. A. F. Smith, Dr. W. H. Alexander, and Mr. C. M. Chalmers, manager of the New Orleans Christian Advocate, and Dr. Franklin N. Parker, dean of the Candler School of Theology. Following the address of Dr. Neal, an offering of \$56.60 for Haygood Institute was laid on the table. Mr. Chalmers informed the Conference of the welcome fact that the New Orleans Christian Advocate is now free of debt.

Communications were received from the several boards of the Church and were referred to the corresponding boards of the Conference. A letter was read from Dr. F. S. Barker, expressing his regret at his inability to attend the Conference and making request concerning his work, and it was referred to the Board of Christian Literature. The secretary also announced the receipt of a letter from Rev. W. F. Henderson, one of the superannuates.

Mrs. Hoyt M. Dobbs, Mrs. W. H. Wallace, Jr., Mrs. W. W. Holmes, Mrs. W. L. Duren, and Mrs. Dana Dawson were presented to the Conference. Mrs. George S. Sexton, Jr., and Mrs. W. M. Ledbetter, president and corresponding secretary, respectively, of the Woman's Missionary Society of the Conference, were presented. Mrs. Ledbetter submitted the report of the Society and it was ordered to record, as was also the report of the Conference treasurer of the Society. The reports show 214 auxiliaries and 6,551 members, and a total of \$26,723.86 sent the Conference treasurer, and \$17,838.07 for local work reported.

Upon motion of W. H. Giles, J. C. Price was made a member of the Committee of the Second Year, in place of J. S. Henley, deceased.

Mrs. Susie Lingle, of Shreveport, was presented, and she stated that copies of a picture of early bishops of the Church could be secured on application to her.

Hearing of the report of the Board of Lay Activities was made the order of the day for 11 a. m., Friday.

The names of the superannuates were called and those present—J. E. Williams, John F. Foster, S. J. Davies, F. N. Sweeney, G. F. White, J. D. Nesom, J. T. McVey—came to the chancel; Bishop Dobbs addressed them in high appreciation of their long service and assured them of the pleasure of the Conference in their presence, and, following this, Dr. Fagan Thompson led in the singing of "How Firm a Foundation."

Question 14 was called: "What preachers have died during the year? The secretary read the names of C. C. Miller, E. L. Cargill, A. W. Turner, C. C. Wier, A. J. Coburn, J. S. Henley; upon request of the Bishop the Conference stood a few moments in silence, then, upon his request, R. H. Harper led in prayer.

W. W. Holmes read the report of the Committee on Public Worship as follows:

Report of Committee on Public Worship:

Our Conference guest preacher is Dr. Walter Anthony from Waco, Texas. He will preach today and tomorrow at 3 p. m., and 7:45 p. m.

Sunday Services—9 to 9:30 a. m., Radio sermon over WSMB—F. N. Parker.

Presbyterian Churches—Canal Street, 11 a. m., G. W. Dameron; Napoleon Avenue, 11 a. m., R. H. Harper, 7:45 p. m., Ellis Smith; St. Charles Avenue, 11 a. m., N. E. Joyner; Westminster, 7:30 p. m., A. S. Lutz.

Evangelical Churches—Trinity, 7:30 p. m., J. J. Rasmussen.

Christian Churches—St. Charles Avenue, 11 a. m., J. R. Spann; Carrollton Avenue, 11 a. m., Guy M. Hicks.

Methodist Episcopal Churches—Napoleon Avenue, 11 a. m., B. C. Taylor, 7:30 p. m., W. W. Perry; Eighth Street, 11 a. m., A. M. Shaw, 7:30 p. m., G. W. Pomeroy.

Southern Methodist Churches—First Methodist, 9:30 a. m., Love Feast, conducted by H. N. Harrison, 9:30 a. m., Wesley Class—A. M. Serex, 11 a. m., Bishop Hoyt M. Dobbs, 7:30 p. m., Dana Dawson; Carrollton Avenue, 9:30 a. m. Men's Class—E. C. Gunn, 11 a. m., H. L. Johns; Epworth, 11 a. m., W. C. Scott, 7:30 p. m., all former pastors; St. Mark's, 11 a. m., J. D. Fombey; Algiers, 11 a. m., R. M. Brown; Felicity, 11 a. m., F. N. Parker; McDonoghville, 11 a. m., D. W. Poole, 7:30 p. m., H. N. Brown; Chalmette, 11 a. m., L. W. Cain, 7:30 p. m., Jerome Cain; Parker Memorial, 11 a. m., H. N. Brown; Louisiana Avenue, 11 a. m., J. W. Faulk; Gentilly, 9:30 a. m., W. H. Royal; Rayne Memorial, 11 a. m., L. L. Cowen.

Announcements were made, including that of preaching at 3 p. m., and 7:45 p. m., by Dr. Walter Anthony, the doxology was sung, tune of Sessions, led by Dr. Fagan Thompson, the benediction was pronounced by Rev. J. B. Williams, and the Conference adjourned.

## THIRD DAY—FRIDAY, NOVEMBER 22.

Conference convened, according to rule, at 9 a. m., Bishop Dobbs in the chair. Dr. Fagan Thompson led in the singing of "Come, Thou Fount," Rev. C. K. Smith led in prayer, and the Bishop led the responsive reading. Dr. Thompson sang one of the hymns of the New Hymnal. The minutes of the second day were read and approved.

Rev. Porter M. Caraway, formerly a member of the Louis-

iana Conference, now pastor of First Church, Gulfport, Miss., and Dr. J. J. Morgan, of the American Bible Society, were introduced.

R. H. Harper called attention to the death of Dr. A. B. Dinwiddie, late president of Tulane University, and, moved that the Conference, in recognition of Dr. Dinwiddie's long service to our youth, and in view of the fact that Mr. William Duren was a professor in the department of mathematics of Tulane and that a number of the sons of our ministers are students in the institution, stand for a few minutes in silence, and the motion prevailed. The secretary, upon request of the Bishop, led in prayer.

Dr. G. L. Morelock, general secretary of the General Board of Lay Activities, and Dr. Pierce Cline, president of Centenary College, were introduced. Later, during the morning, Dr. O. E. Kriege, who was for many years president of the former New Orleans University of the M. E. Church, and Rev. W. H. Bengtson, pastor of the Eighth Street M. E. Church of the city, were introduced.

Dr. Pierce Cline, president, read the report of Centenary College. The report shows that the present enrollment is 490. Of these, thirteen are studying for the ministry. "A wholesome standard of moral conduct is exacted and received from each student in school. The religious atmosphere of the campus is increasing in its influence. The Ministerial Association and the C. M. C. A. are flourishing. Last spring religious emphasis week was observed, the services being led by Rev. W. H. Wallace, pastor of First Methodist Church, New Orleans." The standards of scholarship, already high, are being raised. The success of Centenary students in the universities and graduate schools is noteworthy. "The financial picture at Centenary has varied shades of light and darkness. During the past two years all bills have been paid and more than \$30,000 of indebtedness retired. Additional indebtedness is being retired during the current session. The darker side of the picture is mainly the result of rising costs of living. Our faculty is working on a salary less than the minimum fixed by the Southern Association of Colleges, of which we are a member. It seems imperative that means be provided to give increased salaries to the faculty. During the summer some of the columns, the cornerstone, the doors to the main auditorium, and the pulpit of the Union Literary Society of the old Centenary building at Jackson, Louisiana, were purchased, and have been removed to our campus. Some of the columns can be seen standing in front of the spot where a good administration building ought to be. These worthy relics of the magnificent Centenary that was bear mute but eloquent testimony of the undying faith and the unquenchable spirit of the little school with a large purpose.

Dr. D. B. Raulins read Report No. 1 of the Board of Christian Education. The report recommended that every effort be made to carry out the agreement entered into on January 3, 1935, between the bankers holding the bonds and the executive committee of the Conference Board of Christian Education, and "that the same apportionment for annual interest on bonds be retained in our budget as this year, and that the Bishop, presiding elders, Centenary College officials, preachers and Methodists of the Conference co-operate to raise an additional amount necessary to pay 3% interest and \$10,000 reduction on principal by the time of the 1936 Conference session." G. W. Holloman explained the provisions of the report concerning the bonded indebtedness. Rev. Louis Hoffpauir offered an amendment that the Bishop appoint a committee to undertake to raise a substantial amount on the principal indebtedness, and the amendment was lost. Rev. C. K. Smith asked a question concerning the report. G. W. Holloman, Rev. H. L. Johns, and W. L. Doss, Jr., discussed the matter. The report was then adopted.

R. H. Nelson read report No. 2 of the Board of Lay Activities. Dr. G. L. Morelock, general secretary of the General Board of Lay Activities, Bishop Dobbs, and S. M. McReynolds, Conference Lay Leader, spoke to the report, and it was adopted.

The report urged the promotion of Christian stewardship, commended the Christian Advocate for designating the issue of the last week in January as a Stewardship Number and urged particular emphasis upon the observance of February as Stewardship Month, stressed the importance of personal evangelism; reported a substantial increase in the benevolences under the new financial plan, and, in view of the great needs to be met, recommended that both our ministers and laymen everywhere be untiring in their efforts to increase the benevolences, and that one-half of the same be raised by the time the District Conference shall meet; recommended a sound financial plan in every church, including an every-member canvass, and the use of weekly or monthly envelopes; adequate support for our ministers and salaries paid monthly; designated the second Sunday in June, or a Sunday as near thereto as practicable, as Laymen's Day, when the program of the laymen shall be presented in every church, recommended the circulation of our church periodicals, and urged that the District Board of Lay Activities, pastors, boards of stewards and other interested laymen meet as soon as possible after the Annual Conference, on call of the presiding elder, for the study of the Church program and to plan the work of the year. The report also nominated S. M. McReynolds as Conference Lay Leader, and, with the adoption of the report, he was duly elected.

Upon motion of Dr. W. W. Holmes, the secretary was instructed to send a message of sympathy to the family of Dr. J. E. Crawford, lately deceased. J. C. Price conveyed to the Conference the greetings of Rev. H. W. Bowman, a superannuate unable to attend the session on account of bad health, and the secretary was instructed to send a telegram of appropriate sentiments, both to Brother Bowman and to his father-in-law, Rev. S. S. Holladay.

Bishop Dobbs, having to meet a committee, called Dr. F. N. Parker to the chair.

Dr. Glenn Sneed, pastor of Westminster Presbyterian Church of the city, was introduced; also Dr. A. A. Leifste, district superintendent of the Lake Charles District of the M. E. Church, were introduced.

Dr. E. B. Hawk, dean of the School of Theology of Southern Methodist University, addressed the Conference, dwelling upon the alarming scarcity of well-trained ministers in many sections of the Church, and stressing the need of adequately preparing our young men for their important calling.

Dr. George S. Sexton, on privilege, spoke in humorous vein of the several mistakes which had been made of late by the newspapers concerning his identity, one of the papers writing of him as the president of St. Mary's College, another as one of the foremost of our women educators, and still another referring to him as "mother superior."

The committee on Public Worship made a supplementary report, appointing Rev. J. H. Alford to preach at Second Methodist Church on Sunday morning and Rev. Carl Lueg to preach at the Church of the Redeemer (Methodist Episcopal).

Announcements were made, including those of preaching by Dr. Walter Anthony at 3 p. m. and 7:45 p. m., Dr. Fagan Thompson led in the singing of "Faith of Our Fathers," Dr. L. L. Cowen pronounced the benediction and the Conference adjourned.

#### FOURTH DAY—SATURDAY, NOVEMBER 23, 1935

The Conference convened, according to rule, at 9 a. m. Bishop Dobbs in the chair. Dr. Thompson led the hymn. Dr.



W. H. Wallace, Jr., led the prayer, and the Bishop led the responsive reading. The minutes of the third day were read and approved.

The Conference was honored with a visit from Mr. Phillip H. Leter, of Shreveport, Grand Master of the Grand Lodge, F. & A. M., of Louisiana, who read an able paper on the ideals of Masonry and its rightful place in the community and its relation to the church. He was accompanied by Mr. Rudolph Latzko, Grand Commander of Knights Templar, and Past Grand Masters James H. Roland and E. H. Addington. The Conference rose in a vote of appreciation of the paper of Grand Master Leter.

Report No. 1 of the Board of Missions was read by Guy M. Hicks, and adopted. The report called attention to the General Missionary Council, to meet in Washington, D. C., Jan. 7-9, 1936, and the chairman of the Board, Dr. W. L. Doss, Jr., Mrs. George S. Sexton, Jr., the presiding elders of the Conference, T. L. James, Dr. Dana Dawson, James W. Rely, W. B. Rely, Dr. W. H. Wallace, Jr., T. W. Holloman, H. T. Wadley, W. T. Murray, R. T. Moore, Mrs. J. B. Pollard, Dr. W. L. Duren, were appointed delegates.

District Missionary Institutes were announced as follows: New Orleans District, Feb. 11; Baton Rouge District, Feb. 12; Lake Charles District, Feb. 13-14; Alexandria District, Feb. 18; Monroe District, Feb. 19; Ruston District, Feb. 20; Shreveport District, Feb. 21. The place and hour of each meeting will be fixed by the presiding elder.

Rev. S. A. Seegers was nominated as Golden Cross Director; Rev. W. H. Wallace, Jr., as Conference Missionary Secretary, and Mr. Van Carter as lay evangelist.

The list of appropriations by the Board of Missions was read by Rev. E. C. Gunn.

The report of the Memorial Mercy Home was read and adopted after the work of the Home had been discussed by the superintendent, Dr. J. G. Snelling, and by Dr. Doss. The report requested the Bishop to re-appoint Dr. Snelling as superintendent, and fixed the second Sunday in February as a day on which the work of the Home shall be represented in every congregation and an offering taken. The report of the superintendent showed that 126 mothers have been cared for in the Home during the year. The report of the auditor of the Home was submitted for record.

The first constructive thing which the Conference has been able to do toward hospital work was initiated by the Hospital Committee of the Board of Missions, in recommending the naming of several hospitals over the State as Golden Cross Hospitals, to which needy patients may be sent through the use of Golden Cross funds. Satisfactory arrangements have already been made with six hospitals in the State—the Baton Rouge General Hospital, the Shreveport Sanitarium, the Southern Baptist Hospital in New Orleans, St. Patrick's Sanitarium in Lake Charles, and the Tri-State Hospital in Shreveport. A relief committee will be set up in each district, composed of the District Director of Golden Cross, the presiding elder, the District Secretary of the W. M. S., District lay leader, and District educational director, which committee shall have authority to assign patients to the Golden Cross hospitals, the expenses to be paid out of the Conference Golden Cross fund. Any Methodist congregation in Louisiana that should desire to bear the expenses of a patient in a Golden Cross hospital may report the amount expended as raised for the Golden Cross. The plan thus adopted has been brought about through the vision and earnest efforts of Rev. S. A. Seegers, who continues as Conference Golden Cross Director.

The report of S. H. Meyer, treasurer of the Board of Missions, was received and ordered to record.

Dr. Leon W. Sloane, Superintendent of the Anti-Saloon League of Louisiana, addressed the Conference. Dr. W. L.

Doss, Jr., Dr. W. H. Wallace, Jr., J. R. Abeles and S. M. McReynolds were elected to membership in the League.

An offering was taken for a needy superannuate and the amount received was \$78.40.

Luman Eugene Douglas and James Clark Whitaker, from the Ruston District, and James Claire Sensintaffar, from the Shreveport District, were admitted on trial.

Answers to minute questions showed that no one was discontinued, readmitted, or located, and it was also worthy of note that no one had withdrawn or had been expelled.

G. A. Morgan, formerly of the Louisiana Conference, was received by transfer from the Central Texas Conference, and Ivan O. Donaldson, in the class of the fourth year, was transferred to that Conference.

Alfred D. St. Amant, Jr., and Jerome Cain were advanced to the class of the second year. Winans Fletcher Beadle, student in a theological school, remained in the class of the first year.

Albert Alexander Collins and Jack Holland Midyett were advanced to the class of the third year and later received into full connection.

Carl Frederick Lueg, Alton Ausborne McKnight, Alvin Percy Smith and Otis Wesley Spinks were advanced to the class of the fourth year.

Roland William Faulk, Jolly B. Harper, Joe Brown Love, John Fletcher Wilson, David Tarver and Allen Walter Townsend were graduated in the course of study and elected elders. Henry Arberry Rickey, already an elder, was graduated in the course of study. Ivan O. Donaldson, transferring out, and Lovice Alton Carrington remained in the class of the fourth year.

Rev. H. W. Rickey informed the Conference of the birthday of Rev. J. B. Williams. Brother Williams was congratulated by Bishop Dobbs, and, upon invitation, he addressed the Conference.

A number of visiting ministers of city churches, and Mr. W. W. Carre, layman of First Methodist Church, and Miss Mary Werlein, sister of the late Dr. S. H. Werlein, were introduced to the Conference.

The presiding elders made their reports. Briscoe Carter reported a new church at Tullas and ten charges paying in full; K. W. Dodson, more than 1,000 members received and Boards of Christian Education organized in most of the churches; B. F. Rogers, two new parsonages and one new church and a majority of charges paying in full. H. L. Johns, sixteen charges paying in full; W. L. Duren, eleven charges paying in full and a large amount paid on church indebtedness; Louis Hoffpaul, a large number of charges paying in full; George S. Sexton, more than 1,000 members received and every charge paying in full. Bishop Dobbs spoke in high praise of the work done in the several districts, and, upon his request, Dr. Fagan Thompson led the Conference in the doxology.

Following the reports of Briscoe Carter and K. W. Dodson, retiring elders, each was presented a token of love and appreciation from the preachers of his district by J. J. Rasmussen and W. W. Perry, respectively.

Dr. W. L. Duren addressed the Conference concerning the New Orleans Christian Advocate. He stated that the indebtedness of more than \$4,000 had been paid and that there was a cash balance on hand of \$123.35. The debt being paid, he feared a reaction and loss of interest, and he urged that the brethren continue their hearty support of the Advocate.

H. B. Hysell read the report of the Committee on District Conference Records, which showed that all the records are well kept. One of the records, however, was not before the committee.

The benediction was pronounced by Dr. G. S. Sexton, and the Conference adjourned, to meet at 2 p.m.

## Afternoon Session

The Conference met, pursuant to adjournment, at 2 p. m. Dr. Franklin N. Parker, by appointment of the Bishop, in the chair. Dr. Fagan Thompson led in the hymn, and Rev. J. A. McCormack led in prayer. Minutes were read and approved.

The report of the Legal Conference was read by Briscoe Carter and ordered to record. The report of the Commission on Budget was read by R. R. Branton and adopted. The apportionments for the several claims are approximately the same as last year, the total for General Work being \$40,000, and for Conference Work \$60,000.

Report No. 2 of the Board of Christian Education was read by D. B. Raulins and adopted. The report consisted of a resolution, authorizing the Board of Trustees of the Seashore Methodist Assembly, according to their judgment, to sell and convey to the Trustees of the Conference Endowment Fund of the Mississippi Conference all the property now vested in the Seashore Methodist Assembly, except a certain portion reserved for tabernacle meetings, etc., and it being understood that all debts against the Assembly should be assumed by the trustees of the Conference Endowment Fund.

D. B. Raulins also read report No. 3 of the Board of Christian Education. The report urged that parents of students in State institutions of learning send the names of said students to those in charge of student work, Rev. Joe Brown Love, First Methodist Church, Baton Rouge; Rev. W. C. Barham, First Methodist Church, Lafayette, and others. Four objectives for the local church and the district were set: A functioning Board of Christian Education in every church; a minimum of five local church training classes in each district; that ample time be given in district conferences for adequate presentation of Christian education, and that our pastors continue to call attention, from the pulpit, to articles of unusual value appearing in our church school literature.

S. M. McReynolds read the report of the Committee on Social Welfare and Temperance of the Board of Lay Activities. The report spoke in no uncertain terms against the liquor traffic and other evils of the present. The report deplored the gambling situation in New Orleans and other sections of the State, and called upon State authorities to carry out the law against slot machines and other devices.

The report of the Board of Finance was read by S. A. Seegers. The report nominated Dr. John F. Foster as Conference Director of the Superannuate Endowment Fund, and gave the list of appropriations to the Conference claimants.

The report of the Bible Board was read by A. T. Law and adopted. The report dwelt upon the importance of the distribution of the great Book, urged the observance of Universal Bible Sunday, December 8, 1935.

D. B. Boddie read the report of the Board of Christian Literature and it was adopted. The report stated that the New Orleans Christian Advocate has had an increase in circulation of nearly 2,000 readers. Attention was called to the New Methodist Hymnal. The following appointments were recommended: Editor of New Orleans Christian Advocate, W. L. Duren; associate editor, Henry T. Carley; special writer for the Publishing House, F. S. Parker; members of the Publishing Committee, H. L. Johns, A. M. Serex and J. W. Reilly.

R. T. Ware read the report of the Committee on Conference Relations, recommending brethren for the superannuate relation. The list of men remained unchanged with the exception that T. P. Turner was added and that J. D. Nesom's name had not been referred to the Committee and that he automatically returned to the effective relation.

Upon motion of R. H. Harper, the appreciation of the Conference was expressed to the florists of the city who had kept the church decorated with beautiful flowers, and to Mrs. G. G. Tomlinson and Mrs. J. D. Rumph, flower committee.

A. M. Serex, pastor, invited the Conference to hold its next session in Minden. Mr. Thomas Cornell, of Minden, joined in the invitation, and Minden was selected as the place of the next Conference.

Dr. Fagan Thompson led in the singing of hymn 522. Question 14 was resumed: "What preachers have died during the year?" The names of deceased preachers and deceased wives of preachers were called. Memoirs of the deceased preachers, A. W. Turner, C. C. Weir, C. C. Miller, J. S. Henley, A. J. Coburn, E. L. Cargill, and of Mrs. W. L. Doss, Jr., Mrs. J. D. Nesom, Mrs. H. W. May, Mrs. J. H. Brown, Mrs. B. F. White and Mrs. A. W. Turner, were read. S. J. Davies will furnish later the memoir of Mrs. J. B. Cassity, and D. B. Raulins will furnish the memoir of Mrs. Christian Keener. W. W. Holmes spoke upon the character of the late Rev.

Henry Ahrens, local preacher, and formerly a member of the Louisiana Conference.

Following the reading of the memoirs, a number of the brethren paid tribute to the character of the deceased. "Abide With Me" was sung, the benediction was pronounced by R. H. Harper, and the Conference adjourned, to meet at 3 p. m. Sunday.

## FIFTH DAY—SUNDAY, NOVEMBER 24, 1935

The Conference convened pursuant to adjournment, at 3 p. m., Bishop Dobbs in the chair. "How Firm a Foundation" was sung, and Dr. Franklin N. Parker led in prayer. Minutes of Saturday afternoon were read and approved.

R. W. Vaughan, statistical secretary, made his report, answered questions 25-40, and submitted the statistical tables for record.

Reports were received and ordered to record—of the Conference treasurer, of the Board of Church Extension, and of the New Orleans Methodist Depository.

W. L. Doss, Jr., called attention to the Missionary Council in Washington, D. C., and A. K. McLellan called attention to the Missionary Council in Memphis.

Bishop Dobbs submitted his Certificate of Ordination, showing that Albert Alexander Collins and Jack Holland Midyett had been ordained deacons at the morning service at the First Methodist Church, following the sermon of Bishop Dobbs, and that David Tarver, Roland William Faulk, Allen Walter Townsend, Jolly B. Harper, Joe Brown Love and John Fletcher Wilson had been ordained elders in the beginning of the afternoon session.

H. W. Rickey, for the Committee on Courtesy, composed of himself, Ellis Smith and A. M. Serex, read the following expression of appreciation of courteous hospitality received: "White is the absorption of all color. Hospitality is a tree of Methodist life that bears twelve manner of fruits. It is a grace that uses the gifts and talents of a high order—for hospitality is a cluster of fine arts as we have seen exhibited under the guidance of Mrs. D. M. Campbell, General Chairman, and illustrated by the Transportation, Registration, Housing, Lunch, Flower, Music, Pages, Entertainment Committees and the Information Bureau. Dr. Duren, his co-hosts, the pastors, churches, friends of other folds, overlooked nothing that could add to the comfort or business of the Conference. Because they have lived up to the best traditions and reputation of old New Orleans—the valley-gate to five seas—we do vote them our heartfelt appreciation."

Minutes of the afternoon session were read and approved, with instructions that they include the appointments and the record of adjournment, sine die.

H. L. Johns, secretary of the Board, and his cabinet, read the list of changes in charge lines. Bishop Dobbs then read the appointments.

The benediction was pronounced by Dr. Briscoe Carter, and the 90th session of the Louisiana Annual Conference adjourned, sine die.

## CONFERENCE NOTES

The ninetieth session of the Louisiana Conference was held in First Methodist Church, on St. Charles Avenue, New Orleans, the splendid house of worship of the mother church of New Orleans Methodism, of a congregation which has had an uninterrupted existence of 110 years, worshiping during that century and a decade in the original building on Gravier Street, Poydras Street Church, "old" Carondelet, rented quarters during the Federal occupation of the city, and in the present building on St. Charles Avenue. But the Conference was the guest of all the Methodist churches of the city, and Dr. W. L. Duren, presiding elder of the district, and Dr. W. H. Wallace, Jr., pastor of First Church, had the co-operation of all the pastors and church leaders of the several Methodist churches in entertaining the Conference most hospitably.

On Saturday automobiles were provided for all who desired to visit the Memorial Mercy Home on Washington Avenue and St. Mark's Hall on Rampart Street.

The large vested choir of First Church, under the direction of Mr. G. Campbell Cooksey, was present at all special services during the Conference and added much to the pleasure and profit of the Conference.

The Bishop and presiding elders were entertained in the DeSoto Hotel, where they had ample accommodations for



cabinet meetings. The statistical secretary and the Conference treasurer were also provided for in the De Soto.

Mrs. Lelia Carré, long prominent in the work of the Woman's Missionary Society, prepared a most interesting and instructive exhibit which contained many things of interest in connection with Methodist history in the city, and especially in connection with the history of First Methodist Church.

The new Methodist Hymnal had recently been purchased in large number by First Church and it was in use throughout the session. Dr. Fagan Thompson, professor in Vanderbilt University, was present to lead in the singing and to acquaint the Conference with the new Hymnal. In this he rendered a fine service.

Mrs. D. M. Campbell was general chairman. Miss Alice Wasson, of the transportation committee; Mrs. R. S. Crichlow, of the registration and reception committees; Mrs. B. Kiern, of the committee on housing; Mrs. Paul Hogan, of the flower committee; Mrs. Louis Clark and Capt. Zatarain were the entertainment committee, Miss Gertrude Oliphant, chairman of pages committee, the young people's department of First Church were in charge of the check room, and Mr. Robert Crichlow was postmaster, but illness prevented his serving throughout the session. Luncheon was served at noon each day, with the exception of Sunday, in the social hall of First Church, by the different churches in turn. Mrs. Reilly provided coffee service in the social hall throughout the session.

Dr. Walter Anthony, pastor of Austin Avenue Methodist Church, Waco, Texas, was guest speaker at several afternoon and evening services. On Saturday evening was held the anniversary of the Bible Board, with Dr. E. B. Hawk, dean of the School of Theology of Southern Methodist University, and Rev. W. F. Roberts, Presbyterian pastor of the city, as the speakers. Bishop Dobbs preached to a large congregation in First Methodist Church on Sunday morning, and Dr. Dana Dawson delivered an illustrated lecture on Palestine in the same church on Sunday evening. Preachers of the Conference were assigned to preach in a large number of Methodist (South and North), Presbyterian, Christian and Evangelical Churches on Sunday. The weather was cool, crisp and pleasant throughout the session, the Conference was well attended by members and visitors, and it will likely be remembered as a notable one.

## LOUISIANA ANNUAL CONFERENCE APPOINTMENTS

### ALEXANDRIA DISTRICT

N. E. Joyner, Presiding Elder.

Alco, W. F. Henderson, Jr.; Alexandria, M. S. Monk; Boyce, C. B. Powell; Bunkie, L. W. Cain; Campti, To be supplied; Colfax and Montgomery, J. W. Lee; Ferriday, R. A. Bozeman; Glenmora, L. R. Nease, Jr.; Jena and Olla, D. F. Anders; Jonesville, Jerome Cain; Lecompte, W. R. Harvell; Marks-ville, G. A. LaGrange; Melville, T. D. Lipscomb; Montrose, J. S. Sensintaffer; Natchitoches, R. R. Branton; Opelousas, C. D. Atkinson; Pineville, H. N. Brown; Pleasant Hill, B. D. Watson; Provencal, W. E. Anding; Rochelle, E. C. Dufresne; Sicily Island, J. R. Roy; Trout and Goodpine, W. D. Milton; Winnfield, K. W. Dodson; Extension Secretary, Board of Christian Education, A. K. McLellan; Chaplain Veterans' Hospital, H. N. Brown.

### BATON ROUGE DISTRICT

J. H. Bowdon, Presiding Elder.

Amite, H. B. Hines; Angie, R. T. Pickett; Baker, W. W. Perry; Baton Rouge, First Church, J. R. Spann, Joe Brown Love, assistant; Istrouma, J. A. Alford; Keener Memorial, J. D. Fomby; Clinton, S. J. McLean; Denham Springs, J. A. McKnight; Franklinton, C. E. McLean; Greensburg, C. M. Morris; Gonzales, P. W. Sibley; Hammond, A. S. Lutz; Jackson, R. S. Walton; Kentwood, S. S. Bogan; Lottie, A. M. Martin; Natalbany, J. P. Bonnacarrere; Pine Grove, W. E. Akin; Plaquemine, Wm. M. Schuhle; Ponchatoula, R. F. Harrell; St. Francisville, J. D. Nesom; Springfield, R. V. Fulton; Walker Circuit, L. E. Douglas; Zachary, J. C. Rousseaux; Chaplain State Penitentiary, E. M. Mouser; Student in Duke University, W. F. Beadle.

### LAKE CHARLES DISTRICT

B. F. Rogers, Presiding Elder.

Abbeville, Ellis Smith; Church Point, W. C. Barham; Crowley, G. W. Dameron; DeRidder, G. W. Pomeroy; Elizabeth,

Alonza Early; Eunice, M. W. Beadle; Gueydan, A. S. J. Neill; Hornbeck, G. H. Corry; Indian Bayou, J. A. Knight; Jeanerette, A. P. Smith; Lafayette, R. H. Harper; Lake Arthur, F. A. Matthews; Lake Charles, W. L. Doss; Leesville, J. W. Faulk; Many, W. T. Gray; Merryville, L. P. Moreland; New Iberia, O. L. Tucker; Oakdale, R. W. Faulk; Rayne, S. A. Seegers; Sulphur, T. F. King; Vinton, A. D. George; Zwolle, T. J. Holladay; West Lake Mission, Donald George.

### MONROE DISTRICT

H. L. Johns, Presiding Elder.

Bastrop, W. H. Giles; Bonita, George Fox; Columbia, V. D. Morris; Delhi-Crowville, A. D. St. Amant; Gilbert, H. W. Rickey; Lake Providence, D. B. Boddie; Mangham, D. W. Poole; Mer Rouge, J. A. McCormack; Monroe, First Church, W. C. Scott; Gordon Avenue, S. S. Holladay, Jr.; Oak Grove, H. E. Pfost; Oak Ridge, J. M. Alford; Pioneer, J. H. Midyett; Rayville, J. T. Harris; Sterlington-Marion, J. E. Hearne; Tallulah, C. K. Smith; Waterproof, J. M. Boykin; West Monroe, Martin Hebert; Winnsboro, Briscoe Carter; Wisner, R. M. Bentley.

### NEW ORLEANS DISTRICT

E. C. Gunn, Presiding Elder.

Bogalusa, W. H. Royal; Covington, Ira W. Flowers; Donaldsonville, C. W. Lahey; Franklin, W. F. Roberts; Houma and French Mission, J. W. Booth, W. R. Lyons, Junior preacher, C. J. Thibodeaux, French preacher; Morgan City, David F. Tarver. NEW ORLEANS Churches: Algiers, W. D. Kleinschmidt; Carrollton Avenue, D. B. Raulins; Epworth, J. B. Grambling; Felicite-Chalmette, A. T. Law; First Church, W. H. Wallace, Jr.; McDonoghville, H. A. Rickey; Parker Memorial, H. B. Hysell; Rayne Memorial, W. W. Holmes; St. Mark's, Jolly B. Harper; Second Church-Gentilly, A. W. Townsend, Jr.; Pearl River, J. C. Whittaker; Slidell, Carl Lueg; Editor New Orleans Christian Advocate, W. L. Duren; Associate Editor, New Orleans Christian Advocate, H. T. Carley; Superintendent Memorial Mercy Home, J. G. Snelling; Dean Candler School of Theology, Franklin N. Parker; Editorial writer for the Publishing Agents, Fitzgerald S. Parker; Chaplain Charity Hospital, A. T. Law; Conference Missionary Secretary, Wm. H. Wallace, Jr.

### RUSTON DISTRICT

Louis Hoffpauir, Presiding Elder.

Arcadia, H. M. Johnson; Athens, J. F. Dring; Bernice and Farmerville, A. A. Collins; Bienville, H. M. Henley; Bienville Circuit, G. W. Bolton; Calhoun and Downs, E. W. Day; Choudrant, B. F. Roberts; Cotton Valley and Springhill, A. M. Wynne; Clay Circuit, R. L. Clayton; Dubach, H. W. Add; Eros-Claiborne, H. W. Ledbetter; Gibsland, J. B. Shearer; Haughton, O. W. Spinks; Haynesville, B. H. Andrews; Hodge, C. B. White; Homer, B. C. Taylor; Jonesboro, G. A. Morgan; Lapine, Jerry Fordham; Minden, A. M. Serex; Ringgold, F. C. Collins; Ruston, Guy M. Hicks; Sibley, L. A. Carrington; Simsboro, E. V. Duplantis; Superintendent Louisiana Methodist Orphanage, R. W. Vaughan.

### SHREVEPORT DISTRICT

George S. Sexton, Presiding Elder.

Belcher and Gilliam, A. M. Shaw; Bossier City, L. W. Smart; Coushatta, R. H. Staples; Grand Cane, J. C. Price; Greenwood, J. E. Selfe; Hall Summit, J. L. Lay; Ida and Hosston, F. J. McCoy; Logansport, J. F. Wilson; Mansfield, J. J. Rasmussen; Mooringsport and Oil City, A. R. Hoffpauir; Noble and Benson, M. H. Honeycutt; Pelican, C. F. Sheppard; Plain Dealing, P. B. McCullen; SHREVEPORT, Cedar Grove, A. C. Lawton; Claiborne, George F. Pierce; First Church, Dana Dawson; Kentucky Avenue, to be supplied; Mangum Memorial, R. M. Brown; Noel Memorial, L. L. Cowen; Park Avenue, R. T. Ware; Vivian, L. N. Hoffpauir; Professor in Centenary College, R. E. Smith; Chaplain U. S. Army, A. F. Vaughan; Conference Supt. of Superannuate Endowment, J. F. Foster.

### TRANSFERS

Transferred Out—Ivan O. Donaldson, a member of the class of the fourth year, to the Central Texas Conference.

Transferred In—C. A. Morgan, an elder, from the Central Texas Conference.

### NOTICE, MISSISSIPPI CONFERENCE

At Noon, Saturday, during the session of the Mississippi Conference at Laurel, some one took the wrong overcoat and left theirs instead. The one left is two sizes too small. The one taken, if it was mine, is marked as sold by "Downing & Lock, Jackson, Miss.," on the inside of the collar.

Purvis, Miss.

W. H. SAUNDERS.

## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

#### Suggested Service Projects

Find out through the annual report of the Woman's Missionary Council the names and locations of our schools in Korea; mark them on the map. Make a list of our missionaries who teach in these schools, reporting to the society by telling anything you may know about them. Special prayer should be enlisted.

Name our hospitals in Korea; also the doctors and nurses in charge. Enlist prayer in their behalf.

Find out in what cities we conduct Woman's Evangelistic work in Korea. Name missionaries engaged at these points.

Make a scroll containing names for whom your society will pray. Let members of the society select the name of a missionary to whom they will write, not expecting an answer.

#### Paragraphs from Conference Committee Reports In April

That the secretary of children's work

and the members of the Missionary Society urge the observance of the fourth Sunday in the Church School as "Missionary Sunday" and the sending of the offering to Mr. R. G. Lord, Conference secretary of Board of Christian Education.

That the secretary of children's division in co-operation with the leaders of the children's division of the local church seek to acquaint the children with the kind of work for which their money is used.

#### Paragraph from Fall Conference Letter

The Conference secretary for the Board of Christian Education reports very few of the local churches sending their fourth Sunday's Church School offering for missions. You will recall that the Woman's Missionary Society receives eight per cent of this fund. Will you please see that your church sends this offering to Rev. R. G. Lord at Grenada?

\* \* \*

#### Paragraph from Conference Committee in April

That "Citizenship" be studied during the year by each auxiliary. An institute with invited speakers is suggested, also a study of the Council Packet, price 25 cents at Literature Headquarters.

#### Paragraph from Fall Conference Letter

Mrs. Comfort is distressed that so few C. S. R. superintendents have reported to her this year. Will you see that at least one definite thing is done in this department before the close of the quarter and gladden her heart with a good report.

\* \* \*

Mrs. Stokes reports that only forty-eight societies have reported boxes of supplies sent to Wesley House, Biloxi. If you have not already done so, will you please send your box at once? The Wes-

ley House needs old clothing of all kinds. Any old hose, for making rugs, will be acceptable and they are asking for money to buy fifty folding chairs at \$1.35 each.

\* \* \*

Our Conference sick list grows. Mrs. Hinchcliff is quite ill in the Greenville Hospital. She entered after Mrs. James Wilburn of Pickens. Mrs. Neblett and Mrs. Brooks are still on the sick list.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Dear Sisters—One and All:

May I ask you each to accept this as a personal message, and very kindly ask the president of each auxiliary to see that every woman hears the message.

You have labored valiantly these past three quarters of 1935, and we are stepping into the first days of the fourth and last quarter of the year. If the remaining moments, hours, and days are freighted with loyal, zealous service and much prayer, untold success may be written on the remaining pages of conference history.

The outstanding accomplishment of the year has been the beautiful knowledge and better understanding of mission study, whose gate was opened to us through the class taught by Mrs. B. W. Lipscomb during the Pastors' School at Biloxi, and through the most excellent programs presented on "Coaching Days." These days have created an unsurpassed interest in mission study, and opened wide the door of understanding which can not be closed, for mission study has become a live, vital thing, creating an interest in, and uniting peoples of every nation, tribe and tongue. We are hoping that our Conference superintendents of Mission and Bible study will be able to report that the 229 auxiliaries have each during the year had two or more studies. Let this be the banner quarter.

To the 229 adult auxiliaries with a membership of 4,696, we gladly add the fifteen young women's circles with a membership of 174, making our total 4,870. I am asking each of these 4,870 fine women to look back over the months that have so rapidly flown away and ask: "Have I given of my very best to my Master—in service, prayers and money? Have I spent more on self than I have for the building of God's Kingdom?"

Our Conference treasurer's report shows that we have paid to date only \$10,012.84 on a \$20,000 pledge made at annual meeting, leaving a deficit of \$9,987.16. There is a glad note sounded in a recent letter received from her: "The total amount for the third quarter of 1935 is an increase over the third

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CASH PAID for old envelopes used between 1845 and 1865. Many worth hundreds of dollars each. Look in that old trunk in attic or barn and send them for inspection and offer. You are not obliged to sell unless my offer is satisfactory. Keep inside letters if desired. Don't write dates on envelopes. I am thoroughly acquainted with all early U. S. and Confederate issues. Pack in box or between cardboards to prevent wrinkling in mails. Reference—publisher of New Orleans Christian Advocate. Act now and get your money before Christmas. Harold C. Brooks, Box 19, Marshall, Mich.





quarter of 1934 of \$112.68, and the amount sent Council treasurer was an increase of \$269.48, as compared with the third quarter of 1934. This is encouraging, but we have a long way to go in order to meet our pledge in full. I sincerely trust that the hearts and interest of the women, as well as their pocket-books, will be so awakened and touched that we will have a record-breaking quarter as the year closes."

Our treasurer challenged us to give 10 cents extra per month to our pledge and see if it would not mean to woman's work what the sales tax did to our state. Let's meet that beautiful challenge, will you? If so, it will add \$5,844 to our pledge. Wouldn't that gladden your heart? And it is such a little thing for each one to do; and there may be others who can and will do more.

In 1931, our pledge to Council was \$31,028, but since that time we have reduced it until we even reached \$18,000, and it has been unpaid. Are you satisfied? Is this the best we can do? Will you say with me, "We MUST reach the \$20,000 pledge IN FULL?" I believe you will, and how grateful I am for the renewed effort which I see—through faith.

## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

**CAPUDINE** eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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**THE** best of men get tired of irritable, complaining wives. If you are weak, nervous and rundown you cannot do your share to make a happy home. Take Lydia E. Pinkham's Vegetable Compound.

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NEW ORLEANS, LA.

As we labor to this end; may our spiritual lives be quickened, our faith made stronger, and our days so gladdened that with David we can say, "My cup runneth over."

We feel that the Week of Prayer just closed has meant much to our spiritual lives as well as added the wanted treasury and increased our interest in other people. May our prayers continue for them.

We are entering upon another campaign for that most wonderful publication, The World Outlook, and we are hoping for an increase in subscriptions, not only for its sake, but that each of you may enjoy the outstanding missionary news of the day. You are a loser if you are not a subscriber. Help us meet our quota in the Mississippi Conference.

May we be much in prayer as we are thinking of the election of officers in our auxiliary work, and remember that in our next annual meeting there will be the general election of officers in Conference work, which should be preceded by much prayer for the leadership of His Spirit.

"We are very grateful for the beautiful co-operation which has been so universally manifested by each of you. We covet a continuation of this and your prayers for the work entrusted to our hands as builders in God's Kingdom."

Yours for greater service,

MRS. T. B. COTTRELL.

## REV. K. W. DODSON APPRECIATED

Whereas, Rev. K. W. Dodson has so faithfully served us as presiding elder for the past four years and has endeared himself to us by his tireless efforts and unflinching sympathy in the problems that have arisen during these unusual difficult years, and

Whereas, our General Conference has set forth that a presiding elder shall return to the pastorate after four years service; be it

Resolved, That we, the Fourth Quarterly Conference of the Ponchatoula Methodist Episcopal Church, South, express our sincere appreciation to him and pray God's richest blessings upon him in the future; and also be it

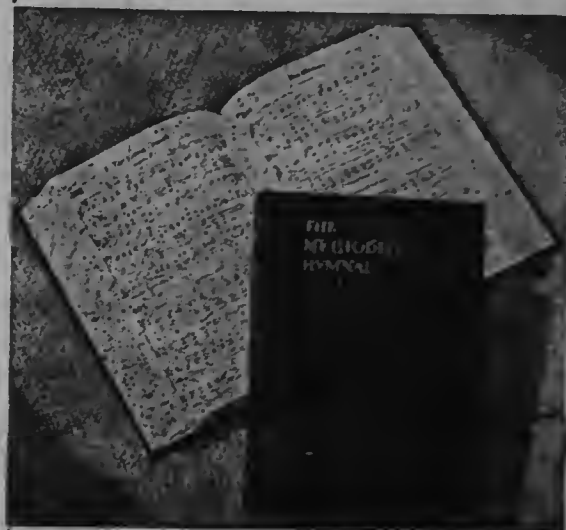
Resolved, That a copy of this resolu-

tion be spread upon the minutes of this church and a copy be sent to the Christian Advocate.

Signed by the Members of the Board of Stewards and others.

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## DISTRICT STEWARDS MEETINGS, MISSISSIPPI CONFERENCE

Jackson District, Dec. 3, at Capitol St., Jackson.

Meridian District, Dec. 4, at Fifth St., Meridian.

Seashore District, Dec. 10, at First Church, Gulfport.

Hattiesburg District, Dec. 11, at Court St., Hattiesburg.

Brookhaven District, Dec. 12, at Brookhaven Church.

Vicksburg District, Dec. 13, at Crawford St., Vicksburg.

Each meeting will convene at 10 a. m., and each presiding elder, in addition to the district stewards, invites the pastors and lay leaders to be present. Lunch will be served at the church for all.

CHAS. W. CRISLER,  
Chairman of Presiding Elders.

## QUARTERLY CONFERENCES

### MISSISSIPPI CONFERENCE

#### Brookhaven District—First Round

Georgetown, at Providence, Dec. 1, 11 a.m.; 1:30 p.m.  
Crystal Springs, Dec. 1, 7 p.m.; Jan. 6, 7 p.m.  
Gallman, at Gallman, Dec. 8, 11 a.m.; 1:30 p.m.  
Magnolia, Dec. 8, 7 p.m., followed by Q. C.  
Summit and Topisaw, at Summit, Dec. 15, 11 a.m.; 1:30 p.m.  
Osyka, at Mudy Spring, Dec. 15, 3 p.m., followed by Q. C.  
LaBranch and Fernwood, at Fernwood, Dec. 15, 7 p.m.; Jan. 8, 7 p.m.  
Prentiss, at Prentiss, Dec. 22, 11 a.m.; 1:30 p.m.  
Monticello and P. G., at Monticello, Dec. 22, Q. C. at 4 p.m.; 7 p.m.  
Scotland, at Bethesda, Dec. 28, 11 a.m.; 1:30 p.m.; Dec. 29, 11 a.m.  
Meadville and Bude, at Bude, Jan. 5, all a.m.; 1:30 p.m.  
Pearl River Avenue, Jan. 5, 7 p.m., followed by Q. C.  
Utica, at Utica, Jan. 12, 9:30 a.m.; 1:30 p.m.  
Brookhaven, Jan. 12, 7 p.m.; Feb. 5, 7 p.m.  
Bayou Pierre, at Mathews Chapel, Jan. 19, 11 a.m.; 1:30 p.m.  
Hazelhurst, Jan. 19, 7 p.m.; Feb. 7, 7 p.m.  
Adams, at Adams, Jan. 26, 11 a.m.; 1:30 p.m.  
Centenary, Jan. 26, 7 p.m.; Feb. 10, 7 p.m.  
Silver Creek, at Silver Creek, Feb. 9, 11 a.m.; 1:15 p.m.  
Harrisville, at Braxton, Feb. 9, Q. C. 4 p.m.; preaching 7 p.m.  
Barlow, at Brandywine, Feb. 2, 11 a.m.; 1:30 p.m.  
Tylertown, Feb. 16, 11 a.m., followed by Q. C.  
Foxworth, at Kokomo, Q. C. at 4 p.m.; preaching at 7 p.m.  
Wesson, at Wesson, Feb. 23, 11 a.m.; Feb. 24, 7 p.m.

The District Stewards and Pastors will meet at Brookhaven, on Tuesday, December 10, at 10 a.m. Lunch will be served at the church.

CHAS. W. CRISLER, P. E.

#### Jackson Dist.—First Round

(In Part)

Madison, at Madison, Nov. 24, 11 a.m.; Jan. 28, 3 p.m.  
Bolton, at Raymond, Nov. 24, 7 p.m.; Jan. 14, 7 p.m.  
Grace, Dec. 1, 11 a.m.; Jan. 21, 7:30 p.m.  
Glendale, Dec. 1, 7:30 p.m.; Jan. 24, 7:30 p.m.  
Flora, at Flora, Dec. 8, 11 a.m.; Jan. 8, 7 p.m.  
Clinton, at Ridgeland, Dec. 8, 7 p.m.; Jan. 29, 3 p.m.  
Galloway Memorial, Dec. 15, 11 a.m.; Feb. 3, 7:30 p.m.

The district stewards meeting and the pastors and lay leaders' conference will be held at Capitol Street Methodist Church, Dec. 3, at 10 o'clock.  
The missionary institute for the Jackson District will be held at Galloway Memorial Church at 10 o'clock.

T. M. BROWNLEE, P. E.

#### Meridian Dist.—First Round

(In Part)

Enterprise, at Stonewall, Dec. 1, 11 a.m.; Q. C. 2 p.m.  
East End, Dec. 1, 7:30 p.m.; Q. C., Dec. 18, 7:30 p.m.

Philadelphia Circuit, at Mars Hill, Dec. 7, 11 a. m.; Q. C. 2 p.m.

Scooba, at Scooba, Dec. 8, 11 a.m.; Q. C., 2 p.m.  
Porterville, at Porterville, Dec. 8, 7:30 p.m.; Q. C., 3:30 p.m.

Vimville, at Coker's Chapel, Dec. 15, 11 a.m.; Q. C., 2 p.m.

The district stewards meeting of the Meridian District will be held Wednesday, Dec. 4, at 9:30 o'clock in the Fifth Street Methodist Church, Meridian. All district stewards and pastors are expected.

W. B. JONES, P. E.

#### Seashore Dist.—First Round

(In Part)

Brooklyn and Bond, at Brooklyn, Dec. 8, 11 a.m., 2 p.m.

Saucier, at McHenry, Dec. 8, 7 p.m.

Purvis, at Purvis, Dec. 15, 11 a.m. and 2 p.m.

Lumberton, Dec. 15, 7 p.m.

District stewards will meet at First Church, Gulfport, Dec. 10, at 10 a.m. This meeting should be attended by pastors, district stewards, lay leaders, presidents of Woman's Missionary Societies, Church school officers, and young people's workers. Pastors are urged to organize their boards as early as possible, and launch their financial program.

L. J. POWER, P. E.

#### Vicksburg District—First Round

Vicksburg, Crawford St., Nov. 24, 10 a.m.; Jan. 22, 7:30 p.m.

Vicksburg, Gibson Memorial, Nov. 24, 7:30 p.m.; Jan. 29, 7:30 p.m.

Fayette, Dec. 1, 11 a.m.; Feb. 9, 4 p.m.

Port Gibson, Dec. 8, 11 a.m.; Jan. 26, 4 p.m.

Oak Ridge, Dec. 15, 11 a.m.; 1:30 p.m.

Edwards, Dec. 15, 4 p.m.; 7:30 p.m.

Eden, Dec. 22, 11 a.m.; 2 p.m.

Yazoo City, Dec. 22, 4 p.m.; 7:30 p.m.

Centerville, Dec. 29, 11 a.m.; 1:30 p.m.

Woodville, Dec. 29, 4 p.m.; 7:30 p.m.

Gloster, at Crosby, Jan. 5, 11 a.m.; 2 p.m.

Silver City, Jan. 12, 11 a.m.; 1:30 p.m.

Louise and Holly Bluff, at Louise, Jan. 12, 4 p.m.; 7:30 p.m.

Mayersville, Jan. 19, 11 a.m.

Hermanville, Jan. 26, 11 a.m.; 2 p.m.

Lorman, Feb. 2, 11 a.m.; 2 p.m.

Nebo, at Cool Spring, Feb. 9, 11 a.m.; 1:30 p.m.

Rolling Fork and Cary, at Cary, Feb. 16, 11 a.m.; 1:30 p.m.

Anguilla, Feb. 16, 4 p.m.; 7:30 p.m.

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Natchez, Feb. 23, 11 a.m.; 2 p.m.  
Washington, Feb. 23, 4 p.m.; 7:30 p.m.  
Satartia, March 1, 11 a.m.; 2 p.m.  
Roxie, March 15, 11 a.m.; 3 p.m.

The District Stewards will meet at Crawford Street Church, Vicksburg, Miss., at 10 a.m., Dec. 13.

H. A. GATLIN, P. E.

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen District—First Round

Nettleton, at Evergreen, Nov. 29, 1935.  
Coffeeville, at Scoona Valley, Dec. 1, a.m.  
Water Valley, Main St., at Main St., Dec. 1, p.m.  
Becker, at Paine Memorial, Dec. 4.  
Prairie and Strong, at Prairie, Dec. 5.  
Algoma, at Algoma, Dec. 6.  
Houlka, at Houlka, Dec. 8, a.m.  
Calhoun City, Dec. 8, p.m.  
Woodland, at Palestine, Dec. 10.  
Vardaman, at Vardaman, Dec. 11.  
Derma, at Derma, Dec. 15, a.m.  
Houston, Dec. 15, p.m.  
Salem and Friendship, at Salem, Dec. 17.  
Buena Vista, at Egypt, Dec. 18.  
Bellefontaine, at Walthall, Dec. 31.  
Smithville, at New Bethel, Jan. 2.  
Verona, at Verona, Jan. 5, a.m.  
Okolona, Jan. 5, p.m.  
Greenwood Springs, at Quincy, Jan. 6.  
Tupelo, Jan. 8.  
Toccpola, at Thaxton, Jan. 9.  
Mathison and Maben, at Maben, Jan. 12, a.m.  
Aberdeen, Jan. 15.  
Eupora, at Eupora, Jan. 12, p.m.

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Shannon, at Shannon, Jan. 16.  
 Water Valley, First Church, Jan. 19, a.m.  
 Paris, at Paris, Jan. 19, p.m.  
 Amory, Jan. 22.  
 Pittsboro and Bruce, at Pittsboro, Jan. 23.  
 Randolph, at Randolph, Jan. 26, a.m.  
 Pontotoc, Jan. 26, p.m.  
 Fulton, at Fulton, Jan. 28.  
 Tremont, at Tremont, Jan. 29.

Let us be prepared to attend to every item of business properly before us in this first quarterly conference, without delay, that we may make a good beginning for the year.

W. P. BUHRMAN, P. E.

#### Columbus District—First Round

Starkville, Nov. 24, a.m.; preaching.  
 Macon Sta., Nov. 24; preaching.  
 Louisville Ct., Dec. 1, a.m.  
 Louisville Sta., Dec. 1, p.m.  
 Mashulaville, at Mashulaville, Dec. 7.  
 Columbus, First Church, Dec. 8, a.m.  
 West Point, Dec. 8, p.m.  
 Chester, at Nebo, Dec. 14.  
 Kosciusko Sta., Dec. 15, a.m.  
 Durant, Dec. 15, p.m.  
 Sallis, at Sallis, Dec. 16.  
 Kosciusko Ct., at Marvin, Dec. 17.  
 Longview, at Smyrna, Dec. 19.  
 Noxapater, at Noxapater, Dec. 22, a.m.  
 Crawford, at Mayhew, Dec. 22, p.m.  
 Ethel, at Ethel, Dec. 29, a.m.  
 Pickens and Goodman, at Pickens, Dec. 29, p.m.  
 Macon Ct., at Salem, Jan. 5, a.m.  
 Shuqualak, at Shuqualak, Jan. 5, p.m.  
 Caledonia, at Mt. Pleasant, Jan. 10.  
 Wier and McCool, at McCool, Jan. 12, a.m.  
 Ackerman, Jan. 12, p.m.  
 Sturgis, at Sturgis, Jan. 19, a.m.  
 Brooksville, at Brooksville, Jan. 19, p.m.  
 Artesia, at Artesia, Jan. 26, a.m.  
 Columbus, Central Church, Jan. 26, p.m.

District Stewards will meet at Starkville, Tuesday, Dec. 3, at 10:30 a.m.

L. P. WASSON, P. E.

#### Corinth District—First Round

Abbeville, at Abbeville, Jan. 3, 11 a.m.; 1:30 p.m.  
 Ashland, at Ashland, Nov. 29, 11 a.m.; 1:30 p.m.  
 Baldwin and Wheeler, at Baldwin, Jan. 19, after night service.  
 Belmont Ct., at Dennis, Dec. 6, 11 a.m.; 1:30 p.m.  
 Blue Mountain Ct., at Faulkner, Dec. 14, 11 a.m.; 1:30 p.m.  
 Booneville Sta., Dec. 1, after night service.  
 Booneville Ct., at Carolina, Dec. 1, 11 a.m.; 1:30 p.m.  
 Burnsville Ct., at Burnsville, Jan. 15, 11 a.m. and 1:30 p.m.  
 Chalybeate Ct., at Chalybeate, Nov. 30, 11 a.m.; 1:30 p.m.  
 Corinth, First Church, preaching Dec. 8, 7:00 p.m.; Q. C. Dec. 9, 7:00 p.m.  
 Corinth, South Side, preaching Jan. 12, 7 p.m.; Q. C. Jan. 13, 7 p.m.  
 Corinth Ct., at Mt. Carmel, Jan. 11, 11 a.m.;

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1:30 p.m.  
 Dumas Ct., at Mt. Zion, Dec. 15, 11 a.m.; 1:30 p.m.  
 Guntown, at Liberty, Jan. 19, 11 a.m.; 1:30 p.m.  
 Hickory Flat, at Hickory Flat, Dec. 12, 11 a.m.; 1:30 p.m.  
 Holly Springs Sta., 11 a.m.; 2 p.m.  
 Iuka Ct., at Salem, Jan. 26, 11 a.m.; 1:30 p.m.  
 Iuka Sta., Jan. 26, after night service.  
 Kossuth Ct., at Kossuth, Jan. 12, 11 a.m.; 1:30 p.m.  
 Mantachie Ct., at Mantachie, Dec. 11, 11 a.m.; 1:30 p.m.  
 Marietta Ct., at Marietta, Jan. 17( 11 a.m.; 1:30 p.m.  
 Mooreville Ct., at Allen's Chapel, Dec. 8, 11 a.m.; 1:30 p.m.  
 New Albany Ct., at Union Hill, Dec. 22, 11 a.m.; 1:30 p.m.  
 New Albany Sta., Dec. 22, after night service.  
 Myrtle Ct., at Pleasant Grove, Dec. 10, 11 a.m.; 1:30 p.m.  
 Oxford, Jan. 5, after night service.  
 Potts Camp, at Potts Camp, Dec. 11, 11 a.m.; 1:30 p.m.  
 Rlenzi, at Rlenzi, Dec. 18, 7 p.m.  
 Ripley, preaching Dec. 15, 7 p.m.; Q. C. Dec. 16, 9 a.m.  
 Sherman Ct., at Sherman, Dec. 21, 11 a.m.; 1:30 p.m.  
 Tishomingo Ct., at Tishomingo, Feb. 2, 11 a.m.; 1:30 p.m.  
 Waterford Ct., at Waterford, Jan. 4, 11 a.m.; 1:30 p.m.  
 Goodwill Mission, Jan. 18, 11 a.m.; 1:30 p.m.  
 District Stewards' Meeting will be held at Booneville, Miss., Nov. 26, 10 a.m. Pastors also invited.

J. W. WROTEN, P. E.

#### Greenwood Dist.—First Round

Greenwood, First Church, preaching, Nov. 24, a.m.; Q. C., Dec. 16.  
 Itta Bena, preaching Nov. 24, p.m.; Q. C. Jan. 8.  
 Winona Station, preaching Dec. 1, a.m.; Q. C., Dec. 18.  
 Schlater and Price Memorial, at Price Memorial, preaching Dec. 1, p.m.; Q. C., Dec. 11.  
 Belzoni, Dec. 8, a.m.  
 Moorhead, Dec. 8, p.m.  
 Acona, at Acona, Dec. 13.  
 Black Hawk, at Black Hawk, Dec. 14.  
 Tutwiller, at Tutwiller, Dec. 15, a.m.  
 Drew, Dec. 15, p. m.  
 Winona Circuit, at Bethlehem, Dec. 17.  
 Poplar Creek, at Poplar Springs, Dec. 18.  
 Valden and West, at Valden, Dec. 18, p.m.  
 Duck Hill, at Duck Hill, Dec. 19.  
 Sunflower, at Sunflower, Dec. 22, a.m.  
 Inverness, at Isola, Dec. 22, p.m.  
 Webb and Sumner, at Sumner, Jan. 5, a.m.  
 Ruleville and Doddsville, at Ruleville, Jan. 5, p. m.  
 Ebenezer, at Ebenezer, Jan. 11.

Lexington, Jan. 12, a.m.  
 Tchula and Cruger, at Tchula, Jan. 12, p.m.  
 Carrollton, at Carrollton, Jan. 19, a.m.  
 Kilmichael, at Kilmichael, Jan. 19, p.m.  
 Minter City and Glendora, at Glendora, Jan. 26, a.m.  
 Swiftnow, at Morgan City, Jan. 26, p.m.  
 The district stewards will meet at Greenwood Dec. 10, at 10 a.m.

A. T. McILWAIN, P. E.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Mat. 7:13: Enter ye in at the strait gate.

I Timothy 4:16: Take heed unto thyself and unto the doctrine.

One of the shibboleths of our age is that it does not matter what you believe. But the lives of those who say so are a contradiction to this dictum. Loose thinking issues in loose living. Every person is the product of what he believes. We become like what we believe. Beliefs shape life and conduct and determine destiny. A person who worships Jesus Christ is bound to have aspirations and strive for the things that are pure, lovely, and of good report.

It makes a great deal of difference whether a man believes the material or the spiritual is the final fact of the universe. The materialist is shut up to blind fatalism and cruel mechanism. But if the final fact is spiritual, then we are free persons, God is personal. The Fatherhood of God, the brotherhood of man, the immortality of the soul, are implied in that fact. Religion depends upon it. Materialism is bound to produce moral impotence and despair.

It makes a great deal of difference whether one believes or not that there is a final distinction between right and wrong. For if environment determines social customs, then there are no moral

standards. But fundamental principles must be distinguished from social customs that change. Ethics express what is implicit in the very constitution of the universe. In Luke 16 we read that Jesus said, "Ye cannot serve God and mammon." "And the Pharisees, who were covetous, derided him." And Jesus said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." The covetous Pharisees might deride Jesus, but His teaching remained unalterably true.

It makes a great deal of difference whether one believes in love or force as the Supreme Arbiter in the universe. If brute strength is the mightiest force, then every righteous cause is a lost cause. But because we believe sacrificial love is the mightiest force, then we have the faith that overcomes the world. We have heart to struggle against principalities and powers and the rulers of darkness. We believe it is the Father's good pleasure to give us the kingdom. God's method of redemption was through sacrificial love.

Real broad-mindedness will cause us to consider the rights of all. A broad-minded man will not confine his thought to himself. Broad-mindedness sees beyond the present. A broad-minded man can see that the wages of sin is death. Jesus had a universal sympathy and the perspective of the centuries. Hence he said, "Enter ye in at the strait gate."

A historical event is definite. One event took place at one certain time and place. There is but one correct answer to the question, "Where was Robert E. Lee born?"

Scientific truth is narrow. H<sub>2</sub>O will make water and nothing else.

Even so, moral truth is narrow. The real thinkers have always been against crime and license. A man who is broad in sympathies cannot ignore the future consequences nor the welfare of others, he must therefore take heed unto himself and unto the doctrines.

E. Stanley Jones in "Christ and Human Suffering" quoted Tagore's story: "A violin string lies on the table. It is under no constraint. We might think it free. But is this mute thing free? Put the string in its place in the violin. It is bound. When set in motion, it gives out dull sounds. But draw it tighter, tighter. Stretch it up to key. Let it be swept by Kreisler's bow. Now it is free.

It sings!" "Jesus stretched His life upon the cross and swept it with His love—God, the song!"

### PRAYER

Our Father, we are grateful for the love of Christ. His universal kindness led Him to identify Himself with us. May our love for Him be so great that we shall deny ourselves daily, take up our cross and follow Him. In crucifying the flesh, may we find abounding life of the spirit.

In the name of Jesus we offer our prayer.

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Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.



## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 1.

By Dr. J. R. Countiss

#### EZRA'S MISSION TO JERUSALEM

The temple at Jerusalem had been rebuilt for nearly sixty years. Physical equipment for worship was ample, but true religion and devout worship were at a low ebb. Unfortunately, the two are not synonymous. The three patronizing Conferences of the Advocate report more than \$10,000,000 invested in church buildings, but are they amply equipped with spiritual leadership? Jerusalem was not. Its spiritual dearth appealed to great-hearted Ezra in exile. He verified the edicts of Cyrus for the restoration of worship on Mount Zion and gathered a small company and large treasure to

prosecute the work of servicing the temple and making it of service to God and His people.

His mission was fraught with danger from marauders and brigands, but he was ashamed to ask a guard from the king after having assured him that the hand of the Almighty would protect his servants and prosper their work. His faith was founded in common sense. Armed guards would have indicated hostility, advertised the value of his treasure, weakened the confidence of his people in their God, and perhaps have provoked an attack. Military preparedness is usually provocative. Fear paralyzes the fearful. Confidence in God promotes courage. Better for his mission if he entered Jerusalem empty-handed, but filled with faith, rather than with great treasure and fearful soul. He took the very best means of insuring the success of his enterprise, an intelligent and worthy faith always does. It is no denial of faith in God to use heat as an antidote for cold, food as a satisfaction for hunger, nor medicine as remedy for disease. Only let us keep God first.

Ezra was a prepared man, instructed, devout. A scribe, he was more than a copyist. A prophet, he was more than a parrot repeating the words of another. He set himself to know, to do, to teach. He asked God for guidance in the right way for his people, their children and their substance. Divine help came as needed. The power of prayer is greater than the force of arms. Those who walk with God have a successful journey. His hand is ever upon those who march breast forward.

There are brigands on every highway, opponents of all good. They were never perhaps more determined, more amply equipped, more subtle than they are today. In such case, coalition is worse than open opposition; alliance more deadly than atheism. A victorious Christianity cries: "The world needs the Church;" a defeated Christianity: "The Church needs the world"—or can a defeated group be called Christian? In a confused, perplexed, questioning world, the Church needs to get an example of heroic faith. Depressions are man-made. Recovery can come only through a return to God. The welfare of any country is expressed in the spiritual character of its people. The Church faces its most glorious opportunity since the reformation. It should be dominant, but not domineering. It should lead, being

led only by the Spirit of Christ. The world is plastic—even molten. Shall it be cast in the mold of selfishness, greed, nationalism, racial hatred, or be fashioned as the family of God? Gorgeous temples are but monuments to a sacred memory, unless they are filled with the Spirit of the living God. A greater than Ezra is our Leader. Triumphant victory awaits his followers!

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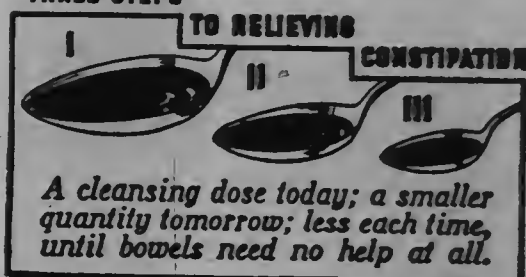


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The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

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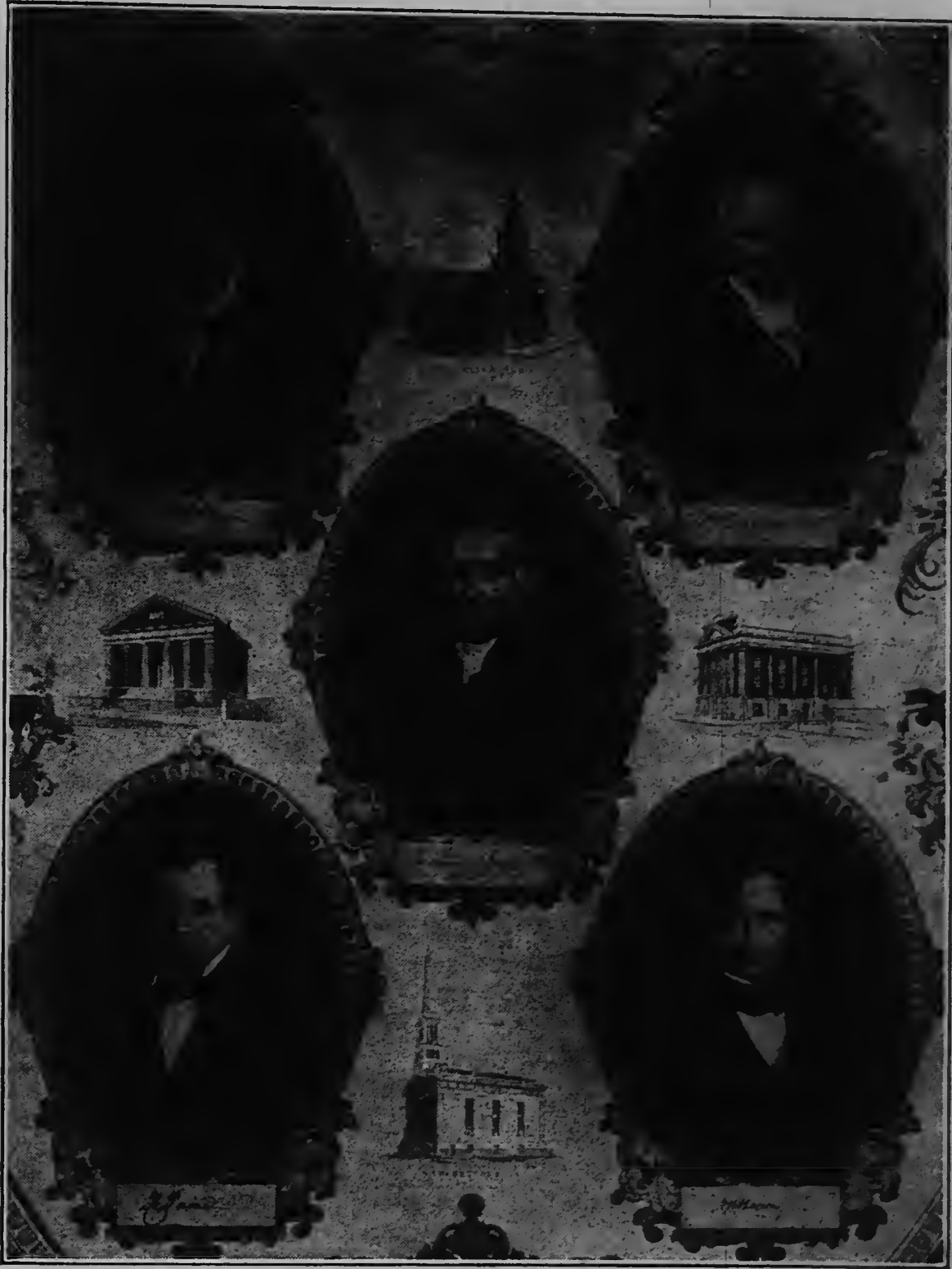
# Christian Advocate

NEW ORLEANS

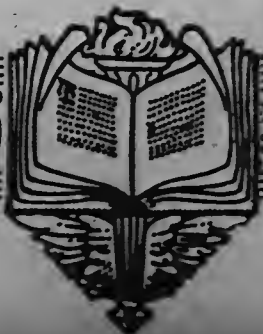
Vol. 82—No. 49.

NEW ORLEANS, LA., THURSDAY, DECEMBER 5, 1935.

Whole No. 4160.



THE FIRST FIVE BISHOPS OF THE M. E. CHURCH, SOUTH





# Wallet of the Week



PROFESSOR THORNDYKE of Columbia University says that "only four per cent of the world's greatest work has been accomplished before the age of forty," and he calls 47.5 the "masterpiece age." Professor Dorland is given as authority for the opinion that the period of maximum creative achievement is after fifty—"the age of mental virility" and "the triumph of maturity." As proofs of this assertion, Handel, Wagner, Leonardo da Vinci, Titian and Michelangelo are instanced.

\* \* \*

MR. C. R. CRUTWELL, of Hertford College, Oxford, voiced a rather severe criticism of American education some time ago. He is reported to have said: "In the United States, all sorts of attainments count as part of a degree—wrestling, ju-jitsu, self-defence, dish-washing, and other almost unbelievable things. This is a prostitution of the universities which should be guarded against." The criticism, as an indictment of American education, is not just, but it emphasizes the fact that there has been in some instances too great a recognition of sports and the secondary activities of college life.

\* \* \*

THE DEATH OF DR. W. C. PEARCE, in southern California, October 25, marks the passing of one of the most widely known and distinguished Sunday school workers in the world. He gave forty-six years of his life to the perfecting of an institution for the religious training of the youth. He was a pioneer and a builder of the Church school organization as we know it today. In the history of the movement, to which he gave his life, his name will be joined with that of Marion Lawrence. No man is entitled to a greater measure of credit for the success of the Sunday school organization than Dr. W. C. Pearce.

\* \* \*

THE RUTHLESS VANDALISM practiced by curious and otherwise unoffending people is a reflection upon the integrity of the human race. Washington Monument in the Capital of the Nation bears the scars which evidence the ruthless passion of the curio hunter. The tomb of the famous "Kit" Carson must be protected by an iron fence. A military guard is on constant duty at the tomb of the Unknown Soldier in Arlington National Cemetery. Like precautions are necessary for the protection of the tomb of Napoleon in Paris, and from time immemorial a constant guard has prevented the desecration of the reputed birthplace of the Saviour in Bethlehem.

ALLIED EX-SERVICE-MEN and the people of Mons in France recently presented to the British Ambassador in France, a beautiful silver model of the famous belfry of Mons. The Ambassador accepted it as a gift to the King in celebration of the silver jubilee of his reign. The gift expresses the soldier memories of the tragic days of the World War and the passionate devotion of the people to their famous cathedral.

\* \* \*

THE BODY OF ENRICO CARUSO, the world-famous singer who died in 1921, reposes in a mausoleum near Naples in Italy. It is said that the glass covered casket is draped with the American flag and that the clothing on the body is changed every three years. The special embalming and the changes of clothing have no reference to any view of the future life or to the estate of the dead, but they are an expression of the devotion of his friends and admirers who refuse to permit his body to return to the earth. Such is the tribute of the Italian people to their premier of song.

\* \* \*

CARBON COUNTY, UTAH, seems well on the way to becoming the center of a new and important industry, growing out of hitherto unused natural resources. It appears that in 1924 a well was drilled which produces 98 per cent pure carbon dioxide gas at high pressure and in great quantity. Until now, no means of utilizing the output has been developed, but Mr. Ickes, on behalf of the Government, has signed leases for the use of the well in the manufacture of "dry ice." Engineers and geologists are much interested in this new project, and there will be a substantial contribution to Federal revenues if the enterprise succeeds.

\* \* \*

THE DISINTEGRATION OF THE MOON is represented to be practically certain, by Sir James Jeans, a British scientist. He thinks that in its fall toward the earth it will eventually come within the "danger zone" and will break in half, then in quarters and finally into infinitesimal particles. Those particles, he thinks, will arrange themselves into a shining path around the earth and will appear as the rings of Saturn. There is no reason for immediate concern on account of that catastrophe. We may go on telling our grandchildren the "green cheese" story as it was told to us and the jovial face of the "man in the moon" will still beam down upon us when we come to the end of the way.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 5, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE UNSLAIN SELF

A few days ago, President Cline of Centenary College said to the student body of that institution: "It is so easy to find fault and see the shortcomings of others that it is often necessary and well for us to examine ourselves for our own faults." That sentence calls to mind a statement which appeared in a recent issue of the *Southern Christian Advocate*. In substance it was this: A grim sitting in judgment on others is an offensive and unholy trait, is next to the unpardonable sin and is the magnification of the unslain self. "The unslain self lingers in the spiritually conceited man's every deed. Even the gift of a rose would cause the recipient to cry out in pain because of the presence of thorns—the thorns of the unslain self. Verily humility is the badge of discipleship." There seem to be some who think that to discover a flaw or to sense a stench is evidence of superior spiritual attainment, and that denunciation is a mark of heavenly-mindedness. We offer neither comfort nor apology for wrong-doing, but we think that the critic may fail to detect the presence of conceit and self-acclaim associated with his arraignment of the motives and conduct of others, and he does not confess his own unworthy part in the equation. It is extremely difficult to be a ruthless critic of others without the surrender of that humility and self-emptying which are characteristic of true Christianity. To esteem others better than themselves and to restore an offender in the spirit of meekness, conscious of one's own imperfection, is a far cry from the practice of setting people to right by attack upon their thinking and their motives. A holy cause cannot be made an apology for a spirit and a method which violates both Christian principle and attitude. While Calvary remains a fact in the history and thought of the Church, Christian responsibility cannot be discharged by muck-raking and renunciation. Jesus sought to save Judas in the very hour when his desperate purpose was approaching fulfillment. Christianity is more than law, it is also a gospel of healing.

### THE EARTH'S RADIANCE

When Captains Stevens and Anderson made their journey to the stratosphere and landed safely on a prairie in South Dakota, their daring feat became more than a matter of personal gratification to the men who, at the moment, were the center of curious interest throughout the country. From the top of the world, they brought back tidings of thrilling interest. They ascended to empty, soundless space, and to a region of bitter cold and a darkness that was almost black. They report: "We were high enough to see the earth's radiance, its reflection of the sun's rays." Whatever else may be the scientific implications of that superb adventure, it demonstrates the fact that one does not see the glory and the brilliance of the earth until a point beyond its atmosphere has been reached. Many other daring souls will be lured aloft by that intoxicating story, but we are not now concerned with the exploits of those new-made heroes. We are thinking of its spiritual parallel. By the same token, no man can have a real appreciation of the spiritual radiance of the world until he gets beyond the atmosphere of material and sordid things. He cannot enter into the passion and purpose of Jesus until he reaches the stage of spiritual exaltation from which the Redeemer saw the beauty and the value of the souls of men. That vision lured the Son of Man to Calvary. To attain such an appreciation, we must have more than a philosophy of human relations and it is not enough that we be masters of the mechanics of social progress. It calls for utter spiritual abandon, the daring of high and holy purpose. A true appreciation of the sons of men will come when we have paid the price for the vision splendid. When we are able to look down from the heights where discords are hushed and things do not distract, then the beauty and the glory of the world will be revealed. Then we will come into an understanding of the Saviour weeping over blind and sodden Jerusalem. Then our own souls will be burdened for those who sit in darkness, and the cry against war will be heard to the ends of the earth.

## THE ADVOCATE

The Conferences are over and, although there are some pledges which have not been paid as yet, we are making a statement of Advocate affairs to date.

At the close of the Louisiana Conference, we had a bank balance of \$63. Included in that amount were pre-Conference payments received from the Mississippi and North Mississippi Conferences of \$245.80; but no payments on Assessments paid following the Conferences. It was our hope to pay the debt without the application of any of the money on the assessments of 1935, and we are still hoping to get enough to replace the amounts so applied. The one important fact now is that **The Advocate is Absolutely out of debt.** Following is a statement by Conferences and Districts as to subscriptions, budgets, and payments by the laymen:

### LOUISIANA CONFERENCE

District	Campaign Subscriptions	Budget Pledges	Laymen Pledges
Alexandria .....	21.....	\$ 6.00.....	
Baton Rouge .....	26.....	7.50.....	\$ 29.00
Lake Charles .....	250.....	48.00.....	47.00
Monroe .....	250.....	92.75.....	
New Orleans .....	199.....	271.00.....	65.00
Ruston .....	45.....	210.50.....	80.00
Shreveport .....	43.....	248.50.....	100.00
Total .....	834.....	\$ 883.75.....	\$321.00

### MISSISSIPPI CONFERENCE

Brookhaven .....	67.....	31.50.....	
Hattiesburg .....	407.....	19.50.....	
Jackson .....	123.....	150.00.....	100.00
Meridian .....	319.....	46.00.....	
Seashore .....	110.....	42.00.....	5.00
Vicksburg .....	119.....	36.00.....	
Total .....	1,145.....	\$ 325.00.....	\$105.00

### NORTH MISSISSIPPI CONFERENCE

Aberdeen .....	188.....		
Columbus .....	18.....	23.00.....	
Corinth .....	121.....	46.00.....	100.00
Greenville .....	26.....		
Greenwood .....	331.....	68.00.....	
Sardis-Grenada .....	66.....		
Total .....	750.....	\$ 137.00.....	\$100.00
Grand Total .....	2,729.....	\$1,345.75.....	\$526.00

\* \* \*

This tabulation shows that the debt of more than \$4,000 was met by a response which was more partial than it should have been. In the support campaign, 166 charges did not send in a single subscriber, 42 charges sent in one each, and 25 charges two each. This means that 233 charges had practically no part in either the support of the Advocate or the payment of its indebtedness. The summary of payments through the budgets and by the laymen speaks for itself. As we study the situation, we think that the failure to respond was not due to any indifference to the Advocate cause, but to a

putting the matter off until it was too late to get it done, a thing which no charge should allow to happen again.

The Advocate campaign for 1936 has been simplified so that there can be no misunderstanding it. The quota is one subscriber, new or old, for every twenty-five members as shown by the minutes of the 1935 Conference and every subscriber sent in by the pastor, his committee or agent, or paid for through a church budget will be counted on that quota. No subscription collected through the office will be counted on any quota. Every district completing its quota before July 15, will receive a prize of \$100, but there will be no extension of the time. The campaign is now on, and we urge every pastor to get the mailing list for his charge at once. One reason for this insistence is that there are 1,000 subscriptions either expired or expiring in December.

The debt is paid in full and the issue of the Advocate has increased from 5,700 in 1934 to 7,800 in 1935. We believe that our real danger now is in a feeling that the task is done and that the matter now rests with the editor and business manager. Any such assumption will be fatal to the Advocate cause. The Advocate was never more necessary than it is today, and its maintenance is a responsibility of every charge, pastor and Methodist in Louisiana and Mississippi. The finance committee of Rayne Memorial Church, New Orleans, continues its pledge of \$10 per month for another year; Minden, La., renews its pledge of \$5 per month and we confidently believe that others will do likewise. We promise to give the best paper within our power to make, and we are counting upon every presiding elder, pastor, church and church member to join with us in carrying the fortunes of the Advocate to a sure financial condition. We should have 10,000 subscribers in a little while and no charge should fail to have part in that achievement. If we shall all move forward together we can win, and we must win.

—o—

### ATTENTION, PASTORS OF MISSION CHARGES MISSISSIPPI CONFERENCE

This is to advise you that you will receive a total of 40 per cent of your appropriation for the past year; while there was a very much larger percentage paid than for previous years, the reduction in the amount of the askings by the various charges kept the percentage to be paid you at the rate given herewith.

We are hopeful that it will be larger another year.

Yours very sincerely,

W. D. HAWKINS,  
For the Executive Committee.





# The Forum



## MEETINGS OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Friday, January 3, 1936, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before December 27, 1935. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

## THE SPIRITUAL VALUE OF RELIGIOUS MUSIC

By E. B. Chappell, Emory University, Ga.

It is not a mere coincidence that every genuine revival of religion is accompanied by an outburst of sacred song. The two things are vitally linked together. It is doubtless true that general social conditions have much to do with preparing the way for a wide-spread revival; but even when conditions are ripe, the revival does not burst out spontaneously, but waits for the leadership of prepared men and women. It begins, as a rule, in some small group of kindred souls whose hearts God has touched and who issue from their retreats of meditation and communion to proclaim that God has been revealed to them and to call others to share their new experience. For, besides the deeper emphasis upon some neglected aspect of the gospel message, or the discovery of some new and deeper meaning of this message with which the genuine revival always begins, there goes an imperative call to some great mission of service.

The new experience of fellowship with God and the new vision of truth and privilege and duty, always fill the souls of those to whom the experience and the vision have come, with a boundless enthusiasm. Life takes on a deeper meaning and self-sacrifice in the way of service becomes a joyous privilege. Those who are exultant and glad in this deep spiritual sense must always sing, because this is the most effective way of expressing their joy in their emancipation from a sense of futility and helplessness and failure. This is why a vital, vigorous and aggressive Church is always a singing Church.

When the Church ceases to sing, or substitutes for hymns expressive of great convictions and deep and vital experience sentimental gush and shallow doggerel, we may be sure that a process of spiritual decline is already far advanced. A triumphant and vital Church not only sings, but sings both with "the spirit and the understanding." The degradation of religious music is almost as fatal to healthy spiritual growth as is the drying up of the fountains of song.

All of this is strikingly illustrated in the history of Methodism. The great religious awakening which began in England two hundred years ago, and out of which Methodism was born, was pre-eminently a singing movement, not only drawing upon the rich treasures that had come down from the past, but adding to these treasures new songs that were born of its new experience. Early Methodists followed with remarkable fidelity the admonition of Paul to the Church at Colossae: "Let the message of Christ dwell in your hearts in all its wealth of wisdom. Teach it to one another and train one another in it with thankfulness, with psalms, hymns and spiritual songs, and sing to God with all your hearts." (Col. 3:16, Goodspeed's translation). Methodism could never have wrought those miracles of personal and social regeneration which give lustre to its early history without its vital hymnology.

Even as late as the time of my own childhood, Methodists gave much more serious attention to religious music and to congregational singing as a part of public worship than they did later in the last century. In the rural community in which I was brought up we had frequent Sunday afternoon meetings that were devoted entirely to the singing of hymns, and during the summer there was always one or more singing schools which ran through several days. On all these occasions the songs were taken from the current church hymnal. Indeed, I was well advanced in my 'teens before I ever saw a collection of songs such as later came into popular use in Sunday schools and revival meetings, and which in rural congregations almost entirely supplanted the great hymns and the dignified music of the regular church hymnals. The publication and popularization of Gospel hymns by Moody and Sankey in the last quarter of the nineteenth century brought about a revival of interest in religious music and an apparent improvement in musical taste, but the improvement was only temporary and was followed by a spirit of still more sad decline.

A discussion of the causes which brought about this decline of interest in religious music and deterioration in musical taste among the rank and file of our church members is, of course, impossible in a brief article like this. As a basis, however, for what is to follow it is necessary to call attention to the paralyzing influence of the general mechanization of life brought about by the rapid increase in the practical application of the results of scientific invention and discovery in industrial production, upon all things belonging to the spirit. Neither religious music nor any other form of art can flourish in a mechanized society.

There are signs, however, of a re-awakening of interest in things that belong to the spirit. The enthusiastic certainty with which men a few years ago were looking forward to a material millennium which was to be brought about by use of machinery propelled by steam and electricity has given place to disillusionment and to a growing tendency to look for the meaning of life in spiritual values. We are assured, for instance, that there has been recently an awakening of interest in music, and the books that are pouring from our presses bear witness to the deep and wide-spread interest that exists among thoughtful men and women in religion. It may be, therefore, that our new Hymnal has appeared at an opportune moment and that it will prove an influential factor in bringing about the revival for which we are longing and praying. It contains by far the richest and the most varied collection ever offered to American Methodism. It not only brings over from its predecessor many of the great timeless songs of the Church universal, but adds others of the same class. And besides a considerable increase in the number of evangelistic hymns of the Moody and Sankey type, it contains many of the best of those more recent songs that express in the language of today the visions and aspirations and longings of devout men and women who are seeking to re-interpret life and duty in the light of a deeper study of the Bible, and especially of the life and teachings of Jesus.

I have said that the issuing of such a collection of "psalms and hymns and spiritual songs" by the Methodists of America may help immensely toward the deepening and enrichment of the spiritual life of the Church. This depends entirely, however, upon the extent to which it is circulated and used. Every presiding elder, pastor, and lay leader should consider it both a duty and a privilege to do everything he can towards placing the new Hymnal in every Methodist congregation whether it be a city or a rural community. And a church-wide movement should be at once inaugurated that is designed to help our people to appreciate the great hymns of the Church, both new and old, and to substitute them

### REMEMBER THE SUPERANNUATES

Last year we received \$32.00 for taking care of the subscriptions of superannuates and others who would otherwise have been deprived of its visits. Many persons have enjoyed the Advocate this year because of that fund. If you would like to have a part in making glad the hearts of superannuates and others who can not afford the Advocate, send us a contribution designated "For the Christmas Fund." We will see that no worthy person is denied the joy of the Advocate.

for the shallow and inane doggerel now so extensively used.

Religious leaders in the open country should encourage the revival of special services of song directed by trained leaders. In town and city churches choirs should be engaged with the explicit understanding that they are expected to help congregations to develop a taste for the great hymns and to teach them how to sing such hymns, instead of trying (and very often failing), to entertain them with solos and elaborate anthems, many of which have but little spiritual value for the average person.

A revival of interest in Christian music such as is found in the new Methodist Hymnal would not be beyond the range of possibility if presiding elders, pastors and lay leaders could be induced to press the matter with a zeal and energy proportionate to its importance. As has already been stated, the general conditions for such a revival are more favorable than they have been at any time within two generations. For, besides the deep religious longing that is so strikingly a characteristic of our era, and the general awakening of interest in music, is the fact that, since music is now quite commonly included in our public school curriculum, many of our boys and girls are learning to sing by note. But this new interest has not been definitely directed.

In a Christian home with which I chance to be intimately associated, there are two bright boys in their 'teens, both of whom are on the way to becoming accomplished musicians. Although both are also members of the church and attend constantly to their religious duties, they have given almost no attention, as yet, to the singing of Christian hymns. In fact, the singing of religious songs in the home, once well nigh universal among Methodists, has quite gone out of fashion. It should be restored as a part of the musical revival for which I am pleading. In conclusion, may I say that my earnest hope is that the circulation and use of the new Hymnal will not be confined to town and city churches. I refuse to believe that

(Continued on page 13)



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from last week)

We have already mentioned the fact of the dissatisfaction of the Baltimore Conference regarding the anti-slavery action of the General Conference of 1860. This dissatisfaction was not removed by the war and the consequent destruction of slavery; but on February 7, 1866, sixty-nine members of the Baltimore Conference, a body which is said to have maintained an independent existence throughout the war, met at Alexandria, Virginia. Norval Wilson, father of Bishop A. W. Wilson, was chosen president, and J. S. Martin, secretary. On the second day formal vote was taken on the question of adhering to the Methodist Episcopal Church, South, "in pursuance of the action of this body in 1861." The resolution of adherence declared that they were not adhering to "dead political institutions, questions, or issues," and that their motives were to promote "usefulness among the people whom we serve and the best interests of the kingdom of Christ." On the roll call the vote stood 69 to 0 in favor of the adoption of the Resolution. Bishop Early, who was in the city by arrangement, was escorted to the chair by S. Register and S. S. Roszell, and he recognized the body as a Conference of the Church, South. On the third day of the General Conference of 1866, Norvel Wilson said that the Baltimore Conference came as the result of pledges to their people going back as far as 1845, that they would sever connection with the General Conference of the Methodist Episcopal Church, if action should be taken to "disturb the tranquillity of the Church within our bounds." He declared that such action had been taken in 1860, and that by unanimous vote they were keeping their pledge to the people. The delegates of the newly organized Baltimore Conference were seated in the General Conference.

The General Conference met in Carondelet Street Church, New Orleans, April 4, 1866. Eight years had gone by since it last met, four of those years had been taken up with a war which was as disastrous as it was bloody. The Conference was called to order by Bishop J. O. Andrew who read, in tones befitting the solemnity and the faith of the hour, the twelfth chapter of the Epistle to the Hebrews: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God." He

concluded with that burst of apostolic confidence, "For our God is a consuming fire," and the Conference joined in singing hymn 261, "High on his everlasting throne, the King of saints his work surveys." Ninety delegates answered to the first roll call, and 149 of the 153 delegates elected were in attendance at the Conference. Dr. Thomas O. Summers was elected secretary, and what was destined to be one of the most constructive and historic General Conferences of the Church was ready for business.

The war and the new social and political issues which the South had been called to face brought no timidity into the counsels of the men who had gone through four years of struggle on the battle fields of the South. The caution of 1846 was completely gone, and the delegates turned to the task of rebuilding the fortunes of the Church, as veterans whose faith and courage had been revealed in the long struggle that had ended. Strangely enough, the Conference was disposed to disregard the constitutional restrictions upon the legislative function, and to give an amazingly wide discretion to the Annual Conferences for determining the application of the enactment of the General Conference. This definitive power, which it was proposed to confer on the Annual Conferences called forth a written protest from Dr. C. F. Deems, of North Carolina, against what he termed the granting of "reviewing, legislative, and veto" powers to an Annual Conference. At this juncture a compromise was reached, the protest was withdrawn and the measures objected to were modified and made to conform to the constitution of the Church. The explanation of this seemingly radical tendency was probably the fact that the Methodism of the South had to be completely reorganized, and it was done upon the basis of past experience and demand, rather than upon any theory of ecclesiastical administration.

After the enactment of a measure for the introduction of lay-representation into the control of the Church, which we have already discussed, the next important matter to occupy the attention of the Conference was the re-establishment of the missionary work of the denomination. The China mission, with which there had been no communication during the four years of war, had not been closed, but it had not received support from home. The war over, the Church found itself without either money or credit, and it became necessary to lay anew the financial groundwork for the whole enterprise. As an approach to the problem of rebuilding, the General Conference decided to establish two Mission Boards instead of one, as had been the

case since 1846. The Domestic Mission Board, of which Dr. John B. McFerrin was elected secretary, was to promote and administer all missionary enterprises in the homeland. The Foreign Mission Board, of which Dr. E. W. Sehon was elected secretary, was charged with the responsibility for the care and support of work organized and maintained in fields outside the United States.

The most serious problem faced by the Missionary organization of the Southern Church was the large debt which had been contracted before the war. One item of that debt was a matter of serious embarrassment to the entire Church, because of the unintentional manner in which it was incurred and the difficulties which it had involved for friends across the border. No incident in the history of the Church has been more completely misunderstood and misinterpreted than this. Even Bishop McTyeire was misled, and time has translated the story into an epic of missionary benevolence and denominational chivalry which flouted the passions of war and defied the inhibitions of war administration. Unfortunately there is no real foundation for this fanciful creation. It has been alleged that our China missionaries were paid for a time, after the beginning of the war, through the Treasurer of the Mission Board of the Church, North. The facts as given by Dr. Carlton, one of the Book Agents of the Methodist Episcopal Church, are recorded in the proceedings of the General Conference of 1872. He submitted a statement to the effect that in 1858 or 1859, Dr. Sehon, secretary of the Board of Missions of the Southern Church, asked the treasurer of the Missionary Society of the Northern Church how he remitted money to the missionaries in China? He was told that it was done upon letters of credit obtained through Brown Brothers & Company of New York, on Brown, Shipley & Company, London; and that those letters were secured upon the endorsement of the Book Agents, and the Superintendent of the mission in China was authorized to draw from time to time for such sums as might be needed until those letters of credit were exhausted. Dr. Sehon then asked Dr. Carlton to endorse for the Mission Board of the Southern Church as he was doing for the Missionary Society of the Northern Church. Dr. Carlton said that, inasmuch as the Southern Church had granted them all the terms that they had asked for in the settlement of the property suit, he could not refuse the endorsement. Accordingly three letters of credit were issued: One on December 7, 1859, for £1200, another on February 1, 1860, for £1634, and the last on June 23, 1860, for £1600. Before it was possible to care for these obligations, the war broke out and the interruption of all communication between the sections made payment by the South impossible. It then devolved upon Dr. Carlton, as endorser for our Board, to care for the obligation, which he did. Whatever technicalities of business may have been involved, it

was the endorser of our paper and not the treasurer of the Missionary Society who was primarily involved, it was wholly a pre-war transaction, and whatever magnanimity there was in it was a reflection of the liberality of the South in the terms granted for the settlement of the property suit.

In March, 1868, Dr. A. L. P. Green, Dr. C. F. Deems, Dr. T. E. Bond, Jr., and Dr. Sehon met the Book Agents in New York and arranged terms for the settlement of the obligation. The total sum paid in principal and interest on this account was \$35,215.02, and the payment was completed by a remittance made on February 2, 1872. In addition to that sum, \$11,000 which was entrusted to W. T. Smithson, the treasurer of the Mission Board, was lost in stock market transactions and he was never able to repay any part of it. Thus ended a distressing chapter in the history of our China mission, but the fascinating story of our missionaries being paid by the treasurer of the Church, North, is not borne out by the facts, and the history of the Church should be interpreted—not embellished.

Among other matters of primary importance which came before the General Conference of 1866, was the question of the rehabilitation of the Publishing House at Nashville. Both the business and the plant were in a state of ruin on account of the war and the appropriation of the stock and the machinery for army uses. There was considerable debate as to whether the Church should undertake to rebuild its publishing business, or should have its printing done by contract. It was finally decided to continue the House, and Dr. A. H. Redford of Kentucky was elected Publishing Agent.

The educational interest of the Conference was registered more in the steps which it undertook for securing a more efficient ministry than in the projection of new or even ambitious plans for the rebuilding of the ruined institutions of the Church. Action was passed to require the licensing of ministers by ballot, and an approved examination for Admission on Trial, and to establish chairs for instruction in Bible in the existing institutions of learning. Resolutions were passed also to provide instruction in keeping with the "doctrine of infant membership, as held in the Church."

Animated discussion was brought on by the consideration of the Bishops' veto. This extension of episcopal power had been passed by the General Conference of 1854, but it was never submitted to the Annual Conferences for ratification, as a constitutional question. After it had stood for eight years in the Discipline of the Church, its legality was brought into question, and the debate became so general and the challenge so insistent that it was finally postponed indefinitely. In 1870, it was brought forward a second time, and it was then sent down to the Annual Conferences, where it received overwhelming ratification, and thus became a part of the constitution of the Church.

(Continued Next Week)



## Mississippi and Louisiana

Miss Lou Westcott, Phoenix, Miss., says that she specially enjoys the Trail of the Circuit Rider, and the Sunday school lesson.

Rev. L. E. Alford, recently assigned to the church at Port Gibson, Miss., is on the ground and reports a cordial reception in his new field.

Rev. W. D. Bennett has reached his new appointment, Schlater and Price Memorial, and he is looking forward to a pleasant and profitable year.

Mrs. E. Lou Whyte, Bond, Miss., places us in her debt by her words of appreciation and also by her efforts to extend the circulation of the Advocate in his community.

Rev. J. B. King, recently assigned to Matherville, Miss., writes that he is delighted with his new charge, and he is looking forward to a happy and helpful year.

Mr. D. R. Weston, Logtown, Miss., says that he has been a subscriber to the Advocate for about 40 years and that he is always eager to get it, for the latest church news.

Miss Julia Hoskins, of Midnight, Miss., has our hearty thanks for a cordial note of appreciation of the Advocate. She says that she looks forward to its coming with great pleasure.

Mrs. J. H. Ingram, Houston, Miss., has passed her eightieth milestone. She has been a subscriber to the Advocate since she was a young woman, and naturally her interest abides.

Rev. W. W. Hartsfield, the new pastor at Fulton, Miss., reports a gracious and generous welcome to his new post of duty. He is looking forward to a good year with the people of Itawamba.

Rev. H. H. Wallace, recently re-appointed to Shaw Miss., is feeling good. His pantry is full of good things, and

the people are most cordial in their expressions of appreciation.

Rev. R. A. Allums writes that he is in his new home at Laurel, Miss., and that he has been graciously received by the

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NASHVILLE

TENNESSEE

## PROTECTION AGAINST OLD AGE

people of his charge, both at the parsonage and in the church services.

Rev. F. L. Applewhite writes that he has arrived at his new charge, Edwards, Miss., and he is much pleased with it. The editor acknowledges with thanks an

invitation to visit him this year. We hope to do so.

The Advocate office genuinely appreciates the cordial words of Brother Marion Mayo and his wife of Shreveport, La. We are always glad to be assured that what we are trying to do is appreciated.

Carrollton Avenue church, New Orleans, will celebrate its fiftieth anniversary next February. The committee having the matter in charge has arranged a Golden Jubilee which is to last throughout the month.

Rev. Rolfe Hunt reports that his seventh welcome to Lauderdale and Electric Mills charge was the most cordial that he has received from the charge. We rejoice with him in the continued favor of his good people.

Mrs. T. H. Goza, Tallulah, La., writes that she is very much pleased with her Christmas cards. She says that she has been a reader of the Advocate the most of her life, and that she hopes to have it as long as she lives.

Rev. H. B. Hysell, the new pastor of Parker Memorial church, was the Thanksgiving preacher for the Methodists of New Orleans. The service was held in the Carrollton Avenue Church and the sermon was well received.

Rev. G. E. Allan, Georgetown, Miss., has been twice remembered recently by the good people of the charge which he is to serve another year. He is naturally in happy mood and reports a good outlook for the year now beginning.

Rev. W. H. Saunders, Purvis, Miss., is in distress on account of the loss of his overcoat during the Conference at Laurel. He lost a good coat and has one of less value and two sizes smaller. He would appreciate the recovery of his own coat.

Bishop Lane, of the C. M. E. Church, now a centenarian, will have the sympathy of a wide circle of Southern Methodists in his bereavement through the death of his daughter, Mrs. Jennie Lane Cleaves. Her death occurred at St. Louis on October 30.

Brother J. C. Cavett, Jackson, Miss., remembers us with a word of encouragement which we sincerely appreciate. He says: "It may interest you to know that my older children learned their letters from the Advocate. I have been a reader of the same for the last forty years."

The recent statistics of the Louisiana Conference show a total membership of 64,997, a gain of 2,250 for the year. The finances show a healthy increase both for pastoral support and benevolences.

(Continued on page 13)



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The mission study class of the Woman's Missionary Society had an all-day meeting and completed the book, "That Other America." There were thirteen members present and each chapter was well presented. A delicious luncheon was served at the noon hour.

During the first two weeks in August a Church Vacation School was held for primary Negro children of Mt. Pleasant Baptist church, near Alligator. Sixteen children were in attendance. This school was sponsored by the secretary of the children's work of the Alligator Missionary Society.

We are fortunate in having the assistance of a capable colored church school teacher who went enthusiastically into the work and taught the school in her home after we conducted the first session. Work, study, worship, and play were developed by the group. A devotional period was held each morning with appropriate and enjoyable music furnished by the Negro children and their pianist. We loaned them our class book, gave them some pictures, they furnished others, and made a very creditable class book.

The unit, "The Child's Home," from the text "Our Happy World," which we had previously developed with our Beginners, was used. We tried to teach the children that this is God's world and each one must have a share in making it a happy and a good world.

MRS. F. L. GORDON.

Alligator, Miss.

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### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

To the Superintendents of Mission and Bible Study:

"New Days in Latin America" is out of print. Substitute "Latin American Backgrounds" by Hulbert, in its place. That is an excellent book for reference with Council classes, and if the "Quest for Gold and God" is used with it and all requirements are met, that may be the text for a Council class, though MacKay's book is better for adults.

"Women Under the Southern Cross" is not for a Council class but interesting for study and reading.

Some of the Bible study books previously listed and which societies have never used, such as Standard Training School texts, are acceptable when thoroughly done by an auxiliary, a few have asked if they may study "Shield's Life of Christ." Mrs. Bourne says they may if they STUDY it. The difficulty has been that the leader has a book and lectures; you will find in the "Christian Living" series cheap books so all can have one.

Our Conference president, Mrs. T. B. Cottrell, stated recently that the outstanding accomplishment of the year has been the beautiful knowledge and better understanding of mission study, whose gate was opened to us through the class taught by Mrs. B. W. Lipscomb during the pastor's school at Biloxi, and through the most excellent programs presented on "Coaching Days." These days have created an unsurpassed interest in mission study and opened the door of understanding wide, which cannot be closed, for mission study has become a live, vital thing—creating an interest in, and uniting peoples of every nation, tribe and tongue.

Your Conference superintendent of Mission and Bible Study would be so happy to report that the 229 auxiliaries had each during the year had two or more studies.

Societies are advised not to begin the new home mission study until 1936.

Reports show keen interest in emphasizing a high standard of study. Let this be the BANNER QUARTER!

Those societies who are applying for Special Council Recognition, please make out reports carefully, neatly and preferably with pen. Be sure to mail your

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applications and your quarter's reports to me on or before January 1.

Faithfully yours,

MRS. W. F. MAHAFFEY,  
Conference Supt. of Study.

Mendenhall, Miss.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

1574 Jefferson Ave., New Orleans

The mid-year executive meeting of the Woman's Missionary Society of the Louisiana Conference was held in Crowley late in October. Too much cannot be said concerning the hospitality of the auxiliary women of that little city. Everything was done that was possible to make the stay of the officers comfortable and enjoyable.

Mrs. George Sexton, Jr., president of the Conference presided at all the business sessions.

The work of each department was considered and carefully gone into. Conference officers and district secretaries made reports of their work and gave plans for completing the year's work.

Mrs. C. C. Carver's report of the finances of the Conference was most encouraging but all realized that some courageous work must be done by auxiliary presidents and treasurers if the Conference pledge of \$25,000 to Council will be paid in full.

A number of recommendations of the various committees were duly considered



and adopted. Auxiliary presidents please take note of the following recommendations and put into effect immediately:

We recommend—

1. That where the circle plan of organization is used the membership of circles be shifted at least once in two years.

2. That auxiliaries be allowed to make requests for the number of copies of the "Louisiana News," the Missionary Bulletin and program leaflets required for efficient work.

3. Since the children's division of the Church School is now operating under a co-operative plan, we recommend that the representative from the Missionary Society on the local board of education or the secretary of children's work urge the placing of the "Elementary Teacher"

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in the hands of every teacher in the children's division for adequate missionary material.

The following by-law was unanimously adopted: That when a young women's circle shall have been organized two years that circle shall no longer go by the title of "Young Women's Circle" but a new circle of young women shall be formed, having as a nucleus all of the old members under 25 years of age.

Mrs. G. W. Dameron and Mrs. J. B. Pollard were elected alternates to the Council meeting at Dallas.

The Woman's Missionary Society of Winnfield extended a most gracious invitation for the 1936 mid-year meeting which was unanimously accepted.

### ADAMS CHARGE WELCOMES PASTOR

The rousing surprise welcome accorded the Rev. Lester T. Nelson upon his return to the Adams charge (Brookhaven District), attests the popularity of the pastor and his family. No time was lost in confirming the act of the appointive powers. Scarcely had the preacher relaxed from the strenuous Conference experiences, when the friends—and who does not claim friendship with the Nelsons?—of the Auburn community en masse, irrespective of denominational affiliations, stormed the parsonage home to overflowing, bearing tangible tokens of appreciation.

An appropriate program had been arranged. Speakers representing the several church units and the local consolidated schools participated in the welcoming exercises. Songs and a prayer of thanks were not overlooked. The touching response by Pastor Nelson in-

cluded the declaration that such an evident spirit of goodwill and co-operation is prophetic of greater achievements on the Adams charge.

The social mingling of the joyous company while enjoying the excellent refreshments served by the neighbor ladies, assisted by several of the loyal young set, strengthens "the tie that binds" such groups.

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## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 8.

By Dr. J. R. Countiss

#### NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Where there is no action, there is no reaction. So long as the Jews contented

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themselves with conversation about the broken wall of their city, there was no opposition, but when under the great leadership of Nehemiah the wall began to stand out, their enemies got busy. They tried ridicule, mockery, scorn, and even threatened armed attack. Had the wall truly been too weak "to restrain a fox," no attention would have been given its builders. If organization and social legislation did not promise restriction of vice and intemperance, there would be no ridicule, no slush funds, no subsidized press, no hired lobbyists. When righteous men and women attempt to build walls of temperance, of social and economic justice, of national and racial goodwill, the Sanballats of hate, the Tobiahs of greed, the Ammonites of national ambition, and the Arabians of individualism boast and bluster, hiss and howl about the "futility of trying to curb human nature." They are "very wroth" at the closing of even one breach in the wall.

As they undertook a work for God, Nehemiah and his people prayed. God's kingdom cannot be built without the help of God. The firm cannot prosper without the counsel of the Senior Partner. Prayer is power. Final victory comes not through force, but spirit. Nehemiah put such spirit into his companions that their enemies gave up the attack. Determination is often the best defense, and none are so determined as those whose cause is righteous. Evil thrives in ignorance and prospers in the guise of good. It cannot finally succeed because its devotees cannot commend it and recommend it. It falls by its own weight. Universal thievery would soon have nothing to steal.

Nehemiah not only prayed, but worked and watched. Inaction is a poor expression of faith. Trust in God puts no stones into the wall. Man cannot do God's

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work; God will not do man's work. The wall was built because Nehemiah followed God and the people followed Nehemiah. All worked together, each man in his own place and in his own way. In providing weapons of defense, they chose the best method they knew, probably the only one suited to their times. To insist that war is the best means of settling differences today is to deny both reason and religion. It is to invite international suicide. Good men may yet have to fight, but wise men should find a better way, and the world has had ample time and cause to become wise. God and right, peace and goodwill may be delayed, but defeated, never!

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## ON TO MEMPHIS

Rev. J. B. Grambling, in charge of registrations and transportation for the Louisiana delegation to the Young People's Conference at Memphis, has secured a "Bargain Rate" over the Missouri Pacific Railroad. This rate is so attractive that pastors, young people and other church leaders planning to go to the Young People's Conference December 27-31, should avail themselves of this opportunity.

The rate is \$7.90 round trip, provided there are seventy-five purchasing tickets. The delegates holding round trip tickets must board the train at New Orleans, Alexandria, or Monroe. Each delegate or visitor to the conference should send \$7.90 to Rev. J. B. Grambling, 4520 Cleveland Ave., New Orleans, not later than December 16, as the party ticket must be purchased in New Orleans. If there isn't a sufficient number the money will be refunded and each delegate will purchase his own individual ticket. It is absolutely necessary that your \$7.90 be sent to Brother Grambling in order that he be able to purchase the tickets and make final arrangements with the Missouri Pacific.

### HAVE YOU REGISTERED?

After November 15, all quotas will be suspended and it will be first come first served for those seats remaining. Do not let this deter you from registering if it is impossible to do so by November 15. Registrations will be accepted until the last seat in the auditorium is taken.

Registration blanks may be obtained from your district director, or from Rev. G. W. Dameron, Crowley, La., or from Rev. A. K. McLellan, Box 750, Alexandria.

### HOTEL ARRANGEMENTS

The Chisca Hotel has been designated as official for the Louisiana delegation. Please note this on your registration blank. Write to your district director, naming the price room you desire, and also your roommate. This will be taken care of as far as possible according to the wishes of the delegates.

The hotel rates for our party are as follows: room with bath, for two persons, \$3.00 or \$1.50 per person; room with bath, for four to six persons, \$1.25 per person; room without bath, for two persons or more, \$1.00 per person. We will be in the hotel four full days.

The railroad schedule for the trip is as follows: Leaving New Orleans at the Texas & Pacific and Missouri Pacific station, on Thursday, December 26, at 1 p. m.; leaving Alexandria, Missouri Pacific, Thursday, December 26, at 4:45 p. m.; leaving Monroe, Missouri Pacific, Thurs-

day, December 26, 9:30 p. m.; arriving at Memphis on Friday morning at 7 a. m.

The party on return will leave Memphis shortly after midnight, December 31.

We urge all our registered delegates to consider this very special rate by the Missouri Pacific Lines. It will be safer and cheaper in the long run than to attempt to go in cars, because of the distance and the hazards of the highway.

Again we urge the necessity of having seventy-five tickets sold in advance, and that your money should be sent to Rev. J. B. Grambling not later than December 16.

A. K. McLELLAN.

## THE SPIRITUAL VALUE OF RELIGIOUS MUSIC

(Continued from page 6)

country people are less capable of learning to appreciate and enjoy great hymns set to noble music than are those who live in towns and cities, or that they should not be willing to make the small financial sacrifice required for supplying their churches with the new Hymnals if only they were given a fair opportunity to learn something about its spiritual value.

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

There has been a decrease of \$14,240.00 in the indebtedness on houses of worship.

Rev. D. L. Coale, 411 N. Flores St.,

## Get Your Christmas Cards Free

Christmas is just around the corner and you will be needing a supply of Greeting Cards to send to your friends. We are offering, as long as our supply lasts, a beautiful box of assorted, lithographed Christmas Cards absolutely free, postage and all, with each renewal or new subscription to the Advocate. This box contains one dozen cards, all of religious subjects, and is made to retail for 75c a box. If you desire additional boxes they can be purchased at 50c per box which is the cost price plus a small additional charge to take care of postage and handling. Send your renewal immediately and secure one of these gifts. Remember, this offer expires when our supply has been exhausted, and therefore a delay in mailing your remittance may cause you to be too late to receive one of these beautiful gifts.

Subscribers that have already received this generous offer, which was made possible by a friend of the Advocate, write that they are even prettier than they had hoped for or expected.

### ADDRESS

NEW ORLEANS CHRISTIAN ADVOCATE,  
512 Camp Street, New Orleans, La.

Los Angeles, Calif., asks us to say that he is making up his slate for the new year, and that he would be glad to have notice as soon as possible from any pastor desiring his services in a meeting. He plans to spend considerable time in Louisiana next year.

Friends of Rev. R. H. Clegg, pastor at Hazlehurst, Miss., will learn with sorrow of the illness and the operation performed on his daughter, Mildred, in the Methodist Hospital, Hattiesburg. Miss Mildred, who is a sophomore at Whitworth College, is reported to have stood the ordeal as well as could be expected. Let our people remember Brother Clegg and his daughter in prayer.

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let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Recently the president of a Ministerial Association in a southern city was quoted as saying, "This administration is going to be FOR things, not AGAINST things." We heard favorable comment on his stand.

We, too, believe in being for the right. We believe in being for the kingdom of God. But there is no way of standing fast for that which is right at all times without antagonizing that which is evil. We are bidden to cleave to that which is good," Romans 12:9. The same verse contains this admonition, "Abhor that which is evil."

Paul wrote to the Galatians, "The flesh lusteth AGAINST the Spirit, and the Spirit AGAINST the flesh." As long as this moral struggle goes on, the Christian is for the things of the Spirit and against carnal things. "The face of the Lord is AGAINST them that do evil," Ps. 34:16. God is holy, and if man is to be like God, man must be moral. There are moral conditions that must be met if man is to enjoy union with Christ. The love of God is ethical. Pure love is always a holy love. Jesus came to save us from our sins.

The shepherd is against the wolves that would destroy the sheep.

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**CAPUDINE**

There is a great, positive affirmation of faith in God when we say "No" to evil. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." (Daniel 1:8). Here was a positive, intelligent purpose to protect the sober habits that preserve life. Man affirms his faith that the body is a holy temple by refusing things that defile.

Jesus refused to turn stones into bread. He refused to hurl Himself down from the pinnacle of the temple. He refused to fall down and worship Satan. In each instance there was a great principle that Jesus was affirming. He faithfully carried out His mission in perfect obedience to the Father.

When God gave the ten commandments, He was building character. The prohibitions were to safeguard life. In the commandments against idolatry, there is a great affirmation that God is one, holy, personal, spiritual. Idolatry is debasing. God was building character. In the commandment against taking the name of God in vain, God was teaching reverence for the Deity that is the very foundation of any vital relationship to Him. In the commandment AGAINST murder, God was affirming the sacredness of life. In the commandment AGAINST adultery, God was teaching the sanctity of the person. In the commandment AGAINST theft, God was affirming the rights of property. In the commandment AGAINST false witness, God was teaching reverence for truth in preserving the integrity of the witness. In the commandment AGAINST covetousness, God was protecting the welfare of society, for covetousness would lead to oppression of the poor and the destruction of rich and poor. In every commandment, God is pleading for justice.

To say "No" resolutely to evil is to make the most positive affirmation of our faith in God and to express in an intelligent way our purpose to glorify God. To affirm our faith in the sacredness of human personality, we would emphatically say "No" to anything that would desecrate God's holy temple. We must say "No" to atheism in theory or practice. Sin is the denial of the will of God and therefore practical atheism.

In Mark 1:23,24 we read, "And there was in their synagogue a man with an unclean spirit; and he cried out, saying: 'Let us alone.' What did Jesus do? Did He leave him alone? Was He for his uncleanness and sin? In verse 25 we read, 'And Jesus rebuked him, saying:

Hold thy peace, and come out of him.' We had better follow the example of Jesus and get rid of sin, even if the unclean forces cry to be let alone.

### PRAYER

Our Father, our Savior taught His disciples to pray "Thy kingdom come." We realize that if Thy will is done on earth as it is done in Heaven, we must drive out every defiling thing. "Deliver us from evil."

Having prayed for the cleansing of Thy Spirit, we would also pray that Thou wilt enlighten us and enliven us. May we ever be faithful to Thy will.

May we affirm our faith in God, our concern for others and our concern for the future of all. We ask in Jesus' name.

### INDIVIDUAL COMMUNION SERVICE

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Mrs. Batchelder

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Send a year's subscription to the Advocate this Christmas. It will help to build a Christian home and will help your Conference organ.

### QUARTERLY CONFERENCES

#### LOUISIANA CONFERENCE

##### Monroe Dist.—First Round

West Monroe, preaching, Dec. 1, a.m.; Q. C., Jan. 22.  
 Monroe, First Church, preaching, Dec. 8, a.m.; Q. C., Jan. 20.  
 Columbia, preaching, Dec. 8, p.m.; Q. C., Jan. 21.  
 Sterlington and Marion, at Marion, Dec. 15, a.m.; Q. C., 2 p.m.  
 Bastrop, Dec. 15, p.m.; Q. C. after preaching.  
 Oak Ridge, at Oak Ridge, Dec. 22, a.m.; Q. C., 2:30 p.m.  
 Delhi, at Delhi, Dec. 29, a.m.; Q. C., 2:30 p.m.  
 Rayville, Dec. 29, p.m.; Q. C., after preaching.  
 Gilbert, at Gilbert, Jan. 5, a.m.; Q. C., 2:30 p.m.  
 Winnsboro, Jan. 5, p.m.; Q. C., after preaching.  
 Mangham, at Mangham, Jan. 19, a.m.; Q. C., 2:30 p.m.  
 Wisner, Jan. 19, p.m.; Q. C., after preaching.

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Oak Grove, at Oak Grove, Jan. 26, a.m.; Q. C., 2:30 p.m.  
 Lake Providence, Jan. 26, p.m.; Q. C., after preaching.  
 Mer Rouge, at Mer Rouge, Feb. 2, a.m.; Q. C., 2 p.m.  
 Bonita, at Bonita, Feb. 2; Q. C., 4 p.m.; preaching, 7:30 p.m.  
 Pioneer, at Epps, Feb. 16, a.m.; Q. C. after preaching.  
 Gordon Avenue, Feb. 16, p.m.; Q. C., after preaching.  
 Waterproof, at Waterproof, Feb. 23, a.m.; Q. C., 2 p.m.  
 Tallulah, Feb. 23, p.m.; Q. C., after preaching.  
 District stewards will meet at First Church, Monroe, Thursday, December 12, at 10 a.m.  
 Let us strive for an increase in benevolences to allow Monroe district to pay \$7,500 in 1936.  
 H. L. JOHNS, P. E.

#### MISSISSIPPI CONFERENCE

##### Hattiesburg Dist.—First Round

Petal, Dec. 1, 11 a.m.; Jan. 2, 7 p.m.  
 Broad St., Dec. 1, 7:30 p.m.; Jan. 1, 7:30 p.m.  
 Main St., Dec. 8, 11 a.m.; Jan. 13, 7:30 p.m.  
 Court St., Dec. 8, 7:30 p.m.; Jan. 3, 7:30 p.m.  
 Laurel, First Church, Dec. 15, 11 a.m.; Jan. 14, 7:30 p.m.  
 New Augusta, at Beaumont, Dec. 15, 3:30 and 7:30 p.m.  
 Taylorsville, at Mize, Dec. 22, 11 a.m. and 2 p.m.  
 Montrose, at Louin, Dec. 22, 4 p.m. and 7 p.m.  
 Bucatunna, at Stateline, Dec. 29, 11 a.m. and 2 p.m.  
 Waynesboro, Dec. 29, 4 p.m. and 7 p.m.  
 Moselle-Seminary, Jan. 5, 11 a.m. and 2 p.m.  
 Collins, Jan. 5, 4 p.m. and 7 p.m.  
 Williamsburg, at Williamsburg, Jan. 11, 11 a.m. and 2 p.m.  
 Mt. Olive, Jan. 12, 11 a.m. and 2 p.m.  
 Magee, Jan. 12, 4 p.m. and 7 p.m.  
 Bonhommie, Jan. 15, 7:30 p.m.  
 Bay Springs, at Bay Springs, Jan. 19, 11 a.m. and 2 p.m.  
 West Laurel, Jan. 19, 4:30 p.m. and 7 p.m.  
 Waynesboro Circuit, at Hebron, Jan. 23, 11 a.m. and 2 p.m.  
 Matherville, Jan. 26, 11 a.m. and 2 p.m.  
 Shubuta, Jan. 26, 4 p.m. and 7 p.m.  
 Kingston, Feb. 2, 11 a.m. and 2 p.m.  
 Ellisville, Feb. 2, 4 p.m. and 7 p.m.  
 Richton, at Richton, Feb. 9, 11 a.m. and 2 p.m.  
 Sumrall, Feb. 9, 7 p.m.  
 Eucutta, at Boyles, Feb. 16, 11 a.m. and 2 p.m.  
 Heidelberg, at Heidelberg, Feb. 16, 4 p.m. and 7 p.m.  
 District stewards meeting, charge lay leaders and pastors' conference, Court St., Dec. 11, 10 a.m.  
 District Missionary Institute, Broad Street, Feb. 5, 10 a.m.

W. B. ALSWORTH, P. E.

#### NORTH MISSISSIPPI CONFERENCE

##### Sardis-Grenada District—First Round

Holcomb, at Holcomb, Dec. 13, 11 a.m.  
 Shuford, at Eureka, Dec. 14, 11 a.m.  
 Mt. Pleasant, at M. Pleasant, Dec. 15, 11 a.m.  
 Olive Branch, at Olive Branch, Dec. 16, 11 a.m.  
 Byhalia, at Byhalia, Dec. 18, 11 a.m.  
 Red Banks, at Red Banks, Dec. 19, 11 a.m.  
 Pleasant Hill, at Pleasant Hill, Dec. 22, 11 a.m.  
 Tyro, at Fredonia, Dec. 31, 11 a.m.  
 Lambert and C., at Lambert, Jan. 5, 11 a.m.  
 Sardis Ct., at Cold Springs, Jan. 7, 11 a.m.  
 Horn Lake, at Horn Lake, Jan. 9, 11 a.m.  
 Marks and Belen, at Marks, Jan. 12, 11 a.m.  
 Batesville, Jan. 12, 7 p.m.  
 Longtown, at Longtown, Jan. 16, 11 a.m.  
 Crenshaw, at Sledge, Jan. 16, 7 p.m.  
 Arkabutla, at Strayhorn, Jan. 17, 11 a.m.  
 Lake Coromorant, at Robinsonville, Jan. 19, 11 a.m.  
 Hernando, Jan. 19, 7 p.m.  
 Oakland, at Tillatobia, Jan. 21, 11 a.m.  
 Coldwater, at C., Jan. 22, 7 p.m.  
 Cockrum, at Independence, Jan. 25, 11 a.m.  
 Charleston, Jan. 26, 11 a.m.  
 Grenada, Jan. 26, 7 p.m.  
 Courtland, at Pope, Jan. 28, 11 a.m.  
 Sardis Station, Jan. 28, 7 p.m.  
 Como, Jan. 29, 4 p.m.  
 Senatobia, Jan. 29, 7 p.m.  
 Group Institutes: Coldwater, Jan. 14, 10 a.m.  
 Batesville, Jan. 15, 10 a.m.  
 W. L. STORMENT, P. E.

The Advocate as a Christmas gift might not be ranked as "smart" or "original," but it will be a joyful surprise throughout the year. Think it over.

# STOP A COLD THE FIRST DAY!

**Drive It Out  
 of Your System!**

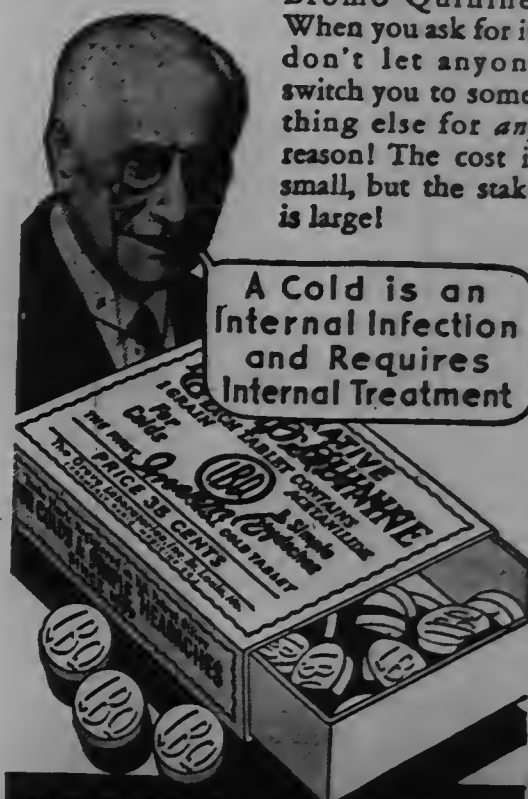
A COLD once rooted is a cold of danger! Trust to no makeshift method. A cold, being an internal infection, calls for internal treatment. A cold also calls for a COLD treatment and not a preparation good for a number of other things as well. Grove's Laxative Bromo Quinine is definite treatment for a cold. It is expressly a cold treatment in tablet form. It is internal in effect and it does four important things.

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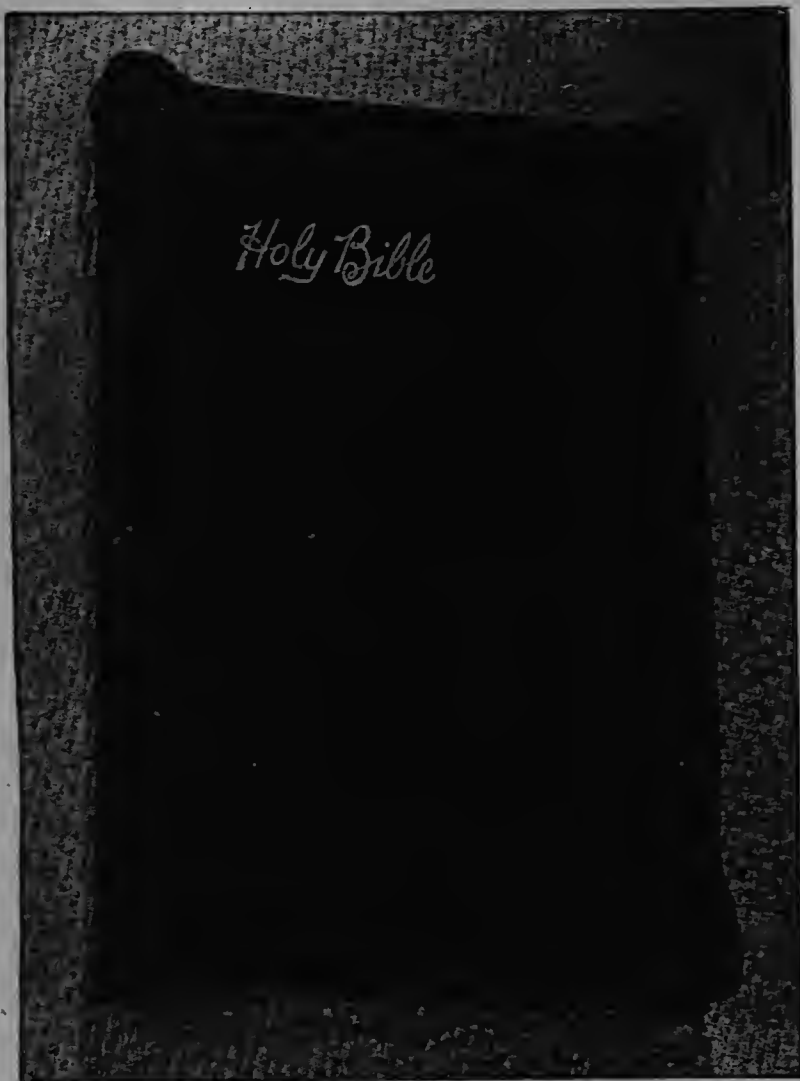
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a Lu. 3, 23  
b Pa. 132, 11  
Isa. 11, 1  
ch. 22, 42  
Acts 2, 30  
Rom. 1, 3  
c Gal. 3, 16  
d Ruth 4, 18  
1 Chr. 2, 5, 9  
e Num. 1, 7

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# Christian Advocate

NEW ORLEANS

Vol. 82—No. 50.

NEW ORLEANS, LA., THURSDAY, DECEMBER 12, 1935.

Whole No. 4161.

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IN THIS HOUR?

HAS JESUS CHRIST A SOLUTION  
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**The Methodist Church-Wide  
Young People's Conference**

DECEMBER 27-31, 1935

WALTER TOWNSEND, CHAIRMAN, COMMITTEE  
810 BROADWAY, NEW YORK, N. Y.





# Wallet of the Week



THE GIDEONS, famous for the furnishing of Bibles for hotel rooms and for placing Bibles in many prisons, are now offering schools in the province of Canada to supply Bibles to meet the need of pupils unable to bring them from home, provided a request be made by the boards. This new move was brought about by the suggestion that, if there were more Bibles in the schools, fewer might be needed in the prisons. All honor to the Gideons.

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ALFRED DUFF COOPER, the new British secretary of State for War, is one of the staunchest of British statesmen in his defence of the League of Nations, according to the *New Outlook*. He is credited with the statement: "All we have done since the World War is the League of Nations. It is the only thing between us and ghastly foolishness, but even if it is the only hope let us still cling to it." This expression is said to represent his sincere conviction on this great subject.

\* \* \*

DR. JAMES H. BREASTED'S DEATH brings to a close the career of one of the most renowned and accomplished archaeologists of this generation. He was a native of Rockford, Ill., a graduate of Northwestern University and was connected with the department of Archaeology of Chicago University. He won fame for explorations in the citadels of Darius and Xerxes, kings of Persia; for the uncovering of the temples of King Sargon in Assyria; for researches among the public works of King Sennacherib, the battlefield of Armageddon, and explorations in the tombs of the Egyptian Pharaohs. He was probably the best informed man of any land on the history of ancient civilization.

\* \* \*

THE WRECK OF THE LUSITANIA has been located after a four months search by the Glasgow salvage ship, *Orphir*. This brings back into the thought of the world a tragic chapter of the World War—a catastrophe in which nearly twelve hundred persons were sent to death by German torpedoes. For more than twenty years the *Lusitania* has lain on the ocean floor in approximately three hundred feet of water off the coast of Ireland. The discovery was made by the use of an echo-sounder apparatus, and the positive identification was made by divers who went down in a new type of all-metal suits and examined the wreck in its position on the ocean bottom. The longer and more difficult task of salvaging the lost treasure is still to be accomplished.

THE QUEEN MARY, which is to be Great Britain's greatest liner, is scheduled to begin her maiden voyage from Southampton on May 27 of next year, and the return voyage from New York will begin on Friday, June 5. The new ship will have a capacity of more than twenty-five hundred passengers and will have a crew of twelve hundred. It is stated that a long list of applications for passage on the maiden trip are already in hand. Thus is to begin the career of this creation of Britain and the challenger of Atlantic records for speed and comfort.

\* \* \*

THE CENTENARY OF ANDREW CARNEGIE, the Scotch-born millionaire, on November 25, is a credit to the character of the great industrial leader of a few years ago. He was probably the man who inspired the rich givers who have in recent years shared their fortunes with the people who, without such sharing, would have been deprived of many cultural opportunities. Mr. Carnegie knew life from top to bottom. He was the son of a weaver, he began life as a messenger boy and he developed the steel corporation which placed him at the head of the industrialists of his generation.

\* \* \*

THE BRITISH EMPIRE is said to control more than one-half of the world's supply of cocoa, ground nuts, wool, jute, rubber, nickel, and gold. It controls thirty per cent of manganese, chrome, zinc, lead and tin ores; has over twenty per cent of all the wheat, vegetable oils, copra, cotton, coal and copper, and nearly one-fifth of the world's silver. These facts explain the world interest of Great Britain, commercially and otherwise, and they explain also the interest of other nations in the thought and purpose of the British.

\* \* \*

DOCTOR WILLIAM TEMPLE, Archbishop of York, has made a three-point attack upon what he calls the "heretical" tendencies of the opposition to the use of force in support of law. He holds that the New Testament completes and corrects the deficiencies of the Old Testament, but does not supersede it; that matter and material force can be completely subordinated to the spirit and that spirit normally manifests itself by directing and controlling what is material; and that man is incapable of living by love unless the grace of God has both converted and sanctified him, so that the law of love is not applicable to nations consisting in large measure of unconverted or very imperfectly converted citizens.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 12, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### A NEW GESTURE OF LIBERALISM

Mr. John D. Rockefeller, Jr., one of the chief promoters of the Rethinking Missions movement, is now sponsoring a new innovation. This time he is not challenging a single enterprise of the Christian Church, but he calls into question the process by which Christianity has become a world factor in effectiveness and in the wideness of its influence. He turns to an interdenominationalized process of propagation. Mr. Rockefeller's letter to the Northern Baptist Convention is in every way courteous and even affectionate in tone toward the Church to which he belongs by extraction and by personal affiliation; but its address is not more to that body than to every form of denominational organization. It is in reality an attack upon the whole religious set-up of the past and the present. We do not criticize the heart of a man who has been to his own denomination and even in a larger sense one of the most consistent and princely givers in a generation of noble philanthropy. But we question with earnestness and sincerity a policy which seeks to decentralize Christian effort, and which seeks to commit the whole Christian enterprise to an irresponsible and unorganized democracy of the spirit—a thing as variable as the emotions and the moods of life. We realize the denominational faults against which the mind and heart of Mr. Rockefeller are in revolt; but we do not believe that the history of Christian progress offers us encouragement to believe that anything constructive and permanent can be achieved without having a responsible, a coherent and a constant group for its promotion. The denominational tie, as we see it, is the most dependable bond for securing coordination and continuity of effort that has been developed thus far. We do not believe that anything else offers hope for carrying through the universal and ageless program of the Christian Church. Support is a very important factor in Christianity, but it is not more important than a unit of organization devoted to an ideal and maintaining a continuous existence. The very liberty involved in the

suggestion of denominational dismemberment is, we think, not constructive, nor would it be calculated to promote or conserve the fruits of Christian achievement.

### REV. L. A. McKEOWN

At noon, November 16, Rev. L. A. McKeown died and in his going a true and knightly soldier of the Cross has fallen, and the North Mississippi Conference loses one of the most unique and valuable men ever admitted to its membership. He was a monumental example of the transforming power and the conquering efficacy of divine grace. If we remember correctly, Brother McKeown was a railroad employee at Iuka, Miss., at the time of his conversion, and he was kept out of the itinerant connection for many years because of his lack of educational qualification. As a matter of fact, he served twelve years as a supply before he was admitted on trial, and he was thirty-one years a member of the Conference. Twenty-eight years of his ministry were spent in the Greenville District. At the time of his death, he was eighty-one years of age, had been a superannuate for several years and had been in failing health for some time. The writer met him about thirty-seven years ago, while he was still a supply preacher, and for all these years we have carried a vivid recollection of a sermon which he preached from the text: "Remove not the ancient landmarks which your fathers have set." He served well and acceptably in every charge to which he was assigned. His educational deficiencies were more than offset by his great native ability and his profound consecration, and he achieved success because, like the lad with the loaves and fishes, he gave all that he had to his Lord. No man could sing more truthfully or triumphantly than he:

"Thy saints in all this glorious war  
Shall conquer, though they die;  
They see the triumph from afar,  
By faith they bring it nigh."

## HENRY LEON

On Thanksgiving Day thirty years ago, Henry Leon, then a mere lad, came to work for the Christian Advocate. As mailer and porter he made a place for himself and he has given the best years of his life to the paper. We make no reservation when we say that no business ever had a more faithful or capable employee. Editors have come and gone, as have printers and publishers also; but, through all changes of administration and circumstance, Henry has neither failed nor faltered. The Advocate has today no more faithful and loyal friend than Henry Leon. We hope that he may be spared to add many more years to his long and honorable record of service.

## THAT DISILLUSIONED ELDER

It seems that all the new elders are getting accused of writing the humorous musings which we inserted a short time ago. For the defence of those who are under suspicion, we beg to say that the author of the observations quoted does not live in Mississippi or Louisiana. Let your elder alone!

## LAYMENS' ADVOCATE FUND

Since our financial statement of Advocate affairs, we have received \$70 from the Greenville District of the North Mississippi Conference. Credit is given as follows: Clarksdale Church, \$25; Indianola Church, \$20; Mr. Edmund Taylor, Greenville, \$10; Coahoma Church, by E. M. Fant, \$5; Shelby Church, \$5, and J. R. Countiss, the presiding elder, \$5. To all of these we make acknowledgment with hearty thanks. We are going to try to make a paper that will make you feel that it was worthwhile.

## BOOKS

### THE BASIC BELIEFS OF JESUS

By Bishop Paul B. Kern  
Cokesbury Press, Nashville. Price \$2

This book was delivered on the Cole Lecture Foundation at Vanderbilt University in the early part of the present year. In our opinion it is one of the best books that we have read in that series. Its values cannot be appraised, however, by less than a reading of the entire book, for from the first page to the last it works toward a conclusion. In a few instances, we were not in complete accord with what seemed to us to be the implications of some statements, but there are other passages which rise to sublime heights—they are irresistible. Such is the

discussion of war and the chapter on Love and Human Redemption. The climax is reached in the last chapter. There Bishop Kern abandons quotation and gleanings from current and other literature, and he sums up with rare felicity and power what he conceives to be the fundamental facts in the explanation of Jesus and his message. It is not extravagant to say that it is a great message and is in every way worthy of its place in the succession and of the man who delivered it.

The New Chain-Reference Bible, compiled by Frank Charles Thompson, D. D., Ph.D., B. B. Kirkbride Bible Co., Indianapolis, Publisher.

The third edition of this already famous Bible and system of Bible study furnishes an almost inexhaustive fund of information concerning the Scriptures. There is scarcely a point of interest or a question of importance in the whole range of Bible study which has not been explored and illuminated by painstaking study and scholarly research. Every important teaching or incident can be traced from its first mention to the close of the sacred canon. To the chain-references are added an exhaustive cyclopedia of topics and texts, a discriminating analysis of the books of the Bible, a harmony of the Gospels, eighty pages of concordance, twelve good maps, and other features which can be found in no other Bible. A number of years ago, the editor of the Advocate bought the first edition of this Bible. We commend it to anyone who would have the Bible story and teaching made accessible and easy of understanding.

## SONGS FROM THE SLUMS

By Toyohiko Kagawa

Cokesbury Press, Nashville. Price \$1

The interest in this book will not be in the perfection and appeal of its poetry, but in its portrayal of the soul of the great Japanese leader now enroute to America for an extended lecture tour. Kagawa was born outside the pale of wedlock, he was schooled in privation and suffering from early childhood and he has long been the friend and the advocate of the underprivileged and the outcast. As a slum worker, philosopher, social leader and Christian he is known around the world. On a former visit, his message was not so well received in America, but the social thinking of the present time, together with the riper experience of the man, give a more promising outlook for the present visit. The English translation of the Japanese poems has doubtless lost much in the change of language, but the soul of the man and the passionate interest of the great Christian statesman and world citizen are still there.





# The Forum



## A BRIEF HISTORY OF THE HOLLY GROVE METHODIST CHURCH—1835-1935

By Rev. G. H. Corry

In giving a brief account of the Holly Grove Church for the past one hundred years, it might be well to go back and look at some of the influences which led up to that history.

During the first two decades of the nineteenth century there were almost no Methodist people or preachers in north and west Louisiana. Evidently the first penetration of Methodism into this section of our state was about the year 1826. In that year Rev. Henry Stephenson, a local preacher from the Missouri Conference, came into what is now Claiborne Parish. He was admitted into the Mississippi Conference, which then included the work in Louisiana, at the close of 1828. The name of the Natchitoches circuit, which had been recently formed, was then changed to "Claiborne," and Mr. Stephenson served it in 1829. Three years later, 1832, the name "Sabine" appears for the first time in the list of appointments, with Preston Cooper in charge. Sabine also appears in 1833 and 1834, but after that it cannot be found in the appointments. Yet since then the names of "Claiborne," "Natchitoches," and "Darbonne" appear regularly. The supposition is that Natchitoches included the territory now in the parish of that name, and, without doubt, the bordering territory of Sabine, which then included Vernon Parish.

During these early days, besides Cooper and Henry Stephenson already mentioned above, there were the following preachers appointed in charge of the Sabine (or as it thus became known in 1835 as the Natchitoches circuit): James P. Stephenson, M. McIntosh, and Henry B. Price. In 1841 the appointment of Joel Sanders to this circuit marks an epoch in the history of the Holly Grove Church. For the church had already been organized as a Methodist Protestant Church, but in that year it was taken over by the Methodist Episcopal Church. This fact is revealed by the following quotations from the writings of Rev. Thomas Franklin, (1826-1891); "Rev. James Ford, a Protestant Methodist, organized a society in the first school house that was put up in this country." This agrees with an unidentified note found in an old church register possessed by Rev. R. T. Wright, a local preacher of this community. This anonymous note states that the Holly

Grove Methodist Church was organized in 1835 by Rev. James Ford, a Protestant Methodist preacher. Again, quoting from Rev. Thomas Franklin; "Rev. Joel Sanders, an itinerant Episcopal Methodist, traveled from Bienville Parish to this settlement, crossing Bayou Toro at the mouth, going to Negreet, then to Many, Bayou Scie, Pleasant Hill, and back to Bienville every month." Thus we see that from the appointment of Joel Sanders in charge of the Natchitoches circuit in 1841, the evidence is very substantial that the Holly Grove church has been a part of the itinerant connection. However, it should be taken into account that in a brief history of Holly Grove written by Rev. John Franklin and J. W. Conerly in 1917, it is stated by these two outstanding and faithful men that the Holly Grove Methodist Church was first organized as a Methodist Church, South, in 1849.

At that time they state that the charter members have long since passed away, but many of their descendants still remain. Besides Joel Sanders, other preachers mentioned in the appointments to the Natchitoches circuit down to 1847, were Richard Overby, W. Hinds, John Eddins, and John M. Hamil. After 1847, the year the Louisiana Conference was organized, the following is an almost complete list of the preachers who have served as pastor of the church: Daniel Watkins, 1849; Rev Goodwin, 1850; P. P. Mathis, 1851; T. J. McLendon, and Coarsed, 1856-7; Rev. Mr. McReary, 1858; Rev. Mr. Griswell, 1860; W. D. Staton, 1862; Rev. Mr. Moore, 1863-4; J. M. Franklin, 1865-6-7-8; R. H. Adair, 1869; Isaac Wright, 1870; J. M. Franklin, 1871; Rev. Mr. Smith, 1872-3; F. G. Hocut, 1874; A. Drowdy, 1875; R. M. Blocker, 1877; John Dampton, 1881; John Franklin, 1882; G. W. Sherod, 1884; S. S. Holiday, 1885; John Franklin, 1886; J. C. Cornline, 1887; T. R. Wimberly, 1888; Robert Hurst, 1889; J. C. Cornline, 1890-1-2; R. T. Wright, 1893; J. H. Stafford, 1894; H. C. Murphy, 1895-6-7; Joshua Sanders, 1898; S. S. Hoilday, 1899-1900; E. L. Cargill, 1901; H. C. Murphy, 1902-3; Oscar Rainey, 1904; John Franklin, 1905-6; J. S. Roberts, 1907-8; A. J. Bonnett, 1909-11; John Franklin, 1912-13; J. E. Napper, 1914; Rev. Mr. Thompson, 1915; A. C. Searcy, 1916; C. F. Starnes, 1917; L. P. Moreland, 1918-22; W. W. Perry, 1923-6; C. B. Powell, 1927; J. L. Lay, 1928-29; L. E. Crooks, 1930; C. F. Shepherd, 1931-32; R. A. Bozeman, 1933; G. H. Corry, 1934.

Quoting from Rev. John Franklin and J. W. Conerly, "Through the efforts of these godly men hun-

dreds of souls have been saved, and the cause of our Lord has been strengthened. It was on the Anacoco circuit (as the circuit that included Holly Grove for many years was called), that the cause of Prohibition was first agitated in this parish. And the ward in which Holly Grove was located was one of the first wards in the state to vote dry. And through the efforts of one of our preachers, Brother Roberts, of Anacoco circuit, our parish was one among the first to vote dry. We feel proud of the history of our church. It has been one of the greatest agencies in making our community what it is today, and the end is not yet, for Methodism is destined to play a greater part in the progress and moral and spiritual uplift of our country.

The building in which the church was organized was a log house located 140 yards north of where the church now stands. As stated above, this building was also used for school purposes. About the year 1854, the old house was removed and a new hewn log house 24 feet by 30 feet was built in its stead, about where the present building stands. The school was also conducted in this building. The people worshipped in this house until about the year 1872, when it was removed and a boxed house 34 feet by 40 feet was built. In 1894 a two-story frame building was erected. The first floor was used for church and the upper floor for a Masonic hall. The size of this church was felt to be too small, being only 24 feet by 34 feet, so it was remodeled in 1915, and an annex was added, which makes the present building nearly double its previous size.

Thus briefly we have traced in outline form the history of the Holly Grove Methodist Church. We wish we had time to trace in some detail the many facts about the membership, from charter members on to the present time, for in the last analysis, the membership constitutes the church. But on account of the lack of the roll of the charter members and lack of definite details in many respects, we shall have to be content by saying confidently that we know Holly Grove has had a glorious hundred years of history. May her sons upon whose shoulders the glorious mantle of the Fathers has fallen, take up the torch of truth and holiness, and carry on with the same heroism and zeal that was theirs!

#### McMAHAN'S CHAPEL, TEXAS

A shrine of Texas religious freedom, the 101-year-old McMahan's Chapel, where early day Protestant Texans worshipped in defiance to Mexico, promises to rise in a new grandeur during the Lone Star State's Centennial exposition centering at Dallas, next year.

#### REMEMBER THE SUPERANNUATES

Last year we received \$32.00 for taking care of the subscriptions of superannuates and others who would otherwise have been deprived of its visits. Many persons have enjoyed the Advocate this year because of that fund. If you would like to have a part in making glad the hearts of superannuates and others who can not afford the Advocate, send us a contribution designated "For the Christmas Fund." We will see that no worthy person is denied the joy of the Advocate.

A movement is under way to convert the chapel, located in Sabine County, into a permanent memorial and Judge W. F. Goodrich of San Augustine, head of the building committee, contemplates its dedication during the centennial year.

The landmark is one year older than Texas independence from Mexico, the commemorative theme of the six-months world's fair at Dallas. What the San Jacinto battle meant to Texas liberty, McMahan's Chapel meant to Texas Protestantism.

The chapel is a Methodist institution, founded in 1835 by Littleton Fowler, a missionary who was one of the organizers of the Masonic Grand Lodge of Texas and who served as chaplain in the first Senate of the Texas Republic formed in 1836, immediately after Mexican control was driven below the Rio Grande river.

It was established on the cotton plantation of Col. Samuel D. McMahan which served as a refuge for the state's pioneer Methodists when the Catholic religion was decreed by Mexico as the official form of worship. The weather beaten, one-story building is surrounded by trees older than the birthplace of Texas Methodism itself.

The grave of its founder, Missionary Fowler, lies beneath the pulpit. His headstone rises behind the altar.

Services have been held in the building at least once a month since the church was organized. This is said to be a record for continuous activity for Protestantism in Texas.

Methodists gathered at the McMahan plantation as early as 1817 to worship. In 1833 they organized a religious society of 48 members there. In the following year they held the first Methodist camp meeting on record in Texas.

In 1835 when Texas was flaming towards rebellion against Mexico the group began functioning as a church. Soon after the Texas Republic was established in 1836 Missionary Fowler organized the San Augustine District of the Methodist Church.



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from last week)

Another matter which was indicative of the mood of the time was the proposal to bring forward from the Journal of the General Conference of 1858 a resolution which was not acted on, but which proposed to change the name to the Methodist Church. The subject had been discussed in 1854. It was now proposed by a Committee on Changes of Economy, and the Conference finally voted to submit the name, Episcopal Methodist Church. The change was not ratified by the Annual Conferences. While the Conference voted to change the name of the Church, it refused to adopt a resolution to abrogate the geographical boundaries which had been established in 1844.

Another step of far-reaching importance was the adoption of a measure looking to the setting up of the Negro membership of the Southern Church in a separate Church. Pursuant to this action, the General Conference of the Colored Methodist Episcopal Church of America was organized at Jackson, Tennessee, December 16, 1870. William Henry Miles and Richard H. Vanderhorst were elected Bishops and they were consecrated by Bishop Robert Paine and Bishop Holland N. McTyeire. After a sympathetic address filled with wisdom and a profound interest in the Negro race, Bishop Paine surrendered the chair to Bishop Miles, and the future guidance of the Church to the Bishops who had been elected and consecrated. Bishop McTyeire also delivered a valedictory message to the newly launched Church. The reply of Bishop Vanderhorst to the addresses of his white friends was touching and in every way worthy of the man. He said: "Brothers, say not good-bye; that is a hard word. Say it not. We love you and thank you for all you have done for us. But you must not leave us—never."

Other things done by the Conference were the abrogation of probation for membership, the establishment of "family sittings" in public worship, deletion of the regulations regarding dress from the Discipline, the extension of the pastoral term from two to four years, boundary changes made necessary by the growth of the Church and the results of war, and such revision of the laws as were indicated by the conditions existing and the new outlook of the Church. No previous General Conference ever came to such an opportunity, and it is doubtful if any other Conference ever handled more wisely and constructively the great issues and problems which were then up for settlement. All that it did was not approved, some things which were approved were changed later, and some things which it

discussed but failed to do were enacted later, but no other Church Council ever handled so many vital questions with such ability and understanding.

An incident of the Conference was the presence of Rev. Jacob Ditzler, of the Christian Union Church, of Illinois. This organization began in 1863, and was completed at a General Council held at Terra Haute, Indiana, in 1865, in which six state organizations were represented. It is said to have been composed mainly of those who had withdrawn from the Methodist Episcopal Church during the war. The General Conference passed the following Resolution:

"Resolved, That in the interval of the General Conference, if any number of ministers representing a respectable number of churches and congregations, occupying territory not embraced within the prescribed boundaries of any of our Annual Conferences, shall signify and formally express a wish to unite with the Methodist Episcopal Church, South, and shall give satisfactory assurance that they are cordially willing to be governed by our Discipline, our bishops may organize such district or territory into a Conference of the Methodist Episcopal Church, South, which shall be entitled to all the rights, privileges and immunities of the other Annual Conferences holding connection with said Church."

This action did not specifically name any ecclesiastical body, but at a Council of the Christian Union Church, held at Clinton, Illinois, June 7-10, 1867, which was attended by Bishops Doggett and Marvin, the Council resolved to unite with the Methodist Episcopal Church, South, under the name of "The Episcopal Methodist Church," to adopt its hymn book and Discipline, and the Bishops of the Church, South, were asked to take charge of them until the General Conference of 1870. This Bishop Doggett did with the consent of Bishop Marvin. The first session of the Illinois Conference met in Nashville, Illinois, October 16, 1867, with Bishop Doggett presiding. The Conference reported forty traveling preachers, seven admitted on trial, sixteen local preachers, twenty-five hundred members, ten church buildings, twenty-seven Sunday schools, and one thousand and eighty scholars. It is interesting to note in this connection that, although the name Episcopal Methodist Church was rejected by the Annual Conferences, the Illinois Conference continued under that name until the General Conference of 1878 granted permission to change it to the Methodist Episcopal Church, South.

The delegates who launched the quadrennium well be-

gun by the legislation of the General Conference of 1866, came from the council chamber of the Church to find the practical problems a grim reality. On the morning of March 6, 1867, Bishop Joshua Soule died. He had been in feeble health, but no man ranked with him as a tower of strength in the Methodist Episcopal Church, South. His going was widely mourned, but the contribution which he made to Methodist law and administration abides until this day. In the summer of 1867, the South had another disastrous visitation of yellow fever and cholera. Worse than the effects of the passing scourge, was a spirit of intolerance which pervaded the religious attitudes of all denominations. Bishop Potter, of the Protestant Episcopal Church in New York, and the establisher of the "subway tavern" in later years, brought Rev. John H. Tyng, Jr., to trial for preaching in a Methodist Church within the parish limits of two rectors of the Church. Tyng had preached in St. James Methodist Church in New Brunswick. His trial was set for January 17, 1868, but was postponed until February 10. He was convicted and censured in the Church of the Transfiguration, March 14, 1868.

The first year after the reorganization of 1866, showed a gain in the white membership of more than forty-seven thousand, and a loss in the colored membership of nearly twenty-five thousand. Up to the present time, only three years have shown a recession in the white membership of the Church, South, and those losses were nominal. The losses in the Negro membership continued from year to year until the organization of the Colored Methodist Episcopal Church in 1870. In 1868, Dr. Sehon, who had been Secretary of the Board of Missions since 1860, resigned and Dr. W. G. E. Cunyngham served as corresponding secretary and Dr. W. E. Munsey was appointed for the last year of the quadrennium, but he was not re-elected in 1870, the honor going to Rev. John B. McFerrin.

In the Methodist Episcopal Church, the events of this period were many and varied. One item which reveals the feeling regarding the old controversies, was that the General Conference at Chicago in 1868, passed a resolution rescinding the censure of Samuel Morris and George Starrs for delivering abolition speeches at Cincinnati, during the General Conference of 1836. On January 6, 1869, Dr. Charles Elliott, the historian of the Separation for the Northern wing of Methodism, died of a stroke of paralysis at Mount Vernon, Iowa. The years of 1870 and 1871 were disastrous years for the episcopacy of the Methodist Episcopal Church. Bishop Thompson died March 22, 1870, Bishop Kingsley died in Bierut, Syria, April 6, 1870, and Bishop Clarke died May 23, 1871. This depletion of the episcopal bench led to the election of eight new bishops in 1872.

An event of Church-wide interest in the South, immediately preceding the session of the General Conference, was the death of Dr. William A. Smith at Rich-

mond, Virginia, March 1, 1870. He was a man who stood at the center of the storm in the most turbulent years of the church and the nation, and he neither faltered nor compromised on any issue. He was never robed in the gown of the episcopal office, but he carried its authority in his soul. As the defender of Bishop Andrew before the General Conference of 1844, and as a contender for the rights of the Southern Church, his impress upon the history of Methodism was positive and his contribution will not be forgotten.

The General Conference met in Court Square Cumberland Presbyterian Church, May 4, 1870, but on the sixth day the sessions were moved to the Second Street Methodist Church, on account of the bad acoustics of the Court Square building. It was not a great Conference in the sense that was true of the previous one, and in the very nature of the case, it would suffer by contrast. There were no such opportunities for constructive and far-reaching legislation as in 1866. But the Conference was made up of men of real ability, as was shown by the report of Dr. L. C. Garland for the Committee on Education. The report took the position that the first need of the ministry was not a technical training in theology, but a broad general education; and that the first task of the Church was to strengthen its literary schools. The East Alabama Male College located at Auburn, Alabama, had tendered its facilities to the Church for a theological school, but it was not accepted; and the Conference took action re-emphasizing the legislation of 1866 regarding the establishment of Chairs of Bible Instruction in Methodist literary institutions.

The Missionary enterprise was again consolidated under one Secretary, to which place Dr. John B. McFerrin was elected. The Sunday school interest, which had rather grown up than been developed, was now organized as a separate department and was to be directed by a General Board. Action was taken to establish a new Monthly Magazine, and the Southern Review, under the editorial direction of that brilliant, but politically minded and theologically daring genius, Alfred Taylor Bledsoe, was adopted. The first issue of the Review, as a Methodist publication, appeared in July following the Conference, but the relationship was destined not to be a happy one. The Church had undertaken to adopt the Review without assuming responsibility for the political and theological views of its editor, and complaints of the political character of the publication greatly affected its usefulness and contributed to an early dissolution of the tie between the Review and the Methodist Church.

Five new Conferences were set up; the North Mississippi, North Alabama, Western Los Angeles, and Illinois, the last under the resolution of 1866 regarding churches and territory not embraced within the bounds of existing Annual Conferences. A District Conference

(Continued Next Week)



## Mississippi and Louisiana

Mrs. Aletha Connerly gladdens our hearts with the statement that she has read the New Orleans Advocate from childhood and that it never grows old.

Rev. Geo. H. Jones, Ellisville, Miss., reports a royal welcome to his new charge, a generous pounding, good congregations and other indications which promise a good year.

Mrs. Mabelle Martin of Meridian says that the Christian Advocate is the first paper that she remembers in her home. And we say that the Advocate has no better friend than she.

Dr. R. E. Smith, formerly dean of Centenary College, was speaker and leader for Religious Emphasis Week at Millsaps College last week. This event is an annual feature of the College calendar.

Rev. O. S. Lewis says that he has been warmly received at East End, Meridian, both by the membership of his church and by friends in the city. He is looking forward to a good and happy year.

Rev. J. T. Nicholson, a superannuate of Laurel, Miss., extends his subscription to March, 1937, and along with his remittance he sends a word of appreciation for the Advocate, and for both we thank him.

Mrs. J. M. Givens, Logtown, Miss., says that she is glad to know that the debt of the Advocate is paid. In that we share her joy as do a large circle of Advocate friends throughout Mississippi and Louisiana.

Rev. J. O. Ware, Picayune, Miss., is at his new post of service, and he asks that his Advocate be changed at once, since he does not want to miss a single copy. Thank you, Brother Ware, the change has been made.

Rev. A. W. O'Bryant, Purvis, Miss., is serving the Logtown charge until Christ-

mas for Rev. W. C. Black. Brother O'Bryant is a former Mississippian, but is now a superannuate in the North Alabama Conference.

Rev. J. G. Snelling, that untiring worker and devoted superintendent of the Memorial Mercy Home of this city, writes us an appreciated note regarding our work as presiding elder, particularly as it was related to the Home.

Rev. W. M. Tabb, Taylorsville, Miss., reached his new field on November 25, and found everything spic and span, a good dinner and a great welcome from his people. Naturally he is optimistic over the outlook for the new year.

Rev. H. J. Boltz, Box 527, Ruston, La., writes us that he was eighty years old his last birthday. He is one of the veterans of the Louisiana Conference, his body leans toward the sunset, but his face is turned toward the morning.

On November 12, Benedict Galloway, a kinsman of Bishop Charles B. Galloway, was licensed to preach by the Baton Rouge District Committee. The young man is a member of Keener Memorial Church and is a freshman at L. S. U.

Rev. J. Cude Rousseaux, Zachary, La., says: "I showed my Christmas cards to the congregation Wednesday night, and I have two renewals for you." Thank you, Brother Rousseaux, and may there be many others who will do likewise.

Dr. Charles W. Crisler, presiding elder at Brookhaven, Miss., thanks us for uniform courtesy to himself and to the brethren generally. It is our sincere desire to be courteous at all times and in all things and render the most helpful service possible.

The first contribution to the Christmas Fund comes from Rev. J. H. Stafford, a local elder of the city. Brother Stafford has been an attache of the Custom

House for a number of years and has always carried on such ministerial labors as he could make way for.

Keep to the "Christmas spirit" and send a Christian messenger to bear your greetings. Send the Advocate.

The Advocate extends sympathy to the family and friends of J. Curren Johnson, whose death on December 3 brought sorrow to many hearts. The editor of the Advocate has known that family all his life and he numbers the members among his staunchest and most loyal friends.

Our good friend, Rev. W. T. Griffin of Jacksonville, Fla., writes us an appreciated note in which he says some pleasant things about the Advocate during the past year, and he intimates that he is expecting much more since it is to have two editors for the year now beginning.

Judge H. D. Minor, upon the unanimous request of the congregation at Poplar Corner, Miss., has consented for the chapel which he is building to be named Minor Memorial in memory of his wife, Florence Frayser Minor. The cornerstone has been laid and the building will be dedicated in the spring.

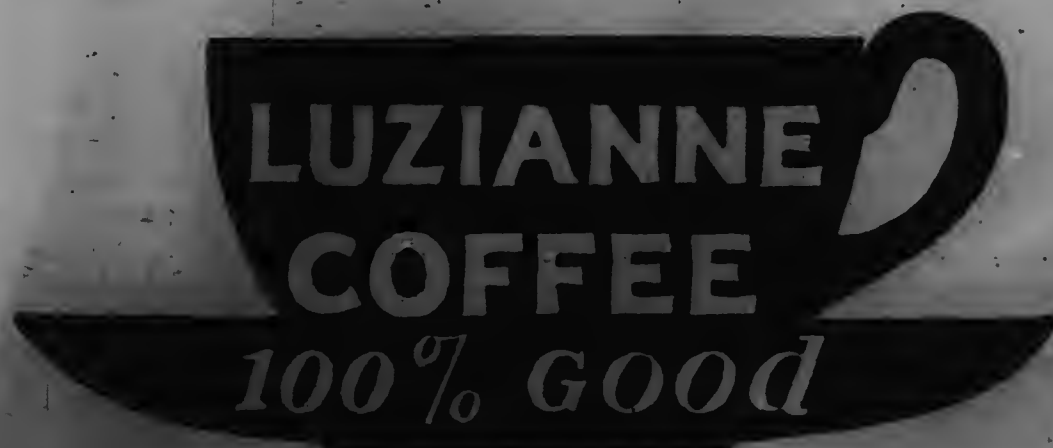
Mr. S. H. Radcliffe, our good friend in Rayne Memorial Church, writes that my friends at Rayne are not among those I mentioned editorially last week. Perhaps we had better say that while we published the article editorially it was quoted, and it was published for the humor of it. The author was not serious in what he said.

We regret to record the death of Brother Tudor B. Carré of Rayne Memorial Church in this city. His death, which occurred at noon Thursday, removes the last but one of a family that will long be famous in the annals of New Orleans Methodism. Brother Walter W. Carré, the surviving member, is connected with First Church.

Among those who make acknowledgment of Christmas cards, are: Rev. T. H. Porter, Senatobia; S. G. Armstrong, Wesson, Miss.; J. H. Frazer, Lake Providence, La.; Mrs. Mattie Irwin, Port Gibson, Miss.; Mrs. A. Hoffpauir. We appreciate the messages of appreciation which are included.

Mrs. L. E. Crooks, who was injured in a taxi accident during the recent session of the Louisiana Conference, is still at Hotel Dieu. We are glad to report that she is improving and that no permanent injury seems likely. It appears that the taxi driver, in order to avoid striking a pedestrian, stopped very suddenly and Mrs. Crooks and her husband, Rev. L. E. Crooks, was catapulted forward. Brother Crooks was not injured.

(Continued on page 12)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The Woman's Missionary Society of Epworth Methodist Church of New Orleans recently gave a lovely surprise birthday party in honor of Mrs. A. L. Dunn in the parlor of the church.

The rooms were tastefully decorated with Rose of Montana and the table was ornamented with a huge birthday cake.

In appreciation of Mrs. Dunn's loyal devotion and consecrated service to the church and auxiliary she was presented with a life membership and pin. How splendid to be worthy of such honor! The words of the writer of old came to our minds—"A woman that feareth the Lord, she shall be praised," and again, "her price is far above rubies."

\* \* \*

As missionary women, are we not coming more and more to appreciate the great hymns of our Church? A women's missionary society is hardly complete without a hymn study. We are indeed delighted to learn that Prof. Charles Mashburn, of Scarritt College, has recently prepared a short devotional study of seven great hymns which may be used in individual or group worship at any time during the year. This may be obtained from Literature Headquarters, 706 Church Street, Nashville, Tenn., for 5 cents a copy or 25 cents a dozen.

\* \* \*

Word has come to us of the organization of a splendid business women's

circle of First Church, Baton Rouge Missionary Society. This has appropriately been named the "Ruth McConnell Circle," in honor of Mrs. Gilman McConnell, the most capable president of that society.

\* \* \*

As the Christmas time approaches and we are racking our brains for Christmas gift suggestions for mother and sister, let us not forget life memberships make wonderful Christmas gifts; but if that is a little "too high" let us remember subscriptions to the World Outlook may be had for \$1. And did you know our Publishing House has some splendid one volume Bible commentaries which sell for as low as \$2.50? Surely any missionary woman would appreciate any of the above mentioned gifts, and are not these gifts most fitting with which to commemorate the birth of our Lord?

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

#### Nearly Ten Thousand Miles to a Mission Station

A vivid picture of the long "trek" and the trials and dangers that our missionaries must face as they journey to the heart of the Congo is given in the following letter from Rev. and Mrs. A. J. Reid:

"We left Wilmore, Ky, on March 27, and drove through to New York in our half-ton Chevrolet truck. . . .

"About four o'clock on Monday afternoon, April 8, they pulled up the gang-plank, and we pushed out in the harbor past the great Statue of Liberty. . . . Just as we were putting out to sea a hail storm broke, and reports began to come in of a storm at sea. The ship authorities decided to wait the dawn of day, so they dropped anchor. At daylight we put out into the stormiest sea that most of us had ever seen. . . . The waves broke with terrific force over the prow of the ship, dashed down the full length of the deck, and struck the portholes of our cabin with the force of a sixty-mile tempest. Our ship tossed to and fro like a drunken man. The second, third, and fourth days the storm grew worse until it seemed that we would be engulfed by the waves that broke over us. Yet in the midst of it all, what comfort we had as we committed our lives to the Great Pilot of the stormy seas!

"While the storm was raging they lashed the gasoline launch with great chains and turnbuckles to the deck of the ship. . . . At meal time there was wild confusion. . . . In our cabin everything that was not tied down moved around on the floor. . . . After five days of storm the sea grew calmer and we settled down to normal living.

"Our vessel was a cargo of 10,000 tons capacity of the American West African Line. We had a small group of friendly passengers, four of whom were our own Congo missionaries: Dr. and Mrs. W. B. Lewis and two children and Mr. and Mrs. J. H. Maw. After seventeen days at sea we caught our first sight of land, Dakar, Senegal, on the coast of Africa just off the Sahara.

"Our trip along the African coast was long and tiresome. . . . We stopped at eighteen ports. . . . We saw multiplied thousands of black men and women, all too many of them suffering from the curse of a civilization without Christ. . . . After forty-five days on the ocean we went up the Congo river and docked at Matadi, where we prepared for our long overland journey.

"The first day out from Matadi we traveled fifty miles over the roughest mountain roads I have ever seen. Often we trembled as we crossed weak, rotting bridges lest the cars should fall through. At other places we had to stop and practically remake the bridges to cross the deep and swift mountain rivers. . . . The first night out we camped in a deserted house that had neither doors nor windows. Dr. Lewis heard a lion roaring in the distance just before he went to sleep. He arose, got his gun, and lay down to spend a sleepless night, thinking of the possibility of a lion springing into their bedroom. . . . The mountain roads were so steep that sometimes we had to all get hold of the rope and pull the cars up. Again in the plain country the sand was so deep that sometimes the passenger cars had to be pulled out. Our truck pulled through with little difficulty. . . . We made a journey of nearly 1200 miles through Portuguese Angola, passed through hundreds of villages and saw thousands of people, and we could count on one hand all the churches we saw en route.

"On the thirteenth day of inland travel we came to Lusambo, and the next day (June 8), to Wembo Nyama, where a multitude greeted us with shouts of "Moyo" and waving palm branches. We had traveled nearly 10,000 miles—nearly 700 to New York, 7,000 on the ocean, and over 1,700 overland through Angola and the Belgian Congo, and we were gloriously happy to be back again among our people."

RELIEVE  
TIRED  
EYES

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and refreshes  
irritated eyes.  
Use it daily.

MURINE  
FOR YOUR EYES

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SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



## RESOLUTIONS

Whereas, Brother E. P. Howie has been called to his reward after years of faithful, devoted and loyal service to this his church, and

Whereas, his family have been and are members and earnest workers in this church, and Brother Howie's patient, cheerful and friendly manner was an inspiration and encouragement to all with whom he came in contact. Therefore be it,

Resolved, That the Board of Stewards of Capitol Street Methodist Church, in meeting assembled, express their deep sympathy to the family and recognize in these resolutions their appreciation of his services, his friendship and his inspiration to all who knew him; be it further

Resolved, That a copy of these resolutions be presented to his family, a copy to the New Orleans Christian Advocate, a copy to the press and a copy made a part of these minutes.

Unanimously adopted this the 25th day of November, 1935.

G. M. LESTER,  
H. F. CRISLER,  
E. R. LIVESAY,  
Committee.

## QUARTERLY CONFERENCES

## LOUISIANA CONFERENCE

## Baton Rouge Dist.—First Round

Jackson, Dec. 8, 11 a.m.; Q. C., 3 p.m.  
Keener Memorial, Dec. 15, 11 a.m.; Q. C., Jan. 15, 7:30 p.m.  
St. Francisville, Dec. 15, 7:30 p.m.; Q. C., 3 p.m.  
Istrouma, Jan. 22, 11 a.m.; Q. C., Jan. 8, 7:30 p.m.  
Baker, Dec. 22, 7:30 p.m.; Q. C., 3 p.m.  
First Church, Dec. 29, 11 a.m.; Q. C., Jan. 22, 7:45 p.m.  
Kentwood, Jan. 5, 11 a.m.; Q. C., 3 p.m.  
Amite, Jan. 5, 7:30 p.m.; Q. C., following.  
Gonzales, at Carpenter's Chapel, Jan. 12, 11 a.m.; Q. C., 3 p.m.  
Zachary, at Slaughter, Jan. 12, 7:30 p.m.; Q. C., following.  
Walker, Jan. 19, 11 a.m.; Q. C., 3 p.m.  
Denham Springs, Jan. 19, 7:30 p.m.; Q. C., following.  
Pine Grove, at Montpelier, Jan. 26, 11 a.m.; Q. C., 3 p.m.  
Ponchatoula, Jan. 26, 7:30 p.m.; Q. C., following.  
Springfield, Feb. 2, 11 a.m.; Q. C., 3 p.m.  
Hammond, Feb. 2, 7:30 p.m.; Q. C., following.  
Plaquemine, Feb. 9, 11 a.m.; Q. C., 3 p.m.  
Lottie, at New Roads, Feb. 16, 11 a.m.; Q. C., 3 p.m.  
Greensburg, at Center, Feb. 16, 7:30 p.m.; Q. C., following.  
Angie, at Mt. Herman, Feb. 23, 11 a.m.; Q. C., 3 p.m.  
Franklinton, Feb. 23, 7:30 p.m.; Q. C., following.

Natalbany, Mar. 1, 11 a.m.; Q. C., 3 p.m.  
Clinton, Mar. 1, 7:30 p.m.; Q. C., following.  
The district stewards and the pastors will meet at 10 o'clock, Tuesday morning, December 17, 1935, at the Ponchatoula church. Let us try to have a full attendance of both stewards and pastors at this meeting.  
J. HENRY BOWDON, P. E.

## MISSISSIPPI CONFERENCE

## Jackson Dist.—First Round

Madison, at Madison, Nov. 24, 11 a.m.; Jan. 28, 3 p.m.  
Bolton, at Raymond, Nov. 24, 7 p.m.; Jan. 14, 7 p.m.  
Grace, Dec. 1, 11 a.m.; Jan. 21, 7:30 p.m.  
Glendale, Dec. 1, 7:30 p.m.; Jan. 24, 7:30 p.m.  
Flora, at Flora, Dec. 8, 11 a.m.; Jan. 8, 7 p.m.

Clinton, at Ridgeland, Dec. 8, 7 p.m.; Jan. 29, 3 p.m.  
Galloway Memorial, Dec. 15, 11 a.m.; Feb. 3, 7:30 p.m.  
Capitol Street, Dec. 15, 7:30 p.m.; Feb. 7, 7:30 p.m.  
Brandon, at Brandon, Dec. 22, 11 a.m.; Jan. 30, 4 p.m.  
Florence, at Star, Dec. 22, 7 p.m.; Feb. 5, 3 p.m.  
Camden, at Forest Grove, Dec. 29, 11 a.m.; 1:30 p.m.  
Terry, at Forest Hill, Dec. 29, 7 p.m.; Feb. 12, 7 p.m.  
Raleigh, at Raleigh, Jan. 4, 3 p.m.; Jan. 5, 11 a.m.  
Millsaps Memorial, Jan. 5, 4:30 p.m.; Feb. 4, 7:30 p.m.  
Canton, Jan. 12, 11 a.m.; Feb. 10, 7:30 p.m.  
Morton, at Morton, Jan. 12, 4 p.m.; 7:30 p.m.  
Fannin, at Fannin, Jan. 19, 11 a.m.; 1:30 p.m.  
Shiloh, at Shiloh, Jan. 19, 3:30 p.m.; 7 p.m.  
Benton, at Midway, Jan. 25, 3 p.m.; Jan. 26, 11 a.m.  
Lena, at Lena, Jan. 26, p.m.; 7 p.m.  
Harperville, at Harperville, Feb. 1, 3 p.m.; Feb. 2, 11 a.m.  
Forest, at Forest, Feb. 2, 3 p.m.; 7 p.m.  
Walnut Grove, at Walnut Grove, Feb. 9, 11 a.m.; 1:30 p.m.  
Lake, at Lake, Feb. 9, 4 p.m.; 7 p.m.  
Vaughan, at Vaughan, Feb. 12, 11 a.m.; 1 p.m.  
Carthage Ct., at Bethel, Feb. 16, 11 a.m.; 1 p.m.  
Carthage, Feb. 16, 4 p.m.; 7 p.m.  
Homewood, at omewood, Feb. 22, 3 p.m.; Feb. 23, 11 a.m.  
Mendenhall, at Mendenhall, Feb. 23, 4 p.m.; 7 p.m.  
T. M. BROWNLEE, P. E.

## Meridian Dist.—First Round

East End, Dec. 1, 7:30 p.m.; Q. C., Dec. 18, 7:30 p.m.  
Philadelphia Circuit, at Mars Hill, Dec. 7, 11 a.m.; Q. C. 2 p.m.  
Scooba, at Scooba, Dec. 8, 11 a.m.; Q. C., 2 p.m.  
Porterville, at Porterville, Dec. 8, 7:30 p.m.; Q. C., 3:30 p.m.  
Vimville, at Coker's Chapel, Dec. 15, 11 a.m.; Q. C., 2 p.m.  
Lauderdale, at Lauderdale, Dec. 15, 7 p.m.; Q. C. 8 p.m.  
DeSoto, at Crandall, Dec. 22, 11 a.m.; Q. C. 3 p.m.  
Quitman, Dec. 22, 7:30 p.m.; Q. C. 8 p.m.  
Fifth Street, Dec. 20, 11 a.m.; Q. C. Feb. 1, 7:30 p.m.  
Hawkins Memorial, Dec. 29, 7:30 p.m.; Q. C. Feb. 1, 7:30 p.m.  
Cleveland, at Mellen, Jan. 5, 11 a.m.; Q. C. 1:30 p.m.  
DeKalb, at DeKalb, Jan. 5, 11 a.m.; Q. C. 1:30 p.m.  
Poplar Springs, Jan. 12, 11 a.m.; Q. C. Jan. 15, 7:30 p.m.  
Chunky, at Collinsville, Jan. 19, 11 a.m.; Q. C. 2 p.m.  
Wesley, Jan. 19, 7:30 p.m.; Q. C. 8:30 p.m.  
Rose Hill, Jan. 16, 11 a.m.; Q. C. 12 noon.  
Pachuta, at Pachuta, Jan. 26, 7:30 p.m.; Q. C. 3:30 p.m.  
Burnside, at Longino, Feb. 2, 11 a.m.; Q. C. 2 p.m.  
Philadelphia, Feb. 2, 7:30 p.m.; Q. C. 3:30 p.m.  
Newton, Feb. 9, 11 a.m.; Q. C. 3 p.m.  
Central, Feb. 9, 7:30 p.m.; Q. C. Feb. 12, 7:30 p.m.  
Decatur, at Decatur, Feb. 16, 11 a.m.; Q. C. 2 p.m.  
Union, Feb. 16, 7:30 p.m.; Q. C. 4 p.m.  
Daleville, at Andrew Chapel, Feb. 23, 11 a.m.; Q. C. 1:30 p.m.  
W. B. JONES, P. E.

## Seashore Dist.—First Round

Purvis, at Purvis, Dec. 15, 11 a.m. and 2 p.m.  
Lumberton, Dec. 15, 7 p.m.  
EpworthWesley, at Epworth, Dec. 22, 11 a.m.  
Vanceleave, at Vanceleave, Dec. 22, 2:30 p.m.; 7

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CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

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## CAPUDINE

p.m.  
Pascagoula, Dec. 29, 11 a.m.  
Escatawpa, at Escatawpa, Dec. 29, 2 p.m.; 7 p.m.  
Mentorum, at Alexander Memorial, Jan. 5, 11 a.m.  
Lucedale, Jan. 5, 7 p.m.  
Oloh, at Oloh, Jan. 12, 11 a.m.  
Columbia, Jan. 12, 7 p.m.  
Coalville, at Coalville, Jan. 19, 11 a.m.  
Wiggins, at Wiggins, Jan. 19, 7 p.m.  
Carriere, at Byrd's Chapel, Jan. 26, 11 a.m.  
Poplarville, Jan. 26, 7 p.m.  
Logtown, at Logtown, Feb. 2, 11 a.m.  
Picayune, Feb. 2, 7 p.m.  
Bay St. Louis, Feb. 9, 11 a.m.  
Ocean Springs, at Ocean Springs, Feb. 9, 3 p.m.; 7 p.m.  
Long Beach, at Long Beach, Feb. 12, 7 p.m.  
Kreole, at Kreole, Feb. 16, 11 a.m.  
Moss oint, Feb. 16, 7 p.m.  
Biloxi- Main Street, Feb. 18, 7:30 p.m.  
Gulfport, First Church, Feb. 10, 7:30 p.m.  
Handsboro and Second Church, at Handsboro, Feb. 20, 7:30 p.m.  
Americus, at Pleasant Hill, Feb. 23, 11 a.m.  
Leakesville, at Leakesville, Feb. 23, 7:30 p.m.  
District stewards will meet at First Church, Gulfport, Dec. 10, at 10 a.m. This meeting should be attended by pastors, district stewards, lay leaders, presidents of Woman's Missionary Societies, Church school officers, and young people's workers. Pastors are urged to organize their boards as early as possible, and launch their financial program.  
L. J. POWER, P. E.

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SELECT NOTES**

FOR  
**1936**

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SCHOOL LESSONS

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## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 15.

By Dr. J. R. Countiss

#### EZRA TEACHING THE LAW OF GOD

The temple had been rebuilt, the wall restored, physical equipment was ample, the people had rest, but they were well-night bankrupt in religion and spirituality. However, their hearts were hungry for that which had given life and meaning to the glorious days of their forefathers. God had prepared a man and the man had prepared his heart "to know, to do and to teach the statutes and judgments of the Lord." There was unity. Men, women and children old enough to understand "assembled as one man" and called Ezra, the prepared, to read to them the law of Moses. How much or what parts of the law he had assembled and transcribed, we do not know, but when he opened the scroll, the people stood in reverence and Ezra led the worship, praising "the Lord, the great God," while the multitude answered, "Amen!" Then, from morning to mid-day, Ezra and his assistants read from the sacred book and interpreted its deeper and more difficult portions to the people who worshiped with bowed heads and humbled hearts. As they heard the law, they realized how very far they had fallen short of duty, and wept. Ezra taught them that the disclosure of true conditions is not a cause for sorrow, but for joy, and bade them feast and share and rejoice. The word that revealed their sins pointed the path to forgiveness, as the straight-edge which shows crookedness furnishes a standard for its correction.

The Book of Law read and expounded by Ezra would seem small and thin to us today, but it was a pedagogue leading the people on toward Christ, a primer preparing the way for the greater texts to follow. Theirs the promise, ours the fulfillment; theirs the prophecy, ours the history of the Galilean. If such a volume could move to tears and repentance, to reform and rejoicing, what results might

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not follow the reading of our Bible by all America "as one man?"

Alas, that American barns burst with food while American citizens starve with hunger! Alas, that millions of Bibles lie dusty and unopened in American homes while men, women and children die of spiritual starvation for lack of the sustenance the Book would afford! What abatement of vice and crime, what increase of justice and brotherly love, what glory to God and good to men would follow its devout and daily use! Each man's Bible consists only of the used portion of the book, as his food consists not of the store in pantry or barn, but of that which he eats and assimilates. Some of the Bibles are thin and clouded with fogs of superstition and mists of misunderstanding that earnest study would remove and make the ancient book a lamp to the feet and a light to the path. Better a good Bible reading than a poor sermon. Better "borrow" a sermon from Amos or Isaiah than from Dr. Blank, or the latest volume of "helps."

### MISSISSIPPI AND LOUISIANA

(Continued from page 9).

Rev. and Mrs. Jolly B. Harper are in sorrow on account of the death of their little baby girl. The babe was only a few weeks old, but it was already the foundation of many beautiful dreams which death has left crushed and ruined. Interment was in Alexandria, La.

Rev. John W. Chisholm, Midlothian, Texas, writes us under date of November 27, saying: "Thirty years ago this Thanksgiving I made my first subscrip-

tion to the N. O. Christian Advocate. Here goes for another year and a box of Christmas cards—hope they are not all gone." Thank you, and the cards are on the way.

First Church, Shreveport, had a great year under the leadership of Dr. Dana Dawson. From the summary published in the calendar for November 24, we take the following facts: Every financial claim for the year met in full; Two Missionary Societies raised \$7,850.00; 326 members added, 151 on profession of faith; 64 babies and 62 young people and adults baptized; 154 subscribers to the Conference organ; 123 training credits; and \$47,834.00 raised for all purposes.

### REGULAR ARMY VACANCIES

Examinations will be held by the War Department on January 28 and 29, 1936, in which properly qualified and ecclesiastically endorsed candidates of the following denominations may participate: Southern Baptist, Methodist, Missouri Synod Lutheran, Methodist Episcopal, South, and United Brethren. Applications must reach the Adjutant General, War Department, not later than January 6, 1936. Those received after that date will not be considered.

There are at this time seven Protestant vacancies in the Regular Army Chaplains' Corps allotted to the above named denominations. Candidates are requested to inform this office at the earliest possible date of their desire for the ecclesiastical approval which is required upon their applications to the War Department. Members of the denominational Chaplain's committees are also requested to send to this office the names of ministers under the age of 34 years who might be interested in applying for appointment to the Chaplain's Corps of the Regular Army.

## Attention, Pastors! . . . .

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Specimen of Type

14 And the name of the third  
is Hid-de-kél: that is it which  
toward the east of As-syr'-a.  
the fourth river is Eú-phrà'tēs.  
15 And the LORD God, too

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Romans 16.

In reading the sixteenth chapter of Romans, we are tempted to skip the list of names. We wonder what edification there would be in studying a long list of unpronounceable names. But let us stop and think.

Paul was rich in his human relationships. His letters were full of warm, appreciative, personal reference. For instance in II Tim. 1:16: The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. Think of what a stream of sunshine to the prisoner.

Paul appreciated his fellow-workers. He often employed a professional writer to take down his letters, but the salutation was invariably in his own hand. II Thess. 3:17: "The salutation of Paul

with mine own hand, which is the token in every epistle; so I write."

In closing the epistle to the Romans, Paul mentions many of his comrades and helpers. They were friends he had met in the churches. Phebe was a helper to many. Priscilla and Aquilla had risked their lives to save him. They maintained a church in their house. Andronicus and Junia had served in prison with Paul. Tryphena and Tryphosa are described as "hard workers in the Lord's cause." Mary "bestowed much labor on us." The beloved Persis "labored much in the Lord." Urbane was a "helper in Christ." The families of Narcissus and Aristobulus were "in the Lord." Many are the personal greetings.

This spirit of Christian fellowship was in the days of the Roman empire. Men were subjects held by the grip of imperial power. The world knew nothing of brotherhood. The people of that day were astonished at the way the Christians loved one another. It was incomprehensible to them. Yet the Christians loved one another, served each other, commended each other, prayed for each other. What was the secret of this brotherhood?

John in his first epistle, wrote: "Our fellowship is with the Father, and with His Son, Jesus Christ." "If we walk in the light, we have fellowship one with another." Paul wrote to the Philippians: "If there be any communion of the Spirit, fulfill ye my joy, that ye be of the same mind."

It was faith in a common Savior that made men brothers in the profound sense. In Christ Jesus there was neither barbarian, Scythian, bond nor free. All outward relationships were swept in the mighty tidal one of unity in Christ. Christianity swept the whole gamut of social, national, industrial, and intellectual life. Jew and Gentile, Greek and barbarian, rich and poor, bond and free, were all swept into the Kingdom under the irresistible power of the gospel. In the catacombs under Rome are the graves of Roman senators and Roman slaves; of men of letters and men without learning; of families of plenty and families of penury.

Yes, the sixteenth chapter of Romans brings a glowing message of Christian brotherhood.

### PRAYER

Our Father, we believe in the "communion of the saints." We thank Thee for our comrades who have "renounced

the world, the flesh, and the Devil." We thank Thee for our co-workers in the churches. We thank Thee for our mutual faith in Christ. We are grateful for the stimulus and joy of Christian fellowship.

We remember the prayer of Jesus that His disciples might be one. In unity of faith and purpose may we assume our full responsibility and share in the work of Thy Kingdom. In Jesus' name we ask it.

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From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made, and you get four times as much for your money. It never spoils and children love its taste.

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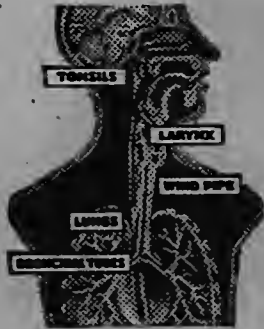
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## PERTUSSIN

"MOIST-THROAT" METHOD OF COUGH RELIEF



## SARDIS-GRENADA DISTRICT

By M. H. McCormack, Jr.,  
District Reporter

With three years experience behind him, our popular presiding elder, Dr. Walter L. Storment, with the pastors of his district, launched the program for the new Conference year. The district meeting was held in the First Methodist Church of Sardis, and the spirit of the meeting was the best the writer has witnessed since the passing of the recent depression. Everybody was in a cordial frame of mind, and the old fashioned optimism and enthusiasm of the twenties manifested themselves throughout the day.

Meeting in the church at 10 a. m. Tuesday morning, we joined in a devotional service led by Brother H. R. McKee of Batesville, and then listened to a presentation of the Conference objectives for the new year by Brother Storment. At the 11 o'clock hour Brother Seamon Rhea of Como delivered an inspiring sermon on "The Church Victorious."

Grenada College was ably represented by Dean Newman and Dr. Felts. The college is now facing its most encouraging year, and with the earnest co-operation of all North Mississippi Methodists it can easily make a creditable showing on its indebtedness, and continue to do a great work in the field of Christian education. It has the largest enrollment it has enjoyed in years, and will probably have more registrations next session than it can accept.

At noon we repaired to a local cafe where we were luncheon guests of Dr. and Mrs. Storment. After a most delightful meal, we remained in the dining hall for the rest of our program. The district objectives were presented, and the brethren joined in a lively but congenial round-table discussion of our new year's work.

The district pastors' association was organized, and the following were elected officers for another year: W. N. Dodds, president; H. R. McKee, vice-president; Roy A. Grisham, secretary and M. H.

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Subscribers that have already received this generous offer, which was made possible by a friend of the Advocate, write that they are even prettier than they had hoped for or expected.

## ADDRESS

NEW ORLEANS CHRISTIAN ADVOCATE,  
512 Camp Street, New Orleans, La.

McCormack, Jr., district reporter. Dr. Storment was declared re-elected presiding elder, without opposition.

The brethren regretted very much the absence of our pastor-host, Brother C. L. Rogers, who was prevented from attending by illness.

The pastors voted to a man to respond, with all the strength of heart and sinew, to the challenge thrown out by the presiding elder, to accomplish the following objectives for the new year.

## Conference Objectives

1. A Church School in each church, and a survey in each church. 2. District meetings, with Conference-wide effort, for the purpose of facing up to current issues, problems, and tasks, such as missions, evangelism, alcohol, gambling, etc. The meetings to be attended by all pastors and lay workers. 3. College Day observed in every church. 4. Church School Day Observed in each church.

## District Objectives

1. Benevolences assumed to be paid in full; one-third in cash, and the balance in subscriptions, by Easter. 2. Four Standard Training Schools to be held within the bounds of the district this year. 3. A study class in each charge, led by the pastor or someone else who is able to present the book selected. 4. A revival in each church. A survey to reach the unreached. 5. Co-operation with the district directors; Roy A. Grissom, young people's work; K. I. Tucker, adult work; and Mrs. N. N. Maxey, children's work. Their respective addresses are Horn Lake, Oakland, and Coldwater.

## ATTENTION, EVERYBODY

The restrictions on quotas for the Memphis Young People's Conference have been taken off, and any young person in the age limit may attend, provided they register at once before all of the available places are taken. Most of the pastors, all of the district directors of young people, and the Conference offices have registration blanks. Let us be well represented at Memphis, December 27-31.

J. B. CAIN,

Conference Director, Young People's Work, Mississippi Conference.

Play Santa Claus once a week for a whole year by sending the Advocate for a Christmas present.

## NOTICE, LOUISIANA CONFERENCE

It is my plan to continue carrying the Louisiana Annual Conference Treasurer's account with the Continental-American Bank and Trust Co. of Shreveport, La., and all mail in connection with this account should be addressed to me in care of the bank.

P. M. BROWN, JR., Treasurer,  
Louisiana Annual Conference.

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### Layman and Wife Gave Hymnals

A loyal layman and wife, who had given two hundred and fifty copies of the new Methodist Hymnal to their church, wrote us, "While present conditions might not indicate it, if the truth were known I am sure that you would find thousands who feel just as we do. Then, too, just where would it be possible to find another opportunity of a gift which would give so much and such lasting pleasure to so many."

### Members and Classes Subscribe for Hymnals

"We have used our new HYMNALS now for two Sundays. We are very much pleased with them. We found the matter of supplying our congregation an easy task. The plan was to have the membership subscribe one book or more. The subscriptions ran from one book to fifty. In one public service they were quickly subscribed.

"Our church has determined that the 'singing of spiritual hymns' shall have a larger part in our worship."

"Financing the purchase of the Methodist Hymnals is proving to be a very simple and easy matter. A competent committee was put in charge. Individuals and classes are contributing to supply the auditorium. The contract to pay monthly, beginning thirty days after shipment, was signed, but already several months' payments have been made. Our people are delighted with the Hymnals."

### Missionary Society Raises Money

The Vice President of the Woman's Missionary Society in charge of the Circles asked the pastor to recommend some worth-while undertakings for the year 1935. He suggested that nothing would be more fitting than to supply the church with the new HYMNALS. On the first Sunday of October the church was fully supplied with hymnals and they were paid for. This was but one of the local undertakings of these circles this year.

### Memorial Plan Used

"We are using the Memorial Plan for financing purchase of the Hymnals. At the first mention of this plan it took wonderfully with our people. A large number of our families immediately subscribed for from one to five books. Too much cannot be said in praise of this plan: it makes it easy to get books; it insures better care of them; it will diminish the probability of their being taken from the auditorium."



# Christian Advocate

NEW ORLEANS

Vol. 82—No. 51.

NEW ORLEANS, LA., THURSDAY, DECEMBER 19, 1935.

Whole No. 4162.

## The Premier of Methodist Song



CHARLES WESLEY

Come, Thou long-expected Jesus,  
Born to set our people free;  
From our fears and sins release us;  
Let us find our rest in Thee.  
Israel's Strength and Consolation,  
Hope of all the earth Thou art;  
Dear desire of every nation,  
Joy of every longing heart.

Born Thy people to deliver,  
Born a child and yet a King.  
Born to reign in us forever,  
Now Thy gracious Kingdom bring.  
By Thine own eternal Spirit  
Rule in all our hearts alone;  
By Thine all-sufficient merit,  
Raise us to Thy glorious throne.





# Wallet of the Week



THE WISE MEN OF THE CHRISTMAS STORY, according to Dr. William T. Ellis, were from the "East," possibly Chaldea. They were the inheritors of at least four thousand years of culture and they were men of spiritual discernment and understanding. They were more than soothsayers and astrologers, for they were the counsellors of kings. The costliness of their gifts indicates their economic position and the fact that they found ready access to King Herod shows their standing.

\* \* \*

FEMININE BARFLIES is the epithet applied to a certain class of drinking women by a secretary of the Keely Institute. The Institute at Dwight, Ill., long famous as a hospital for drink addicts, shows a fourteen per cent increase, in the last ten months, of women seeking "cure." This disclosure added to the mounting totals of traffic fatalities ought to make some impression even on the conscience of a wet Congressman.

\* \* \*

MRS. CAROLINE MERRIOTT, believed to be England's oldest woman, is one hundred and ten years of age, and is still active mentally and her voice is strong. She was born ten years after the battle of Waterloo, she remembers the Crimean war, the Corn Law riots and the coronation of Queen Victoria. She has been twice married, a widow since 1906 and worked in a laundry until she was eighty-five years of age. She may not hold the record for years, but hers has certainly been a remarkable career.

\* \* \*

THE DRINK BILL of the United States, according to Scottish Rite News Bureau, is estimated at \$3,500,000,000. United States Treasury figures show that during the year ending June 30, the following quantities of alcoholic beverages were consumed: beer, 1,351,954,343 gallons; liquors, 65,544,931 gallons; wines, (estimated) 25,000,000 gallons. All this in addition to a boot-leg consumption estimated at from \$1,000,000,000 to \$2,000,000,000. Such is the record of John Barleycorn, the moral evangelist of the politicians.

\* \* \*

THE CITY OF BUDAPEST in Hungary has instituted a novel traffic experiment. The use of motor-horns has been prohibited and motorists are required to slow down to avoid accidents, instead of rending the air with the noise of a horn while they drive like Jehu. The police report that, since the inauguration of the new regulation, the number of traffic accidents has been reduced to one-half. In

America such a regulation might reduce the number of deaths due to reckless driving and, at the same time, help along the anti-noise campaign.

\* \* \*

THE TRIAL OF THOSE ACCUSED of being accomplices of Dimitro Velitchke in the murder of King Alexandria of Yugoslavia and M. Barthou, the French Minister of Justice, at Marseilles in October, 1934, opened at Aixen-Provence on Monday, November 18. According to the Christian World, it is expected to be the longest and the most sensational trial ever heard in a French Court. That statement takes into account, of course, the sensational trial of Major Dreyfus whose death occurred only a few weeks ago.

\* \* \*

AN ANCIENT HITTITE CAPITAL in North Syria has been discovered, according to announcement made by the Oriental Institute of the University of Chicago. The city lies to the north of Antioch, which was once the center of Greek culture, with 400,000 inhabitants. Piece by piece the story of ancient civilizations is being recovered from the dust of the ages, and the authenticity of the ancient records is being checked. Each separate discovery made, has added to our confidence in the Scripture account of the peoples of that distant day.

\* \* \*

A GLASS EYE for the 200-inch telescope to be erected on Palomar Mountain, near Los Angeles, has been under construction at the Corning Glass Works, Corning, N. Y., for the past seven years. The huge lens will be seventeen feet in diameter and two feet thick. The present cast, which has been cooling for more than a year, is reported to be without a major flaw. The lens will not be finished for at least another five years, and when it is completed it will enable astronomers to see four times farther into space than is possible with any telescope now in use.

\* \* \*

THE JAPANESE EMPEROR, Hirohito, has another son, a second heir to the Imperial throne. The event was announced by the booming of cannon—a welcome to the 123rd Son of Heaven. According to the Literary Digest, the reign of the present line goes back to the Sun Goddess of 2000 years ago. At birth, the male children of the royal household are presented with a plain wooden box which is adorned with the Imperial seal, a chrysanthemum having sixteen petals, and containing a nine and one-half inch sword of archaic design. According to a statement once made by P. W. Wilson, the sword is for self-defense.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 19, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### CHRISTMAS

Once again we have come to the threshold of the season to which the heart of the world responds with songs of cheer and with countless demonstrations of joy and human good will. Jew and Christian, rich and poor, bond and free share together in the glad event, though they may not share in common the spirit of praise for a Saviour born. The meditation and thought of the Christian world will center in Bethlehem, nestling in imaginary beauty among the hills of Judea; and the heart will clothe a lowly manger with the glories and the beauty of Heaven. All because of that event which filled the minds of the humble shepherds with wonder and with awe, an event to which the hearts of more than half a hundred generations of men have thrilled with the ecstasies of immortal hope, and an event in which the passing ages have not diminished interest. Despite the bedlam of the market-place and the selfish appeal to the superficial emotions of life, the thinking of the day will have an undertone of spiritual emphasis and expectations deeper than any momentary interest or emotion and more abiding than the indulgent benevolence and abandon of a season. When the innocent and confiding child shall ask, as only a child can, the meaning of all the din of noise and the brilliance of the tinsel and the toys, the mind and heart, in spite of delinquencies and spiritual failures, will be brought back to the hope of the glad morning which was ushered in with the shepherd song of "Peace on earth and good will to men." And, even in the shadows of what may be our own spiritual uncertainty and vagueness of hope, we will be found accompanying with the shepherds on the journey to Bethlehem, the city of David, for a glimpse of the babe in his manger bed. The Christian Advocate joins in the prayer of a great multitude for a season of blessedness and peace, and for abiding good will which, beginning at our own firesides, shall extend around the whole earth.

### UNIFICATION

We are making room in this issue of the Advocate for the full text of the Plan of Union, which has just reached us. We believe that its importance is such as to justify giving it the right of way over every other matter. We hope that all our people will study the entire plan soberly, dispassionately and with a profound yearning to do the will of God in connection with this very serious and far-reaching proposal. We do not expect to open the columns of the Advocate for a discussion of the Plan until we approach the time for giving our own decision on the question. Let no one get uneasy, for we expect to give full and ample time for fair and proper discussion of the whole subject. For the present, we are going to give as full a reproduction of opinion, expressed in the press of the Methodist Episcopal Church, as our space will permit. Having the complete text of the Plan before them, our people can know what is being discussed, and a fair cross-section of opinion at the North, we believe, will help them to arrive at a just and a Christian conclusion on this great matter. The rule which we apply to others we expect to apply to ourselves and we will try to give a fair representation of opinion, as it may be expressed in the Methodist press, North.

### DEATH CLAIMS VETERAN

Rev. B. F. Jones, honored superannuate of the Mississippi Conference, entered into eternal rest on December 13. His death occurred at Brookhaven, Miss., following an attack of pneumonia, according to report sent by his pastor, Rev. J. L. Neill. Brother Neill's report will be given in next week's issue.

### LAYMEN'S FUND

Since our last issue of the Advocate, we have received \$33.50 from Brookhaven District. Credit for raising this is given Brother Curtis Youngblood who is the district lay leader. Dr. Sullivan, not knowing our purpose to give credit for amounts received, held this check in the hope that he might receive more to add to it.

## TO THE PASTORS OF THE MISSISSIPPI ANNUAL CONFERENCE

Dear Brethren: As you know Rev. H. A. Wood was appointed at our Annual Conference as a Conference evangelist. Rev. Charles Assaf was appointed as missionary evangelist. The following were appointed as lay evangelists: Oland Hull, Frank Dement and Hardy Norsworthy. As chairman of the Evangelistic Committee, I commend these brethren to you for your careful consideration.

W. M. SULLIVAN, Chairman,  
Evangelistic Committee.

### PLAN OF UNION

Of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church

#### Transmittal

We, the Commissions on Interdenominational Relations and Church Union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, holding that these Churches are essentially one in origin, in belief, in spirit, and in purpose, and desiring that this essential unity be made actual in organization and administration in the United States of America and throughout the world, do hereby propose and transmit to our respective General Conferences the following Plan of Union and recommend to the three Churches its adoption by the process which they respectively require.

#### Division One

##### Article I—Declaration of Union

The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church shall be united in one Church.

##### Article II—Name

The name of the Church shall be The Methodist Church.

##### Article III—Articles of Religion

The Articles of Religion shall be those historically held in common by the three uniting Churches. (See Disciplines.)

#### Division Two—Conferences

1. There shall be a General Conference for the entire Church with such powers, duties and privileges as are hereinafter set forth.

2. There shall be Jurisdictional Conference for the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth.

3. There shall be Central Conferences for the

Church outside the United States of America, with such powers, duties, and privileges as are hereinafter set forth.

4. There shall be Annual Conferences as the fundamental bodies in the Church, with such powers, duties, and privileges as are hereinafter set forth.

#### Section I—General Conference

Article I.—The General Conference shall be composed of not less than 600 nor more than 800 delegates, one-half of whom shall be ministers and one-half lay members, to be elected by the Annual Conferences.

Article II.—The General Conference shall meet in the month of April or May once in four years, beginning with such year and at such place as shall be fixed by the Uniting Conference, and thereafter at such time and in such place as shall be determined by the General Conference or by its duly authorized committees.

Article III.—The General Conference shall fix the ratio of representation in the General, Jurisdictional, and Central Conferences from the Annual Conferences, with the total ministerial membership in the Annual Conference as a basis, provided that each Annual Conference shall be entitled to at least one ministerial and one lay delegate in the General Conference and also in the Jurisdictional or Central Conference.

Article IV.—The General Conference shall have full legislative powers over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of church membership.

2. To define and fix the qualifications and duties of Elders, Deacons, Supply Preachers, Local Preachers, Exhorters, and Deaconesses.

3. To define and fix the powers and duties of Annual Conferences, Mission Conferences, and Missions, and of District, Quarterly, and Church Conferences.

4. To provide for the organization, promotion, and administration of the work of the Church outside the United States of America.

5. To define and fix the powers, duties, and privileges of the Episcopacy; to adopt a plan for the support of the Bishops, to provide a uniform rule for their superannuation and to provide for the discontinuance of a Bishop because of inefficiency or unacceptability.

6. To provide and revise the Hymnal and Ritual of the Church and to regulate all matters relating to the form and mode of worship, subject to the limitations of the First Restrictive Rule.

7. To provide a judicial system and a mode of judicial procedure for the Church, except as in otherwise prescribed.



8. To initiate and to direct all connectional enterprises of the Church, such as publishing, evangelistic, educational, missionary, and benevolent, and to provide boards for their promotion and administration.

9. To determine and provide for raising the funds necessary to carry on the connectional work of the Church.

10. To fix uniform basis upon which Bishops shall be elected by the Jurisdictional Conferences and to determine the number of Bishops that may be elected by Central Conferences.

11. To select its presiding officers from the Bishops, through a committee, provided that the Bishops shall select from their own number the president for the opening session.

12. To change the number and the boundaries of Jurisdictional Conferences upon the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved.

13. To establish such commissions for the general work of the Church as may be deemed advisable.

14. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church.

#### Section II—Restrictive Rules

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of government so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency.

3. The General Conference shall not do away the privileges of our Ministers or Preachers of trial by a committee and of an appeal; neither shall it do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

4. The General Conference shall not revoke or change the General Rules of the United Societies.

5. The General Conference shall not appropriate the produce of the Publishing House, the Book Concern, or the Chartered Fund to any purpose other than for the benefit of the traveling supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

#### Section III—Amendments

1. Amendments to the Constitution may originate in either the General Conference or an Annual Conference.

2. Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting and a two-thirds majority of all the members of the several Annual Conferences present and voting, except in the case of the First

Restrictive Rule, which shall require a three-fourths majority of all the members of the Annual Conferences present and voting. The vote, after being completed, shall be canvassed by the Council of Bishops and the amendment voted upon shall become effective upon their announcement of its having received the required majority.

3. A Jurisdictional Conference may by a majority vote propose changes in the Constitution of the Church, and such proposed changes shall be submitted to the next General Conference. If the General Conference adopt the measure by a two-thirds vote, it shall be submitted to the Annual Conferences according to the provision for amendments.

#### Section IV—Jurisdictional Conferences

Article I.—The Jurisdictional Conferences shall be composed of as many representatives from the Annual Conferences as shall be determined by a uniform basis established by the General Conference.

Article II.—All Jurisdictional Conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution. The ratio of representation of the Annual Conferences in the General Conference shall be the same for all Jurisdictional Conferences.

Article III.—The General Conference shall fix the basis of representation in the Jurisdictional Conferences, provided that the Jurisdictional Conferences shall be composed of an equal number of ministerial and lay delegates, the ministerial to be elected by the ministerial members of the Annual Conferences and the lay delegates by the lay members.

Article IV.—Each Jurisdictional Conference shall meet within the twelve months succeeding the meeting of the General Conference at such time and place as shall have been determined by the preceding Jurisdictional Conference, or by its properly constituted committee. The first meeting of each Jurisdictional Conference after the General Conference shall be called by the Council of Bishops at a date fixed by them and at a place selected by a Committee on Entertainment appointed by them.

Article V.—The Jurisdictional Conference shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, and benevolent interests of the Church, and to provide for interests and institutions within their boundaries.

2. To elect Bishops and to co-operate in carrying out such plans for their support as may be determined by the General Conference.

3. To establish and constitute Jurisdictional Conference Boards as auxiliary to the General Boards of the Church as the need may appear, and to choose their representatives on the General Boards in such manner as the General Conference may determine.

4. To determine the boundaries of their Annual Conferences, provided that there shall be no Annual Conference with a membership of less than fifty ministers in full connection, except by the consent of the General Conference.

5. To make rules and regulations for the administration of the work of the Church within the Jurisdiction, subject to such powers as have been or shall be vested in the General Conference.

6. To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of the Jurisdiction from the decision of a trial committee.

#### Section V—Central Conferences

Article I.—There shall be Central Conferences for the work of the Church outside the United States of America with such duties, powers, and privileges as hereinafter set forth. The number of boundaries of the Central Conferences shall be determined by the Uniting Conference. Subsequently the General Conference shall be authority to change the number and boundaries of Central Conferences. The Central Conferences shall have the duties, powers, and privileges hereinafter set forth.

Article II.—The Central Conferences shall be composed of as many delegates as shall be determined by a basis established by the General Conference. The delegates shall be ministerial and lay in equal numbers, the ministerial delegates to be elected by the ministerial members and the lay delegates by the lay members of the Annual Conferences.

Articles III.—The Central Conferences shall meet within the year succeeding the meeting of the General Conference at such times and places as shall have been determined by the preceding respective Central Conferences or by commissions appointed by them, or by the General Conferences. The date and place of the first meeting succeeding the first General Conference shall be fixed by the Bishops of the respective Central Conferences, or in such manner as shall be determined by the General Conference.

Article IV.—The Central Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, and benevolent interests and institutions of the Church within their own boundaries.

2. To elect the Bishops for the respective Central Conferences in number as may be determined from time to time, upon a basis fixed by the General Conference, and to cooperate in carrying out such plans for the support of their Bishops as may be determined by the General Conference.

3. To establish and constitute such Central Conference Boards as may be required and to elect their administrative officers.

4. To determine the boundaries of the Annual Conferences within their respective areas.

5. To make such rules and regulations for the administration of the work within their boundaries as the conditions in the respective areas may require, subject to the powers that have been or shall be vested in the General Conference.

6. To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that Central Conference from the decision of a Committee of Trial.

#### Section VI—Episcopal Administration in Central Conferences

1. The Bishops of the Central Conferences shall be elected and inducted into office by their respective Central Conferences.

2. The Bishops of the Central Conferences shall have membership in the Council of Bishops with vote limited to matters relating to their respective Central Conferences.

3. The Bishops of the Central Conferences shall preside in the sessions of their respective Central Conferences.

4. The Bishops of each Central Conference shall arrange

### REMEMBER THE SUPERANNUATES

Last year we received \$32.00 for taking care of the subscriptions of superannuates and others who would otherwise have been deprived of its visits. Many persons have enjoyed the Advocate this year because of that fund. If you would like to have a part in making glad the hearts of superannuates and others who can not afford the Advocate, send us a contribution designated "For the Christmas Fund." We will see that no worthy person is denied the joy of the Advocate.

the plan of Episcopal visitation within their Central Conferences.

5. The Council of Bishops may assign one of their number to visit any Central Conference. When so assigned the Bishop shall be recognized as an accredited representative of the general Church; and when requested by a majority of the Bishops of a Central Conference may exercise therein the functions of the Episcopacy.

#### Section VII—Annual Conferences

Article I.—The Annual Conference shall be composed of all the Traveling Preachers in full connection with it, together with a lay member elected by each pastoral charge. The lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent Churches forming this union, or to the Methodist Church.

Article II.—The Annual Conference is the basic body in the Church, and as such shall have reserved to it the right to vote on all constitutional amendments, on the election of ministerial and lay delegates to the General and the Jurisdictional or Central Conferences, on all matters relating to the character and conference relations of its ministerial members, and on the ordination of ministers, and such other rights as have not been delegated to the General Conference under the Constitution, with the exception that the lay members may not vote on matters of ordination, character, and conference relation of ministers. It shall discharge such duties and exercise such powers as the General Conference under the Constitution may determine.

Article III.—The Annual Conference shall elect ministerial and lay delegates to the General Conference and to its Jurisdictional or Central Conference in the manner provided in this section, Articles IV and V, at the session preceding the General Conference. The persons first elected up to the number determined by the ratio for representation in the General Conference shall be representatives in that body. Additional delegates shall be elected to complete the number determined by the ratio for representation in the Jurisdictional or Central Conference, who together with those first elected as above, shall be delegates in the Jurisdictional or Central Conference. The additional delegates to the Jurisdictional or Central Conference shall in the order of their election be the reserve delegates to the General Conference. The Annual Conference shall also elect reserve ministerial and lay delegates to the Jurisdictional or Central Conference as it may deem desirable.

Article IV.—The ministerial delegates to the General Conference and to the Jurisdictional or Central Conference shall be elected by the ministerial members of the Annual Conference, provided that such delegates shall have been trav-

(Continued on Page 15)



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from last week)

ence not of local preachers, but of all ministers and of elected lay delegates was provided for, the Conference voted to remove the "New Orleans exception" to the law of ministerial tenure, which had been in operation since 1828, and it refused to submit to the Annual Conferences another proposition for the change of the name of the Church. A matter of interest to Episcopal Methodism in America was the visit of Bishop Janes and Dr. Harris of the Methodist Episcopal Church. They represented a Commission on Union with other Churches, and while they were treated with perfect courtesy and accorded every kindness, the Conference made it plain that in its judgment the true interests of the Church of Christ at that time required a separate existence, but it expressed the hope that the day might soon come when "proper Christian sentiments and fraternal relations" might be permanently established.

The rapid decline in the Negro membership of the Southern Church seems to have been due to withdrawals in blocs, since an application for a grant of interest in property was denied, on the ground that the properties were held in trust for colored members of the Church, South. This summary gives a fair idea of the work of the General Conference of 1870. The only other incident of the year was the opening of the Church of the Strangers, formerly the Mercer Street Presbyterian Church, in New York. The opening took place on October 16, 1870, the church was presented to Dr. Charles F. Deems by Commodore Vanderbilt and was to be an undenominational enterprise. Like other combinations of business and benevolences built around great personalities, the Church of the Strangers furnished another illustration of the fact that the Church is not a business and religion is more than an organization and a leadership—it is an emotion of the soul and a profound spiritual allegiance of the individual. But it is altogether probable that Dr. Deems did help to deepen the regard of Commodore Vanderbilt for the South, and in that way the enterprise served as a tie which was not without value to the South.

The period following the General Conference of 1870 was marked by a variety of distresses for Methodism North and South, and for the nation as well. On March 2, 1871, Bishop James O. Andrew died at Mobile, Alabama. His going removed from the Church, South, a man of stainless soul, upon whose head the passions and prejudices of church and state had beaten with ceaseless fury for more than a quarter of a century. On the twenty-second of April following, Rev. Alfred

Griffith, the author of the original resolution at the General Conference of 1844, asking Bishop Andrew to resign his office, died at Alexandria, Virginia, in the eighty-eighth year of his age. Thus two men who came into prominence in the most tragic arena of Methodist history had almost a common summons to stand in the presence of Him whom both loved and served, but neither of whom, in all probability, understood the other. On August 19, 1872, Dr. Thomas E. Bond, Jr., died. His father was for a number of years the editor of the *Christian Advocate and Journal*. Dr. Bond, Senior, was opposed to the Plan of Separation, but he stood with equal firmness for a just treatment of the South in the division of the properties of the Church. Dr. Bond, Jr., was connected with the Southern Church and one of the last important services which he rendered was as a representative of that Church in the adjustment of the China Mission debt with Dr. Thomas Carlton of the Book Concern. Another veteran of that stormy period was Bishop John Early, who died at Lynchburg, Virginia, on November 5, 1874, aged eighty-seven years. On September 2, 1874, Bishop Morris, a Kentuckian who adhered to the Methodist Episcopal Church, but who gave to the Southern Church a distinguished son, died. Bishop Morris retained the confidence and esteem of the South to the end of his life. Closely following the death of Bishop Morris was that of Bishop Roberts in Liberia, January 30, 1875.

On February 2, 1872, as has been stated, Dr. A. H. Redford, Treasurer of the Mission Board, made the final payment on the debt to the Book Concern in New York, but the respite from financial pressure and the period of rejoicing were of short duration; for on February 15, the Publishing House burned, and the appeal of distress was simply transferred to an equally urgent and necessary cause. A different, but no less serious disaster occurred in the latter part of the year 1874. The North and Northwest sections of the country, the great corn belt, were devastated by a terrible drouth and a scourge of grasshoppers which, as Bishop Keener observed, "made no small reputation, both in church and state." The grasshoppers actually darkened the sun in their flight and they destroyed crops, gardens, and even the leaf and bud of apple and peach trees. An area of some eight or ten thousand square miles was absolutely stripped of vegetation and the people were left destitute.

An extremely irritating circumstance between the two contending Methodisms, was the largeness of the

appropriation for Domestic Missions in the South, made by the Methodist Episcopal Church. The amount appropriated for 1872 was \$119,000, and that for 1874 was \$134,000, exclusive of the amounts appropriated for West Virginia and the city of St. Louis. This was commonly regarded as a setting up of Methodist altar against Methodist altar, and the *Christian Advocate*, Nashville, said that it was a fund devoted to purposes of "Disintegration and absorption." Such were the incidents, the feelings, and the experiences which immediately preceded and were actual accompaniments of the establishment of fraternal relations between the Churches, North and South.

An incident worthy of note, belonging to this period, was the beginning of the modern phase of union revivals, inaugurated at St. Louis with Rev. E. P. Hammond as the evangelist. According to a letter by Bishop Marvin, there were some two thousand conversions and the entire city was profoundly stirred. This movement in simpler form had appeared in Tennessee and Kentucky at the beginning of the century, but it was the camp meeting type led by William McKendree. The new type of revival reached greatness in the South through the genius and consecration of that Prince in Israel, Rev. Sam P. Jones, and its national and international phases were achieved by Dwight L. Moody and Ira L. Sankey. The movement in later years, has probably been abused and even exploited by some who have not altogether appreciated the sacredness of such an opportunity, but it is no less true that it has been the means of good which may not be fully comprehended until the books shall be opened at the last day.

The General Conference of 1874 met in Library Hall, Louisville, Kentucky, on May 1. The reports which were made showed a substantial gain in the membership and a constant progress toward adjustment along all lines. No unusual situation existed in the Church and the legislative achievements of the Conference were expressed more in the revision of existing laws than in the projection of new policies and enterprises. The Church was busy translating the visions of the past into reality, and all that was necessary at this time was the correction of errors that had been discovered, and such adjustments as would make existing legislation more effective in meeting the needs of the Church. The debt of the Mission Board had been paid, and the Methodists were free to face the mission fields with a new interest and with a new feeling of sufficiency for discharging their responsibility to the heathen world.

The outstanding fact of the Conference was the visit of the fraternal messengers of the Methodist Episcopal Church. It was an occasion the recollection of which the members of that General Conference carried to their graves. In the choice of its initial messengers, the Methodist Episcopal Church was very happy. Dr. Albert S. Hunt was an accomplished scholar and a man of wide experience in Methodist affairs. Dr. Charles

H. Fowler was an educator, an editor, and a preacher whose eloquence was irresistible. His superb address brought an emotional thrill to every heart and lifted high the fraternal hopes of the hour. General Clinton B. Fisk, who had signed the military order for the return of the Nashville churches to the South, was also known to be a warm personal friend of the South. As a speaker he had a genius all his own. He played upon the heart-cords in his beautiful apostrophe to the veterans of the forties:

"Fond memory to its duty true,  
Brings back each fading form to view;  
How life-like, through the mist of years,  
Each well-remembered face appears."

This tender reference to the heroic band whose tottering forms were lingering in uncertainty and whose fading vision was fixed upon the far horizon swept the emotions of the great throng who came to welcome our brothers from across the border. When that day was done, whatever the reservations of any heart, the issue of fraternity was decided.

The most touching incident of the Conference was the valedictory address of the ninety-year-old Dr. Lovick Pierce, a veteran of 1844. He said that while the membership of that body looked forward to other such historic gatherings, that for him a grave interposed. The implied prophecy was not literally fulfilled, but the facts were so apparent as to create sorrow and profound regret that, in the order of human events, it must be true at no very distant day. The Conference was thrown into gloom by the death of Dr. Fountain E. Pitts, veteran missionary to Brazil, whose funeral was conducted from Walnut Street Church on the afternoon of May 23. Dr. A. L. P. Green, in the eighty-fourth year of his age was forced to leave the seat of the Conference on account of his health, and he died in Nashville, on July 15. Dr. T. L. Maddin, another veteran of 1844, died on June 15, preceding the death of Dr. Green. And so it happened that within a space of less than two months those three veteran warriors died, their worn bodies were consigned to the dust in Mount Olivet Cemetery, Nashville, and their spirits joined the blood-washed throng in the sky.

No outstanding event of Methodist history occurred during the next two years, and the Churches, North and South, were earnestly engaged in expansion and in laying a foundation for meeting their whole responsibility to the world. The Church, South, was strongly intrenched in the life of that section, and not more in rural communities than in the cities. A comparison of church statistics with the census returns revealed the fact that in Atlanta, Georgia, one of every seven of the white population was a Methodist, in Nashville one of every twenty-one, and in Richmond, one of every fifteen. The least favorable ratio in any Southern city

(Continued Next Week)



## Mississippi and Louisiana

Mrs. J. S. Rutledge has our thanks for a generous message of appreciation. She orders the continuance of the Advocate to her address at Walker, La.

Rev. J. W. Faulk reports a cordial reception upon his return to the Leesville, La., charge for a second year. The salary has been fixed at the same figure as last year.

Rev. William Schuhle, Plaquemine, La., remembers the Advocate both with Christmas greetings and with the material which incorporates the message, "A Prosperous New Year."

Mrs. Ida C. Doxey, Grand Cheniere, La., who is now past her three score and ten years has read the Advocate since she was a little girl, and she says that she must have it still.

Miss Rona Gay, Brooklyn, Miss., wishes us a Merry Christmas and a Happy New Year, and with her greetings, she assures us that the Advocate seems to grow better.

Mrs. S. M. Munholland, New Orleans, in renewing her subscription for the Advocate sends us a contribution for the "Christmas Fund" for the superannuates. We acknowledge both with thanks.

Rev. M. W. Beadle reports a welcome to Eunice, La., charge which was expressed in an abundant supply of material things as well as in the cordial assurances of his people.

Mrs. J. F. Mars, Meridian, Miss., says: "I married and left my father's home 46 years ago. The same day my father sent my subscription to the Advocate. Had been reading it then since childhood. Am still enjoying it."

Miss Ida Lea, Cheyneyville, La., says that the Advocate has been in her home since her earliest recollection and that she reads it with much enjoyment. We

hope that her pleasure in it may never be less.

Rev. George H. Jones was no sooner established in his new home at Ellisville, Miss., than he began his campaign for the Advocate. We have the proof, if

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General Work, Board of Missions  
M. E. Church, South  
BOX 510

NASHVILLE

TENNESSEE

## PROTECTION AGAINST OLD AGE

proof we needed, of his interest in a list of subscribers already sent in.

Mrs. J. M. Moore, whose husband was for many years one of the staunchest ministers of the Mississippi Conference,

says, "I cannot get along without the Advocate." We trust that she may always find its message helpful.

Rev. Henry A. Rickey, recently assigned to McDonoghville and Reserve charge, Louisiana, is very happy in his new field. We will publish his report over his own signature a little later, but we give personal notice now.

Credit is due Mr. E. A. Tanner, of Indianola, Miss., for the amount sent from the laymen's fund by the Greenville District. In the rush of getting the acknowledgment in, we failed to give due recognition to his excellent work.

Miss Mattie C. Brown, Belcher, La., has won the heart of the editor by expressing her pleasure that the editor of the Advocate was not changed and that the paper is out of debt. We are going to do our best to make the paper all that it is possible for it to be.

Rev. J. C. Whitaker has been changed from Pearl River charge in the New Orleans District to Athens charge in the Ruston District. He was admitted on trial at the last Conference and he begins his ministry properly by subscribing for the Advocate.

The editor acknowledges for himself and for Dr. Carley a much appreciated note from Mr. A. F. Godat, formerly a member of Carrollton Avenue Church who now lives in New York. He has been a consistent reader of the Advocate and his interest and appreciation do not grow less.

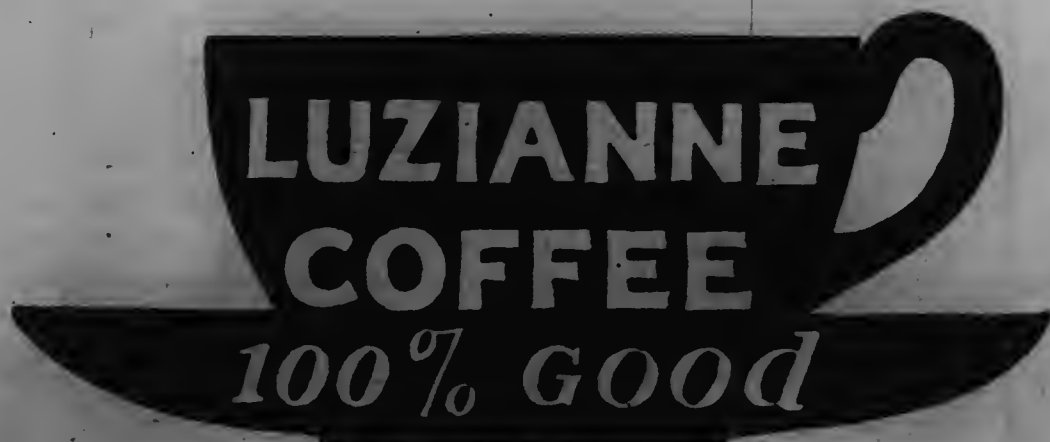
The editor acknowledges a card from Rev. J. G. Johnson, a superannuate of the North Mississippi Conference now living in Kline, Colorado, on account of his health. He says that the mountains of Colorado have all the lure of the wild plums he used to talk about in Mississippi.

Rev. W. T. Phillips, Webb, Miss., reports that the new church at Sumner was opened first Sunday in December. The building is fully paid for, is seated with 180 chairs and 180 people attended the first service. Rev. A. T. McIlwain, the presiding elder, was present at the service.

The coast group of the Seashore District organized by electing P. M. Carraway, chairman; H. L. Norton, vice chairman; and J. D. Slay, secretary. The officers and the presiding elder of the District constitute the program committee, and the first meeting will be in First Church, Gulfport, March 5, at 10 a. m.

We have quite a list of letters and cards expressing appreciation of the

(Continued on page 11)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

1574 Jefferson Ave., New Orleans

The Mission Study work of First Church, Baton Rouge Society, has been outstanding in its nature. Miss Lily Louise Hartwell is the efficient leader of this group. She writes: "The book 'That Other America' has really been a pleasure to teach. I have taught it to thirty rural churches." Some subjects that were discussed in these classes were as follows: "Don Quixote," "Louis Gottschalk, His Life and Works," "Pan American Union," "Personal Recollections of Dr. John Mackey." Maps, steamship folders and reports of American Bible Society were used in the study.

The final session of the class was in the form of a cruise to Rio de Janeiro. The church parlor was arranged to resemble a library aboard ship. The study topics were presented in the form of conversation among the passengers. The conversation which was pre-arranged by Miss Hartwell led from topics of interest to sightseers in Rio de Janeiro to the American Bible Institute building there and the work of the church. During the conversation a "deck steward" entered with tea.

What a splendidly prepared program! And yet some of our finest missionary women say "mission study is always a drag—it simply cannot be made interesting."

\* \* \*

An interesting zone meeting was held early in December by zone No. 5 of the Ruston District. Mrs. O. H. Futrel, zone leader, presided, and the meeting was

held in the Methodist Church at Calhoun. The following subjects were discussed by missionary women from Choudrant, Downsville and Calhoun: "The Contagion of Service," "The Status of Women," "The Christian's Responsibility" and "The Immortality of Service." This was an all-day meeting.

\* \* \*

Let us not forget that January is the month for "Officers Training Days" to be held. It is hoped and urged that all district secretaries begin early to plan for a good attendance of auxiliary officers and for well planned programs of instruction.

### MISSISSIPPI CONFERENCE

Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

#### The Woman's Missionary Society and Children

Now that the Missionary Societies are electing officers for another year, let me insist that every Missionary Society elect a secretary of children's work. As Missionary Societies we cannot enter as effectively into the co-operative plan or the missionary education of our children, unless we elect this officer which the plan calls for. She should, wherever possible, be one of the children's workers in the Church School in order that direct contact both with the children and with the Woman's Missionary Society may be maintained by the same person.

The secretary of children's work should enter into Conference with the teachers and superintendents of the primary and junior departments in the Church School. She should assist them in planning to make the world friendship units as effective as possible. She should help the workers see the need and possibilities for the extra session not only during the period of the world friendship unit but in connection with any other unit of study in the primary and junior departments.

She is expected to assist workers in gathering material for the world friendship units. By securing a copy of the units well in advance, reading them through carefully, the workers will often find available enrichment materials which they can collect for use with the children.

She should keep her interest in the

Woman's Missionary Society vital by attending its meetings regularly and assisting whole-heartedly in all its activities and keeping informed on all phases of the work.

She is expected to report regularly to the local auxiliary and twice a year to the Conference secretary of children's work the first of January and first of July. I shall mail soon the report blanks to every secretary whose address I have, and I am looking forward with a great deal of interest to receiving every one filled out in detail. If you do not get a report blank, please write me. Please be sure to return them the first week in January.

The secretary should take every opportunity to enroll in training schools and should read as widely as possible both on the missionary education of children and on children's work in general.

#### What the Woman's Missionary Society Can Do for the Children

1. The women of the W. M. S. can help wonderfully by transporting children back and forth to the Church School for the additional session. This constitutes a problem for many children, and if some members are responsible one week and others the next, the burden will not be too great on anyone.

2. Some societies have helped the secretary to secure supplementary material for the world friendship units—such as articles, pictures and books. The church school is responsible for buying the units themselves; but the missionary society if it has funds available may assist the secretary in buying the additional material.

3. The women may render a very great service by helping with parties, excursions, and outings.

4. The women may render valuable assistance in making costumes needed in the study of the world friendship units.

5. When the missionary society has organized a mission study class, with a qualified teacher, it is well to invite all the workers of the Church, particularly those in the Church School to attend.

The theme for the world friendship unit will often be the same as for the adult study. Attendance on a mission study class will therefore broaden the background and give excellent preparation for the teachers of the co-operative units.

A revised edition of the pamphlet on the "Co-operative Plan for Missionary Education in the Children's Division" is ready for distribution. I mailed one to every secretary on my mailing list and have a few more available. If you desire one, please write me.

We want to give our children

### WHEN IN NEW ORLEANS SHOP AT HOLMES

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Imparts Color and  
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opportunity to develop normally and naturally into Christian ways of thinking, feeling and acting in this relationship to all people, and to this end we must all feel very keenly our individual responsibility.

MRS. PAUL ARRINGTON,  
Conference Secty, Children's Work.  
Magee, Miss.

## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Because we are at the end of the year and so are looking towards a new year, I am sending on the zone program and the program of work for the month of January. Your Conference officers ask that you have your zone program as early in January as possible so that you may get the program of work for the new year without loss of time.

### First Zone Program

1. Devotional—Stewardship of life.
2. Officers Training Day: (a) Duties of officers; (b) Duties of membership.
3. Discuss Efficiency Aim (determine to at-

**666** checks **COLDS**  
and **FEVER**  
first day **HEADACHES**  
**LIQUID - TABLETS** **SALVE - NOSE DROPS**  
**in 30 minutes**

CASH PAID for old envelopes used between 1845 and 1865. Many worth hundreds of dollars each. Look in that old trunk in attic or barn and send them for inspection and offer. You are not obliged to sell unless my offer is satisfactory. Keep inside letters if desired. Don't write dates on envelopes. I am thoroughly acquainted with all early U. S. and Confederate issues. Pack in box or between cardboards to prevent wrinkling in mails. Reference—publisher of New Orleans Christian Advocate. Act now and get your money before Christmas. Harold C. Brooks, Box 19, Marshall, Mich.

## METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

### PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Home Office: Association Building, 808  
Broadway, Nashville, Tennessee.

tain it). 4. Talk on value of: (a) Young woman's circle; (b) Spiritual life group. 5. Three-minute talk on World Outlook Campaign: (a) Contest; (b) Observance of World Outlook, Sunday, February 16. 6. Round table of new plans on C. S. R. work for year in auxiliary. 7. Octagon soap campaign.

### Auxiliary Program of Work, First Month, 1935, January

1. Installation of officers.
2. Plans for the New Year by the president: (a) From Efficiency Aim select new points for emphasis; (b) Plan to organize young woman's or business women's circle.
3. Adoption of budget.
4. Signing of pledge cards.
5. Notify district secretary of amount of Conference pledge.
6. Pledges paid in full for month.
7. Presentation of World Outlook Campaign: (a) Contest emphasized; (b) Observation of Outlook Sunday, February 16.
8. Bible study.
9. Outlook program.
10. Presentation of Bulletin.

### W. M. S. Zone Meeting

The final zone meeting of the year for this zone was held in the Houlika Methodist Church Monday afternoon with the Houston Missionary Society presenting the program.

The program opened with a hymn, "Awake All Ye Nations," by the assembly, followed by prayer by Rev. E. M. Shaw. The devotional was conducted by Rev. G. H. Boyles, of Houston. Next, a beautiful duet, "My Rosary," was sung by Mesdames George Boles and Charles McCrane, with Mrs. Turner Ray as accompanist. The chief feature of the program was a playlet presented by Mesdames Turner Ray, J. R. Priest, Herbert Miller, Louise McCluney, John Rhodes, Wilburn Davis, and Lamar Turner.

Mrs. Tucker, the district secretary, was present and talked of the urgent needs of the Council and stressed the importance of every member giving as much as possible to bring in the full amount of the pledge for the year.

The business session was presided over by the zone secretary, Mrs. Joe L. Davis. Minutes were read and approved. Reports of the work done by the societies represented were given by Mesdames Blake of Houlika, W. T. Ray of Van Vleet, and J. R. Priest of Houston.

There were present from Houston fifteen members; Houlika fourteen, and Van Vleet five. Woodland was not represented.

Mrs. Joe L. Davis was re-elected president and Mrs. Joe Roberts secretary for the coming year.

The meeting for the first quarter of the year will be held in Houston with Houlika presenting the program.

Mrs. E. M. Shaw dismissed the meeting with prayer.

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

Christmas cards and of the Advocate. Among them are Mrs. C. Krause, Sicily Island, La.; J. H. Chisholm, Summit, Miss.; Mrs. Josephine McCormick, Summit, Miss.; Mrs. J. F. Gelvin, Trout, La.; Mrs. R. R. Bridges, Crystal Springs, Miss.; Miss Lena Nettles, Kentwood, La.; Mrs. Carre Aldridge, Batchelor, La.; Mrs. I. W. Pickens, Mansfield, La.; Mrs. C. M. Martin, Meridian, Miss.; Mrs. E. W. Sorey, Foust, Miss.; C. T. Noble, Ellisville, Miss.; Mrs. T. F. White, Lena, Miss.; Mrs. W. T. Nelms, Valden, Miss.; Mrs. J. S. Moore, Vaughan, Miss.; Mrs. A. J. Burks, Belcher, La.



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It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

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## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 22.

By Dr. J. R. Countiss

#### WHAT SHALL WE GIVE OUR KING? (Mal. 3:1-12; Matt. 2:1-12)

The Messianic ideal is the link that connects Malachi with Matthew, the Old Testament with the New, and the tie that binds mankind to both. Early writers may not have been specific and personal in their forecasts, but from the creation story of man made in the image of God to Malachi's messenger with refiner's fire and fuller's soap there is foreshadowed a kingdom of righteousness headed by One in whose presence dross is consumed and dirt is destroyed. The promise of the Old Testament is fulfilled in the New. The world can never repay its debt to the ancient Jews for their ideal of a coming kingdom and a redeeming King. Their tragedy came in becoming so absorbed in the letter of law and prophecy that they lost the spirit and failed to recognize the Prince of Peace. They looked for a glorified Caesar who would consume their enemies with fire and sword, not for a gentle Christ whose life would destroy corruption by purity, war by peace, and selfishness by love; whose method was life not death, the endurance of suffering not its infliction. Their eyes were on a palace, not a stable. They were shocked that his cleansing began not at Rome but at Jerusalem, not at the capitol but at the temple, not with publicans but with scribes—church officers! Leaders may be as blind as followers. The Babe of Bethlehem, heralded by angels, worshiped by strangers, was ignored and rejected by his own to their age-long hurt. Will churchmen who chant His praise this Christmas time dare to follow His way of life in business? In industry? In racial and national relations? In love to God and man?

We make a poor bargain if we exchange the angels' song for jazz; the simplicity, sincerity and devotion of that first Christmas for the tinsel, the noise, the sham, the commercialism, the revelry, the drunkenness which so largely characterize its anniversary today. Christmas time is glad time, chimes and carols should echo round the earth. It is giving time. Not merely a time to exchange presents, but to give with generous hands to that multitude of needy ones who can

give nothing in exchange but gratitude—than which no better coin was ever minted! Let us give ourselves, even as the Master gave. Nothing less is worthy. It is a poor Christmas that perishes with a holiday season and ends with the calendar. Let the Christmas spirit like the Christian spirit last all the year and all the years.

Christmas without the Christ is but a mockery. Let Him be the center of all as He was the center of the first. He is the Way without which we are lost; the Truth without which we perish; the Life without which we die. He is the Ideal by which all personality is tested; the Standard by which all standards are measured. Christmas, Christianity, Christ—all summed up in incarnate love. Wherever we see love incarnate, we behold the Christ. So long as we have that, He is with us, though all the jealous, hating Herods of history set themselves to destroy Him.

#### EAST END, MERIDIAN

According to the Meridian Star, Mrs. C. M. Martin has done a splendid work as superintendent of the nursery department of the Methodist Church at East End. Mrs. Martin is the widow of Rev. C. M. Martin, late of the Mississippi Conference. The report of her work follows:

"Again the nursery department of East End Methodist Church came out victorious in its collections. The last Sunday in September it went over the top to the amount of \$72.00 on an assessment of the building fund. Their apportionment was \$50.00 on the building budget to be brought in on November 3.

"The amount brought in was \$64.00. Mrs. C. M. Martin is superintendent of this department. Mesdames O. E. Burrow and J. M. Lawrence are pianists. The largest amount given by any individual

was \$15.00—the smallest amount, five cents.

"The oldest person contributing was Mrs. E. C. McDonald, 95. The youngest to contribute was the six-day-old child of Mr. and Mrs. W. Clyde Jones.

"Mrs. Martin expressed her thanks to the friends and mothers of the department for their hearty co-operation with her. This department obligated itself to pay \$8.00 each month on the budget for the year, the babies using the envelope system. They paid \$28.00 more than their assessment."

#### LETTER FROM REV. VICTOR G. CLIFFORD

Dear Dr. Duren: Your fine letter was very much appreciated by Mrs. Clifford and myself.

I am happy to state that I have recovered from my recent illness. I would like to express, through the Advocate, my love and appreciation to the many friends who have been concerned about me. Especially do I love that faithful band of preachers in the Hattiesburg District, with whom it was my privilege to work last year.

We expect to move in a few days to Flora, Miss., where we shall live until such time as I shall be able to go back into the active work of the ministry. While there, I expect to turn that printing hobby of mine into a bread and butter proposition by doing mail order printing for those of my brethren who may be interested.

It is needless for me to say that I am grieved that I had to drop out when the work was going so well. Am sorry I can't enter the fray and help the Hattiesburg District reach its quota again for the Advocate.

My best wishes for you and the Advocate this year. With kindest personal regards, I am,

VICTOR G. CLIFFORD,

Send a year's subscription to the Advocate this Christmas. It will help to build a Christian home and will help your Conference organ.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## THE CHILD IN OUR MIDST

By Francis Minor Crymes

Because our very souls are set aglow  
When'er our hearts dwell in the Christ-  
child's birth,

We smile upon all children, and we grow  
More tender towards all little ones of  
earth.

Because from infancy He grew in grace,  
Endued with childhood's lovely win-  
someness,

We see Him when we gaze in each young  
face;

In each young form we view His lis-  
someness.

Because He was a gentle, thoughtful boy  
Who watched all merry play with ten-  
der eyes,

We love to hear the ring of youthful  
joy,

And smile, as they whom love has ren-  
dered wise.

Because, while He was yet an earnest  
youth,

About His Father's business He took  
thought,

We'd have our children early seek the  
truth,

Their living faith in golden deeds be  
wrought.

Because He took wee children in His  
arms,

And laid caressing hand upon each  
head,

We would spare childhood all its threat-  
ening harms;

Fight for its rights—aye, suffer in its  
stead.

Because He said, as children we must  
learn,

And must become as teachable as they,  
To His inspired Word we often turn,

That we may wiser grow from day to  
day.

## STATEMENT BY THE COLLEGE OF BISHOPS ON THE LIQUOR PROBLEM

Two years ago the national prohibition law was repealed, and it was widely declared that prohibition was a failure. The opponents of prohibition—the advocates of repeal—from the President of the United States down, assured the country that repeal would put an end to bootlegging, would result in a great decrease in consumption of intoxicants and of drunkenness and crime, would yield large revenues for the support of the federal government, and they declared most emphatically that the saloon in any form whatever would never be permitted to return. Now, at the end of two years, it is

manifest to all that the pledges of the advocates of repeal have been broken and their predictions have been nullified. Bootlegging and smuggling have not been abolished but both have increased. The consumption of intoxicating liquors has not decreased but has increased by leaps and bounds. Practically no restrictions whatever have been placed upon the manufacture of intoxicants; the saloon, which was never to return, has returned in various and more dangerous forms in the greater part of the country; and there are more than twice as many drinking places today as there were before prohibition. Advertising of intoxicants, which was forbidden and was impossible under the National Prohibition Law, is now carried on by every conceivable method; the radio, the press, billboards, circulars, hand bills, all flaunt some particular brand of intoxicating liquor and endeavor to create, stimulate and develop the appetite for intoxicants.

Already sufficient time has elapsed for a fair comparison between conditions under National Prohibition and under the legalized traffic as it now exists. The secular press in its news columns records daily the failure of repeal. The life insurance companies publish accurate data setting forth the tragic conditions which prevail throughout the country. The official statistics of police and traffic departments in our great cities show an alarming increase in traffic accidents in which liquor has played a part, in arrests for drunken driving and in arrests for intoxication especially of women and youth.

We would emphasize strongly the great importance of the work which is being done by the General Board of Christian Education and the General Board of Lay Activities of our Church. They are endeavoring to develop such educative programs as will put in the hands of our young people, of the teachers of day schools and church schools, of the professors in colleges and universities, of pastors and public speakers, and of the editors of the secular and religious press such literature as will demonstrate and emphasize the wisdom of total abstinence and also the necessity for appropriate legislation for the protection of society. For, while fully recognizing the necessity of thorough temperance education and of the teaching of total abstinence, yet we insist that society has the right and duty to legislate to protect itself from the evils of the liquor traffic. We have quarantine, fire, traffic, and sanitary laws to protect society. So we must have laws to put the brand of the criminal upon the liquor traffic, which is the enemy of the entire economic, industrial and domestic life of our people.

The historic position of our Methodism on the manufacture, sale and use of intoxicating liquors for beverage purposes is clear and positive. From the beginning it has exacted of all who would be admitted into its Communion an obligation to abstain from "drinking spirituous liquors unless in cases of necessity." It further enjoins upon all its preachers and members that they "abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for their sale, from becoming bondsmen for any person as a candidate for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state, and from renting property to be used for such sale."

The position of the Methodist Church on this subject for the guidance of the membership is clear and unequivocal. Legislative action may change the legal status of liquor, but it cannot change the nature and disastrous effects of alcohol. No action of Congress or state legislature has changed the historic attitude of Methodism to this inveterate enemy of human society, and we would urge upon all our people the observance of these directions in all fidelity. Our presiding elders, pastors, teachers and members should stand fast by the principles of sobriety and Christian conduct incorporated in our Discipline by the unanimous vote of the General Conference.

The pulpits of our Church can be and should be sounding boards to give the truth to our people concerning the evils of the liquor traffic. It is our hope, indeed our expectation that the pastors and members of our churches will be in the forefront of every battle with this great enemy of the School, the Home and the Church.

(Signed) Edwin D. Mouzon, John M. Moore, U. V. W. Darlington, W. N. Ainsorth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Hiram R. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Sith.

## TRANSPORTATION LOUISIANA DELEGATES

The number required to secure the special \$7.90 round trip fare to the Young People's Conference in Memphis has been secured and this price is now guaranteed. Others may get in on this special by mailing their fare to Rev. Jas. B. Grambling, 4520 Cleveland Ave., NOT LATER THAN SATURDAY, DECEMBER 21, as the Christmas mail is very uncertain, later mailing might not reach him in time. However fares will be received as late as on board the train.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Is. 25:9—This is our God; we have waited for Him, and He will save us.

Christmas is a season of expectation. "He will save us." Christmas is a season of confidence.

This is a personal confession. "We have waited for Him." Why wait? We

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To relieve  
**Eczema**  
**Itching**  
and give skin comfort  
nurses use  
**Resinol**

**COUGH STOPPED**  
quicker by "Moist-  
Throat" Method

WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

"Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.



**PERTUSSIN**  
"MOIST-THROAT" METHOD OF  
**COUGH RELIEF**

need to be saved. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. Jesus said: "Out of the heart proceed evil thoughts, adulteries, fornications, thefts, covetousness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21-22.

This text sets forth dissatisfaction with the status quo. We want to be lifted out of the bondage of selfishness and greed, the deception of worldliness, the practice of evil.

The text also shows the realization of God. Christmas is a season of this realization. "This is our God." In the light of the revelation through Jesus—the message of Christmas—how glorious is that realization!

No longer need we wait for Him. Christ has come. The Word has become flesh and dwelt among us. What a pity the world has not crowned Him. He will save the world if we will give Him a chance. The only reason He has not saved the world is because we have not given Him a ghost of a chance. The world has hindered, hampered, and sought to muzzle Him.

Let us put on regeneration rather than reformation; a new heart rather than a new code; conscience rather than convenience; Christ's Kingdom rather than pleasure; the will of God rather than our own self.

### PRAYER

Our Father, we are grateful for the message of Christmas. God is with us. We pray for "peace on earth and good will among men." May Christ come in human hearts and save from all sin. We ask in Jesus' name.

### ABERDEEN DISTRICT

The Aberdeen District Stewards' meeting was held in our church at Pontotoc, November 27. The elder, Rev. W. P. Buhrman, outlined the following objectives for the year: Adequate revivals in every church; better use of the hymns of the church, especially the new Hymnal; Christian literature, especially the Advocates, the taking an offering at every service of the church; and paying the benevolences in full. Brother Buhrman explained that all these and the other programs of the church could be carried out if all the preachers and people would go to work on them earnestly and at once.

The pastors of the Aberdeen District met in Pontotoc November 27, and organized for the new Conference year. Rev. J. A. George, of Amory, was elected president, Rev. M. A. Scott, of Okalona, was elected vice president and Rev. H. L. Suydam of Nettleton, was elected secretary. Rev. W. P. Buhrman, Rev. V. C. Curtis, and Rev. E. M. Shaw were elected to act as permanent program committee.

The meeting of the Ministerial Association will meet at 10:30 on Tuesday after each first Sunday. The next meeting to be January 7, at First Methodist Church, Aberdeen.

REV. H. D. SUYDAM, Reporter.

Dear Sirs: The beautiful Christmas cards reached me today. I have never seen prettier cards and I appreciate the gift very much. I assure you that many will know about them.

Many, many thanks.

MRS. J. W. HARDIN.

**DO YOU FEEL SO  
NERVOUS  
THAT YOU WANT TO  
SCREAM?**

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering

nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

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"I Thought I'd Lose My Mind" says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

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Try Lydia E. Pinkham's  
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## PLAN OF UNION

(Continued from Page 6)

eling preachers in the constituent Churches forming this union, or in the Methodist Church, for at least four years next preceding their election and are in full connection with the Annual Conference electing them when elected and at the time of holding the General and Jurisdictional or Central Conferences.

Article V.—The lay delegates to the General Conference and to the Jurisdictional or Central Conference shall be elected by the lay members of the Annual Conference, provided that such delegates be at least twenty-five (25) years of age and shall have been members of the constituent Churches forming this union, or of the Methodist Church, for at least four years next preceding their election, and are members thereof within the Annual Conference electing them at the time of holding the General and Jurisdictional or Central Conferences.

### Section VIII—Boundaries

Article I.—The Methodist Church in the United States of America shall have Jurisdictional Conferences made up as follows:

Northwestern—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia, Puerto Rico.

Southeastern—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, Cuba.

Central—The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America.

North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota, South Dakota.

South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas, New Mexico.

Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska, Hawaiian Islands.

Article II.—The work of the Church outside the United States of America may be formed into Central Conferences, the number and boundaries of which shall be determined by the Uniting Conference, the General Conference having authority subsequently to make changes in the number and boundaries.

Article III.—Changes in the number, name, and the boundaries of the Jurisdictional Conferences may be effected by the General Conference upon the consent of a majority of the Annual Conferences of each of the Jurisdictional Conferences

involved.

Article IV.—Changes in the number, name, and boundaries of the Annual Conferences may be effected by the Jurisdictional Conferences in the United States of America and by the Central Conferences outside the United States of America, according to the provisions under the respective powers of the Jurisdictional and the Central Conferences.

### Section IX—District Conferences

Article I.—There may be organized in an Annual Conference District Conferences composed of such persons and invested with such powers as the General Conference may determine.

### Section X—Quarterly Conferences

Article I.—There shall be organized in each pastoral charge a Quarterly Conference composed of such persons and invested with such powers as the General Conference shall provide.

Article II. Election of Church officers—Unless the General Conference shall order otherwise the officers of the church or churches constituting a pastoral charge shall be elected by the Quarterly Conference or by the members of said church or churches at a meeting called for that purpose, as may be arranged by the Quarterly Conference, unless the election is otherwise required by local church charters or state laws.

### Section XI—Church Conferences

There may be a Church Conference in each church, having such powers and duties as the General Conferences may prescribe.

## DIVISION THREE—EPISCOPACY

Article I.—There shall be an Episcopacy in the Methodist Church of like plan, powers, privileges, and duties as now exist in the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Article II.—The Bishops shall be elected by the respective Jurisdictional and Central Conferences and ordained or consecrated in the historic manner of Episcopal Methodism at such time and place as may be fixed by the General Conference.

Article III.—There shall be a Council of Bishops composed of all the Bishops of all the Jurisdictional and Central Conferences. The Council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the General Conference, and in accord with the provisions set forth in this Plan of Union.

Article IV.—The Bishops of each Jurisdictional and Central Conference shall arrange the Plan of Episcopal Supervision of the Annual Conferences, Mis-

sion Conferences, and Missions within their respective territories.

Article V.—The Bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected. A Bishop may be transferred from one Jurisdiction to another Jurisdiction for presidential and residential supervision by the Council of Bishops when such transfer is requested by the Jurisdictional Conference to which such proposed transfer is to be made.

A Bishop may be assigned by the Council of Bishops for presidential service or other temporary service not to exceed a year, in another Jurisdiction than that which elected him, provided request is made by a majority of the Bishops in the Jurisdiction of the proposed service.

In the case of an emergency in any Jurisdiction through the death or disability of its Bishops the Council of Bishops may assign one or more Bishops from other Jurisdictions to the work of the said Jurisdiction with the consent of a majority of the Bishops of that Jurisdiction.

Article VI.—The Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, at the time union is consummated, shall be Bishops of the Methodist Church.

The delegates from the Annual Conferences of the Methodist Protestant Church in the Uniting Conference shall have the authority and power to elect to the office of Bishop two ministers of their Church who, upon ordination or consecration at the Uniting Conference by the Bishops of the other two Churches, shall become effective Bishops of the Methodist Church.

The effective Bishops shall be assigned for service to the various Jurisdictional Conferences by the Uniting Conference.

Article VII.—A Bishop presiding over a District, Annual, or Jurisdictional Conference shall decide all questions of law coming before him in the regular business of a session, provided that such questions be presented in writing and that his decisions be recorded in the Journal of the Conference.

Such an Episcopal decision shall not be authoritative except for the pending case until it shall have been passed upon by the Judicial Council. Each Bishop shall report in writing annually all his decisions of law, with a syllabus of the same, to the Judicial Council, which shall affirm, modify, or reverse them.

Article VIII.—The Bishops of the several Jurisdictional Conferences shall preside in the sessions of their respective Jurisdictional Conferences.

## DIVISION FOUR—THE JUDICIARY

Article I.—There shall be a Judicial Council. The General Conference shall

determine the number and qualifications of its members, their terms of office, and the method of election and the filling of vacancies.

Article II.—The Judicial Council shall have authority:

1. To determine the constitutionality of any act of the General Conference upon an appeal of a majority of the Council of Bishops, or one-fifth of the members of the General Conference; and to determine the constitutionality of any act of a Jurisdictional or Central Conference upon an appeal of a majority of the Bishops of that Jurisdictional or Central Conference or upon the appeal of one-fifth of the members of that Jurisdictional or Central Conference.

2. To hear and determine any appeal from a Bishop's decision on a question of law made in the Annual or District Conference when said appeal has been made by one-fifth of that Conference present and voting.

3. To pass upon decisions of law made by Bishops in Annual or District Conferences.

4. To hear and determine the legality of any action taken therein by any General Conference board or Jurisdictional or Central Conference board or body, upon appeal by one-third of the members thereof or upon request of the Council of Bishops, or a majority of the Bishops of a Jurisdictional or a Central Conference.

5. To have such other duties and powers as may be conferred upon it by the General Conference.

6. To provide its own methods of organization and procedure.

Article III.—All decisions of the Judicial Council shall be final. However, when the Judicial Council shall declare any act of the Central Conference unconstitutional that decision shall be reported back to the General Conference immediately.

#### Procedure—Uniting Conference

Article I.—There shall be a Uniting Conference composed of 900 delegates, of whom 400 shall be from the Methodist Episcopal Church, 400 from the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church, chosen in such manner as may be determined by the respective General Conferences, provided that the ministerial and lay members shall be in equal number.

Article II.—The Uniting Conference shall be held within twelve months after the final approval and adoption of this Plan of Union by the three Churches, at the call of the Bishops of the two Churches and the President of the General Conference of the Methodist Protestant Church, and at a date fixed by them and at a place selected by a Joint

Commission on Entertainment of five persons from each of the three Churches, this commission to be appointed by the Bishops of the two Churches and the President of the Methodist Protestant General Conference.

Article III.—The expenses of the Uniting Conference shall be borne by the three Churches in proportion to their respective representation.

Article IV.—The duties and powers of the Uniting Conference, subject to the provisions of this Plan of Union, shall be:

1. To harmonize and combine the rules and regulations as found in the Disciplines of the three Churches relating to membership, the conference, the ministry, judicial administration, and temporal economy.

2. To harmonize and combine the Rituals of the three Churches.

3. To provide for the unification, coordination, and correlation of the connectional missionary, educational, and benevolent boards and societies of the three Churches.

4. To provide for the unification, coordination, and correlation of the publishing interests of the three Churches.

5. To provide a plan for the control and safeguarding of all permanent funds and other property interests of the three Churches and the interests of those persons and causes for which these funds were established.

Article V.—In order to facilitate the work of the Uniting Conference, the three General Conferences at the sessions wherein this Plan of Union is approved shall continue their Commissions on Union with such changes in personnel as they may desire, and authorize the Joint Commission thus formed to make special preparation for the Uniting Conference by the appointment of proper committees to deal with (a) membership, conferences, ministry, judicial administration, and temporal economy; (b) rituals; (c) connectional boards and societies; (d) publishing interests; (e) permanent and pension funds; and (f) such other matters as imperatively call for advance consideration.

Article VI.—All Annual Conferences of the three Churches shall retain their existing status until by the action of the Uniting Conference it shall be determined otherwise.

Article VII.—The legislative power of the Uniting Conference shall be confined to harmonizing and combining provisions now existing in the Disciplines of the three Churches, or one or more of these Churches.

Article VIII.—The boundaries and composition of the Annual Conferences within the several Jurisdictional Conferences as made up in this Plan of Union shall

be adjusted at the time of the meeting of the Uniting Conference by the delegates from the Annual Conferences within the respective Jurisdictions, sitting apart for that purpose during the period of the Uniting Conference, provided that in the case of those Annual Conferences that may be divided by the Jurisdictional Conference lines, their delegates shall allocate themselves to the respective Jurisdictional Conferences upon the basis of church membership of their Conferences in the respective Jurisdictions.

Article IX.—The Uniting Conference shall fix the basis of representation of the Annual Conferences in the first General Conference and in the Jurisdictional and Central Conferences.

Article X.—Pending the meetings of the Uniting Conference each of the three Uniting Churches shall be governed by the rules and regulations of its own Discipline.

\* \* \* \*

#### Recommendations

I. The General Conference is authorized to extend to the autonomous Methodist Churches outside the United States of America formerly connected with our bodies, an invitation to enter into conference with us with respect to such relationship with the Methodist Church as may seem mutually desirable.

II. The co-operative relationships which already exist between any of these three Methodist bodies and Churches in foreign fields not covered by other provisions herein shall be continued as may seem mutually advantageous.

III. The world-wide character of Methodism shall be recognized by participation in the Ecumenical Methodist Conference and by the appointment of a commission to assist in bringing all Methodist bodies throughout the world into more intimate and effective relationship.

IV. We recommend that financial support of the Colored Methodist Episcopal Church be continued by those jurisdictional divisions with which said Church is historically related, and to such an extent as those Jurisdictions may deem wise.

Respectfully submitted,

WILLIAM F. McDOWELL, Chairman,  
Harry E. WOOLEVER, Secretary,  
Commission on Interdenominational Relations of the Methodist Episcopal Church.

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Commission of Church Union of the Methodist Protestant Church.



# Christian Advocate

NEW ORLEANS

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Whole No. 4163.



IVY-COVERED BUILDINGS OF WESLEYAN UNIVERSITY,  
MIDDLETOWN, CONNECTICUT





# Wallet of the Week



THE PHILIPPINE ISLANDS, after three centuries of the iron rule of Spain and three decades of American rule, have entered at last into the ante-room of freedom. On Saturday, November 16, the Philippines were installed in what is to be a probationary period of self-government. If they succeed in the trial period, they will be granted full independence. The time of probation is to extend over a term of ten years. The people of the Islands will doubtless feel that it is a long time to wait for Santa Claus.

\* \* \*

THE TYROL IN THE SOUTHERN ALPS is probably one of the most picturesque regions in the world. Fenced in by grim mountains which ascend to dizzy heights, it has bred a race of people who are distinguished for their simple faith and their almost primitive industries. It is famous for woodcarvings which have been sold throughout the world, and from the same section have come some of the most beautiful and romantic legends in the literature of the world.

\* \* \*

MISS JEAN BATTEN, the New Zealand aviatrix who flew from Australia to England about a year ago, has recently completed a record flight from England to the West Coast of Africa, and then across the ocean to Brazil. Following this adventurous and daring feat, the loss of the world-famous flier, Sir Charles Kingsford-Smith, is reflected in the announcement of the Minister for Defence in Australia, that it was his intention to introduce a bill into the Commonwealth Parliament for the prevention of record-making, reckless and unnecessary flights. It will probably fail to restrain the passion for daring adventure, but it will have the sympathy of many people in many lands.

\* \* \*

DOCTOR FRANK MASON NORTH, who died at Madison, New Jersey, on December 17, was one of the founders of the Federal Council of the Churches of Christ in America, and was a former president of the body. He was eighty-five years old, was corresponding secretary emeritus of the Board of Foreign Missions of the Methodist Episcopal Church, and was a trustee of Drew and Wesleyan Universities. A matter of interest in this section is the fact that, as a child, his home was in Columbus, Mississippi. His father's home was a large house, about one or two blocks north of the First Methodist Church.

THE CHINA CLIPPER is the name of a giant air liner which recently made the flight from California to Manila in five daily leaps of twelve hundred miles each. The air liner delivered mail in five days, which would have required three weeks by any other route. With this triumphant conquest of the world's widest ocean, the press of the country has turned to discussing a scheduled service across oceans and continents—the establishment of inter-national highways of the air.

\* \* \*

THE CHATTANOOGA TIMES, according to The Christian Advocate, New York, recently published a single-copy edition of the paper which intentionally reported a wrong score for a football game between Central High School and Notre Dame High School. That paper was sent to the hospital where James Patrick Byrne lay dying from an injury received in the game. Another single-copy edition was issued by the Toronto Star and was sent to a hospital where Edith O'Donnell had become a mother. The name of her husband, Harry, who was accused of murder had been eliminated from the paper for the benefit of the new mother.

\* \* \*

THE LISTENERS UTOPIA is the name sometimes applied to the dual plan broadcasting systems of Australia. One system, owned by private capital and operating over 50 stations, handles commercially sponsored matter and is limited in power to one kilowatt. Twelve government owned stations are unlimited as to power. Listeners each pay an annual fee of \$5, tuning in as they choose. There are said to be 800,000 licensed set-owners. At least the system has one virtue for us, we will not be annoyed with hearing about their beauty creams, disinfectants, face powders and breakfast foods.

\* \* \*

CANADA'S REINDEER HERD, consisting of over two thousand animals which were brought from the rim of the Arctic Circle and delivered to the Canadian Government at the Mackenzie River preserve some time in March, has been increased by eight hundred fawns this year. The increase brings the total number of reindeer in the preserve to more than eleven thousand, and the herd is reported to be in excellent condition. The Government of Canada has apprentices in training with a view of establishing small herds among the natives, and thus making secure the continuance of the reindeer species.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 26, 1935.

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE NEW YEAR

With this issue of the Advocate, we close the forms for 1935, and we turn our thought to the tasks and the problems of the New Year. Our mistakes have become history and we shall try to make our achievements the inspiration for greater things. The next issue will present some changes in the form and content of the paper. The Trail of the Circuit Rider will be dropped in anticipation of its early publication in book form. Under the Copyright Law, that must be done in order to make possible its being copyrighted. In this, the last issue in which the Trail of the Circuit Rider will appear, we insert a cut of the General Conference of 1866. It is the best that could be made from the picture available, but the Conference was of such historic importance as to warrant its use. Some new features will be inserted, among them a column devoted to Contributed Editorials by Dr. Henry T. Carley, the associate editor. Dr. Carley, who needs no introduction to the readers of the Advocate, will be entirely responsible for the material for this column. We feel sure that he will make this feature eminently worth while. Another feature will be Headlines in the News, and for that service we feel equally certain that Dr. D. B. Raulins, whose breezy style endeared him to a wide circle of friends, will receive a great welcome. He will be responsible for the naming of his column and for its contents. Other features will be carried, but they will appear next week and speak for themselves. It is our plan to reduce the number of wide column pages, in order to conserve space and in order that contributed material may be placed more nearly on a parity. The editor and the business manager join with all in the rejoicing that the debts of the Advocate have been paid, but we beg to remind you that the financial solvency of the paper is in the keeping of every preacher, member and friend in Louisiana and Mississippi. Let us begin the campaign in every charge NOW and no distress call will be necessary later. In a column with the caption, SHOP, we will try to keep you posted on Advocate affairs from week to week.

### THE CHURCH VICTORIOUS

The late Dr. W. L. Watkinson once characterized the course of Gehazi, the servant of Elisha, as a "fatal barter." Today there is an apparent disposition upon the part of many churchmen to compromise opposition to practices and corrupting influences with which true Christianity must always be in deadly conflict. The tendency is not peculiar to any age and the only element of novelty which it presents is an adaptation to offending causes. The Church long waged war upon the movies for their debasing and morally hurtful portrayal of the vices of the underworld, but there is a tendency now to shift our emphasis in such a manner as to make us the apologists for the thing which we have consistently opposed. We are not squeamish, old-fashioned, or straight-laced, but we do look with suspicion upon any change of emphasis which, by even the slightest implication, appears to compromise the distinction between a conventional morality and personal religion. If the Church would save the world, it must not sugar-coat sin. The spiritual tone of the Church has, we think, been seriously affected by making religious responsibility so impersonal and so broad that faith sinks to the level of popular and conventional morality—a process of social vaccination. There is, too, a lamentable lack of fervor and of convincing emphasis in some of our ministerial leadership. We seem to be drifting almost unconsciously into a religion which is little more than a theory of social relations. Any pagan on earth could adopt such a religion without doing violence to his paganism. It is much easier and more comfortable to be hospitable to a world philosophy or to an impersonal world brotherhood than it is to face up to the stern implications of a personal faith in God. No mere philosophy of social responsibility made those heroes of whom the world was not worthy, and no more can such build a conquering Church in our day. It appears that the question of the union of American Methodism may be decided upon a social and a race issue rather than upon the directing of a great passion and the fashioning of a mighty instrument for

making Methodist evangelism more potent and effective. We need supremely a religion which will make the individual consecrated, dedicated and holy. We do not need a religion which undertakes to bless and make sacrosanct practices or institutions which are selfish, self-centered and corrupt. It makes no difference whether such may be the movies, the state, or the priesthood itself. Nothing can be purified by a label. Real Christianity is not inherited, it is not adopted and it is not organized—it is born of an experience.

### THE CHICAGO LAYMEN AGAIN

The Chicago laymen who created something of a stir in church circles, by their utterances in an unofficial conference held last July, held a second conference on November 9. The principal address was made by Governor Arthur M. Hyde, of Missouri. It is not easy to appraise a movement of that kind without a knowledge of the men who sponsor it. As we see it, however, the attitude of those who composed the conference was firm, but was modest and in every way respectful and even appreciative of the leadership of the Church. The resolutions which, after discussion, were adopted without a dissenting vote expressed in simple and direct manner their belief in a spiritual emphasis as primary in Christianity, but admitted at the same time the social implications of the Gospel. No less clear and positive was their insistence that the Church must not, by a minority leadership, undertake to bind the consciences of individuals or groups without their being represented or heard. Particularly did they refer to political, economic and social issues to which such individuals and groups might be conscientiously opposed. We think that the tone of their recent utterances is manly, frank and conservative.

### INSTITUTES FOR GREENWOOD DISTRICT

Institutes for the Greenwood District will be held as follows: Itta Bena, Wednesday, January 8; Ruleville, Thursday, January 9; Lexington, Friday, January 10; Winona, Thursday, January 16.

Each meeting will begin promptly at 1:30 p. m. and close about 3:30 p. m. We will have associated with us in these institutes the following persons: Prof. J. R. Bane, Associate Director of Christian Education in the district; Prof. B. D. McCallister, Director of Adult Work; Rev. W. L. Robinson, Director of Young People's Work; Mrs. G. W. Robertson, Director of Children's Work; Rev. R. G. Lord, Executive Secretary of the Conference Board. We will also have other strong speakers with us in these meetings.

We are inviting and urging the following to at-

tend: The pastor, the General Supt. of the Church School, and the superintendents of the three major divisions—Adult Young People and Children's Divisions. And, of course, any others who are interested and can be induced to come.

A. T. McILWAIN, P. E.

### BISHOP DOBBS' THANKSGIVING ADDRESS

Shreveport, La., Nov. 29.—“Gratitude is first an attitude, and then it becomes an act performed, expressive of that attitude of soul toward Him or toward those who have dealt generously and bountifully with us,” said Bishop M. Dobbs, of the Louisiana-Mississippi District of the Methodist Episcopal Church, South, in a forceful and provocative address before the faculty and student body of Centenary College at the annual Thanksgiving chapel held this week previous to the Thanksgiving recess. Bishop Dobbs' address follows:

“We bow this morning to the authority of the President of the United States, and we respond to the invitation of President Cline and Dean Hardin to participate in Centenary's observance of this, our national Day of Thanksgiving.

“This we do with pleasure and profit to ourselves. The expression of thanks and the showing forth of gratitude and appreciation for the benefits of life are evidences of a quality of soul which is at the heart of all true education.

“We are here to renew our pledge of fidelity to the College and to continue our unchanging respect for its traditions. We re-affirm our conviction that life itself is the gift of God, and we here publicly make this expression of our gratitude to Him, and of our loyalty to the great Republic over which float the Stars and Stripes.

“It is never wise to take too much for granted. We should not yield to the inclination to accept life and its blessings as matters-of-course. They have been bestowed freely upon all, and the attitude of gratitude is the only one worthy of men and women who enjoy our privileges and opportunities. The gentleman of today strives to put back into life more than he takes out of it.

“Upon our arrival at the age of accountability, we ask ourselves certain questions which are individual in their nature and universal in their significance. Among these questions are (1) “Whence came we?”; (2) “Whither do we go?”; (3) “What can we know?”; (4) “What should we do?”. If we have not already asked ourselves these questions, I am sure that they will be soon framing themselves in the chambers of our minds. Much light has been thrown upon these mysteries if we properly strive to see it. Life is full of meaning to all those who know



how to find it. But it would be unfortunate indeed to spend our life in this world discovering its meaning, its value, and its unity.

"As we advance in intelligence and maturity we feel the reality and the authority of the inner life which we call the soul. We also find it necessary to relate ourselves to the outside worlds of nature and of human nature—the physical world of things, and the human world of people. Over and beyond all these is the realm of the unknown and the realm of the supernatural. Surviving the total environment of thought and life, the individual arrives at the conclusion that the idea of God is an intellectual necessity and not a subject for debate. There must be Ultimate Reality in such a scheme of things, and that Ultimate Reality must be intelligent and purposeful, and that Ultimate Reality, we call 'God'.

"Upon these upper levels of life a sense of obligation lays hold of us. It is one which we cannot overlook, and it is also one which the noblest men and women in all ages have been ready and willing to acknowledge. They have associated these great gifts of life, society, the world, intellectual power, wealth, health, influence, and opportunity, with God, Himself. They have considered all these as coming from the divine source which we think of and describe as the 'Heavenly Father.' The acknowledgment of a debt is the recognition of the fact that we owe that debt to somebody. Therefore the expression of gratitude and of thanksgiving must be made in personal terms. Gratitude is first an attitude, and then it becomes an act performed, expressive of that attitude of soul toward Him or toward those who have dealt generously and bountifully with us.

"Response is life. No response is death. The measure of our influence and power is just the measure of our readiness and willingness to respond to those who have a right to such expressions of thanks, of appreciation, and of remembrance from us.

"We conclude our meditation as we began it. We believe that life itself is the gift of God. We have learned much of the strange and vast-extending universe in which we live. We feel impelled to acknowledge the voice and the power of the inner man. We are convinced that no expression which we can make of remembrance, of love, and of service will be too great for Him who is the Giver of every good and perfect gift. Bless the Lord, O my Soul, and all that is within me bless His holy name."

#### REV. LUTHER ALEXANDER McKEOWN

Luther Alexander McKeown, son of Thomas D. and Mary Ann Mahan McKeown, was born in Tishomingo County, Mississippi, August 10, 1854. Two of his older brothers were killed in battle, and his father died about the close of the War Between the

States, leaving young Luther to take the lead in caring for his widowed mother, as well as for several dependents left by the brothers. The heroic story must be omitted here. It is the old story of a godly mother and a plucky son. At the age of 13 the lad was gloriously converted to a personal experience of the Christ. He immediately spoke to his youthful companions, seven of whom joined the church that same evening. The eight soon organized a prayer-meeting which became historic in the community.

On February 21, 1876, he was happily married to Miss Sallie Wyatt Hedgepeth, who bore him three sons, one of whom died in early childhood. The other two lived to have families of their own before they passed to their reward. In 1882 he was strongly impressed that it was his duty to preach, but he felt that a man with a growing family, himself almost illiterate, could hardly be used of God in the ministry. For two years he struggled to rid himself of the impression, being discouraged by nearly all relatives and friends except his noble wife. She urged him to yield and, in 1884, he received license to preach. He entered school at Iuka Normal Institute on the same day as his five-year-old son, Luther, and remained for three years, taking such courses as seemed to promise most for his chosen work. His progress was remarkable and he was in the highest favor with teachers and students, especially with President Dean, who was his devoted friend and patron. Naturally, he did not become a scholar, but he mastered a vocabulary and a style which would put hundreds of college graduates to shame. His parish was not to be a library or a cloister, but the open places where men wrought and suffered and sinned.

He gave proof of his ability and sincerity as a local preacher and was appointed to supply Harmony Circuit for the quadrennium of 1887-1890, his four-year tenure indicating satisfactory service. He supplied Blue Springs circuit in 1891 and again in 1898, receiving 226 members in the two years. He served Boonesville circuit in 1894. When not under appointment, he gave himself to evangelistic work with unusual success, and with a remuneration that enabled him to break the shackles of debt, once and for all time. In 1897, he again took an appointment as a supply, and was sent to Austin in the Delta, then more commonly and accurately called the "Swamp." Here he remained to serve eleven of the twenty-one charges in the Greenville district for a total of twenty-eight years. At Hollandale, he served seven years, then a record for the Conference. He was at Byhalia three years, at Iuka three years, and closed his active ministry at Schlater with his pastorate of 1931 and 1932.

So modest was his personal estimate of his worthiness to rank as a full-time itinerant minister, be-

cause of his brief period in school, that he continued for thirteen years as a supply. Finally, in 1902, he was almost snared into admission on trial, but he passed all the required studies and became a full member of the itinerancy in 1906, in which he rounded out thirty honest, earnest, diligent years—forty-three in all.

"Brother Mac," as he was tenderly and familiarly called, was a pastor-preacher. He went from house to house with genial, kindly, Christly ministry, facing winter frosts and summer heat, tramping "buck-shot" lanes and cane-brake trails, battling the deadly mosquito that had laid more than one faithful itinerant Methodist preacher to sleep under Delta soil. If ever a door failed to swing wide with welcome at his coming, it was only because the "new preacher" was making his first call. Thereafter, more likely, he was met at the gate. Nor could laymen and children surpass his brother ministers in their affection and welcome for a brother beloved, deeply and genuinely beloved.

Naturally, his sermons were not "bookish" nor borrowed! Born to the open country, he walked beneath heavens that declared the glory of God, and on soil that proclaimed his handiwork, and he walked with open eyes! Under his touch a fading leaf could make stalwart men feel the transitoriness of earthly existence and open their hearts to the life immortal. To him belonged a native eloquence. His preaching was unique, vivid, original wit, humor, pathos blended with a homely philosophy in driving home the great truths of the Bible. Though he had an unusual mind and a remarkable memory, he was ever a man of one Book. All else was subsidiary. He believed beforehand what he preached; others believed as they listened. Under his ministry men became babes in Christ, and babes became strong men of God under his faithful guidance and wise instruction. Dozens entered the ministry and hundreds united with the church. Congregations were organized, churches erected, and all the work of the Kingdom flourished where he was sent.

The wife of his youth died suddenly at Iuka in 1904. In 1905, he was married to Miss Minnie Lee Jourdan, who walked faithfully by his side, shared his ministry and comforted him in his sorrows to the end which came at Merigold, Miss., at high noon, November 16, 1935. In this former charge, Mrs. W. B. Parks had given him and his good wife a home for life, and here he had spent the years of his retirement, lovingly ministered to by all the people of the village. The burial service was conducted by his former presiding elder, L. P. Wasson, assisted by A. T. McIlwain, E. G. Mohler and J. R. Countiss. His body was laid to rest beside that of a son in Oak Ridge cemetery at Clarksdale. Surely the Master

### REMEMBER THE SUPERANNUATES

Last year we received \$32.00 for taking care of the subscriptions of superannuates and others who would otherwise have been deprived of its visits. Many persons have enjoyed the Advocate this year because of that fund. If you would like to have a part in making glad the hearts of superannuates and others who can not afford the Advocate, send us a contribution designated "For the Christmas Fund." We will see that no worthy person is denied the joy of the Advocate.

has said "Well done," and has given his beloved sleep!

J. R. COUNTISS.

### FROM CZECHOSLOVAKIA

By Joseph Paul Bartak

Prof. Karl Barth was the distinguished speaker at a conference of pastors of the Czech Brethren Evangelical Church at Mysliborice, Czechoslovakia, and at an interdenominational gathering in the Hus House in Prague in the last week of August. Prof. Barth's greatest contribution is perhaps this: In an age which has placed too great an emphasis on the ability of man and has stressed the need of the transformation of society as a whole so as to make this world a more pleasant and comfortable place to live in, Prof. Barth is helping to maintain the equilibrium in theology by emphasizing the absoluteness, omnipotence and transcendence of God. According to Barth, man should be very careful so as not to claim any credit for his own salvation. He disclaims man's ability to rise spiritually by his own efforts, he warns us lest we endeavor to try to build the Church upon man. He insists that the Church has not been left alone to determine its own course, but that it is guided by God Almighty and is answerable to him directly. In an age that tended to obliterate the distinction between God and man Prof. Karl Barth re-emphasizes the fundamental difference of these two categories. Like Isaiah of old, he sees the Lord "high and lifted up," and man low and "of unclean lips." He protests against substituting any other revelation for the Revelation of God and he equally protests against recognizing any other authority to be on par with the authority of God. It is his firm stand upon this principle that cost him the loss of his position in the totalitarian state of Germany.

Our Slogan: Ten thousand subscribers and every district and charge in the three Conferences on the honor roll.



## Mississippi and Louisiana

Rev. Carl Lueg, Slidell, La., sends us a copy of his beautiful art calendar containing his Christmas service. Brother Lueg did an excellent work last year, and he is beginning the new year well.

Rev. N. E. Joyner, the new presiding elder of the Alexandria, La., district was a pleasant caller at the Advocate office last Thursday. He reports a very happy and auspicious beginning in his new task.

Brother John E. Skinner, Biloxi, Miss., says that he enjoys the entire contents of the Advocate, but especially the pictures of churches and their history and the Wallet of the Week.

Rev. R. H. Clegg, Hazlehurst, Miss., remits two dollars for the Christmas Fund. The amount was contributed by two persons to whom we make grateful acknowledgment.

Rev. J. G. Galloway, a superannuate of the Mississippi Conference and living at Crystal Springs, says that he missed his Conference this year for the first time in forty-seven years—a great record.

Rev. G. H. Ledbetter reports that the prospects are very encouraging on Courtland, Miss., charge. We trust that he may have a great year in every detail of the work.

The new gymnasium now in course of erection at Millsaps College is to be named, the Bule Memorial Gymnasium, in honor of Webster Millsaps Bule. Mr. Bule was an alumnus of the Institution and was one of its most loyal supporters.

Rev. W. P. Bailey, of Corinth circuit charge, reports a warm welcome and good prospects for the year. This is his first year and we hope that he may find his new field the most pleasant that he has ever served.

Rev. John W. Ramsey, Porterville, Miss., was superannuated at his own request at the last session of his Confer-

ence. We call attention to his article elsewhere in this issue. He desires to be of service to his brethren.

Rev. A. J. Davis requests that we announce his address as being 1114 29th Ave., Meridian, Miss. He expresses his appreciation for the check mailed him, and asks that prayer be made for his recovery, the Lord willing.

Rev. B. C. Taylor reports that his church continues the Advocate in the budget for the new year. Brother Taylor is very happy—says they paid him his first month's salary before he had preached a single sermon.

Rev. W. L. Robinson, Moorhead, Miss., sends us a bulletin of his church, and reports that he is delighted with his appointment. He has placed 100 new hymnals in his church and hopes to hold a study course on church music.

Bishop Hoyt M. Dobbs is scheduled to be with Rev. W. H. Giles at Bastrop, on Sunday, January 5. At that time Brother Giles will have paid a balance of \$1,965 debt on the organ, and the organ is to be dedicated that day.

Mrs. J. A. Regan, Wallows, Miss., says that she has read the Advocate for many years and that she looks forward to its weekly visits with much pleasure. Thank you, and may your pleasure in its coming never grow less.

Rev. F. N. Sweeney, Franklinton, La., veteran of the Conference and unfailing friend of the Advocate, is already making full proof of his ministry in the Advocate cause. If all preachers were as loyal to the Advocate as he is, our problems would be solved.

The editor acknowledges a good letter from Mrs. W. J. Porter, of Monroe, La. Sister Porter's husband, a superannuate member of the Louisiana Conference, was translated several years ago, and she is

now confined to her bed most of the time.

Dr. Willis P. Butler has been elected chairman of the Board of Stewards of First Church, Shreveport, for the year now beginning. Mr. Randle T. Moore and Mr. O. S. Williams, who had served the church in that capacity for a number of years, were given a vote of appreciation for their splendid leadership and devotion.

A reporter from the church at Amory, Miss., reports that Rev. J. A. George has lost no time in getting into his work and that the people are delighted with him. He has organized a Junior Board of Stewards, and all services give promise of a great year.

Rev. W. H. Lewis says that improvements made on his parsonage home at Lucedale have added greatly to the comfort of the preacher and his family. He says that all signs point to a good year, and that he is praying for a great forward movement in spiritual things.

Mrs. L. L. Upton, of Slaughter, La., writes that she has been a reader of the Advocate for more than sixty years, and that she cannot forsake the friend of the long, long years. Thank you for your loyalty and friendship. We will try to make the Advocate visits more pleasant from week to week.

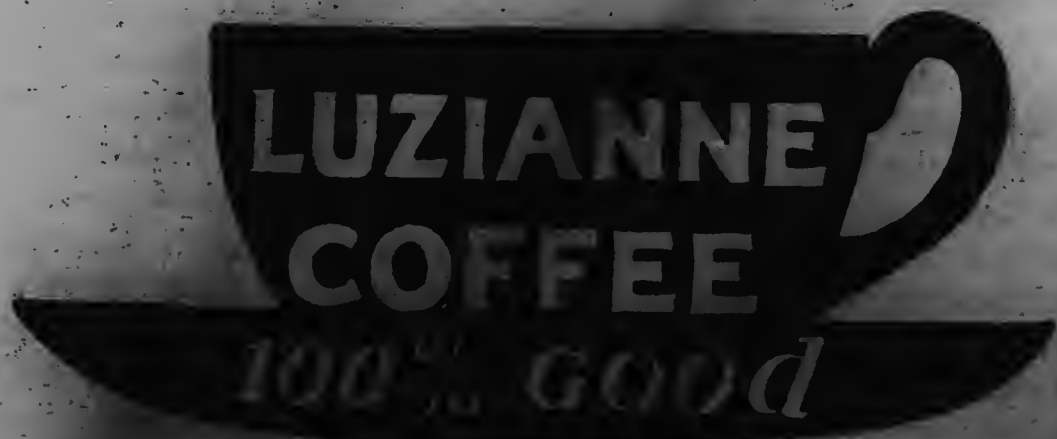
Hon. George J. Leftwich, a seventy-six-year-old attorney of Aberdeen, Miss., died on December 18, according to press reports. Brother Leftwich was a member of the Methodist Church in Aberdeen, and the editor was happy to number him among friends of long standing.

Rev. S. S. Holiday, a superannuate of the Louisiana Conference, says that he has been a reader of the Advocate for fifty-five years. His home is at Pelican, La., and although he cannot see to read it himself, his children read it to him. We wish for him a happy Christmas season and many delightful visits from the Advocate in the years ahead.

We regret to record the death of Dr. Lucien E. Larch, the Church School superintendent and a member of the Board of Stewards of Bastrop, La. His death occurred on December 7. The funeral service was conducted by Rev. W. H. Giles, the pastors of the Baptist and the Presbyterian churches and Rev. D. C. Barr.

Rev. S. A. Seegers, pastor at Rayne, La., is in great sorrow on account of the death of his mother, which occurred at Haynesville, La., on the morning of December 18. The Advocate joins with many friends extending sympathy to Brother Seegers and others who share his sorrow.

(Continued on Page 11)



# The Trail of The Circuit Rider

BY W. L. DUREN

(Continued from last week)

except St. Louis, Baltimore and New Orleans, was one to thirty-nine. Even in New Orleans, Romanist as it was, the ratio was one to one hundred and thirty-four.

The representatives of the Southern Church at the General Conference of the Methodist Episcopal Church of 1876, were the venerable Rev. Dr. Lovick Pierce, Rev. Dr. James A. Duncan, and Dr. L. C. Garland. There was a romantic interest which attached to Dr.

American Methodism was an impression more delightful and profound made by a single paragraph than his exordium, which was delivered in a manner worthy of the traditions of Cicero." In August following we have noted already, the Cape May Commission translated the emotions of the fraternal exchanges between the long estranged hosts of Wesley into a tone of mutual understanding and friendship which largely settled the harrassing questions of a generation.

Pierce as the rejected suitor of 1848, and on account of his extreme age, he being ninety-two years old. He was too feeble to attend the Conference, however, and his address was read to the Body. In view of the eloquence and the ability of those who were the fraternal messengers to the Methodist Episcopal Church, South, in 1874, Dr. Duncan and Dr. Garland faced a most difficult situation personally, as well as officially. But they met the challenge of the hour in a manner worthy of the men themselves and of the Church which they represented. Dr. Garland's address was clear, pointed and scholarly; and Dr. Duncan, from the very first paragraph to the close of his eloquent and masterly address swept his audience as only few men could do. Dr. James M. Buckley quoted his opening paragraph in full, and he said of it: "Never in the history of

But this glorious year was not to close without a touch of sorrow. On June 27, Dr. E. W. Schon, who twenty-eight years was Secretary of the Board of Missions of the Methodist Episcopal Church, South, died of a paralytic stroke at Louisville, Kentucky. On October 5, Dr. E. H. Myers, who had been a worthy representative of Southern Methodism on the Cape May Commission, fell a victim of yellow fever in Savannah, Georgia. And on October 19, Dr. John P. Durbin, a stalwart figure of the Methodist Episcopal Church, came to the close of his distinguished career.

With the settlement arranged by the Cape May Commission and the establishment of fraternal relations between the two great branches of Episcopal Methodism, the regime of ecclesiastical strife was formally ended—a consummation too long delayed, for even Appomattox

THE GENERAL



was fast becoming a faded recollection, and the dis-severed secular ties were well on the way to perfect healing. It is as superficial as it is common for people to assert that General Lee surrendered at Appomattox in 1865, but the Church has continued the struggle for three-quarters of a century after. The signing of the articles of capitulation and surrender, in the very nature of the case, related only to military operations and the official status of the soldiers of the National and the Confederate governments. The Church has had to combat within its ranks the backwash of selfishness, prejudice and hate which the war developed, but there has not been a day in all these weary years when its idealism and its heart have not been a bow-shot in advance of the leaden-footed politician and

not, however, clear the way for an easy and an unimpeded progress on the part of the Southern Church, for the rebuilding of its material fortune following the war was not something that might be accomplished in a day or even a decade. Every substantial factor of progress was compelled, therefore, to bide a time when the fortunes of the Southern people might be recouped, or when friends, better circumstanced than themselves, might come to their rescue.

The first among the wealthy men of the North to become interested in the South was Commodore Cornelius Vanderbilt. He it was who laid the foundation for a new educational hope in the Southern Church. As the founder of Vanderbilt University, which event we will notice later, he became the first influential patron

## NEW ORLEANS

critic who would discredit its labors and its leadership.

### CHAPTER XII

#### PEACE AND PROGRESS

After the year 1876, the two co-ordinate branches of American Episcopal Methodism, having entered into an agreement for the settlement of issues which had disturbed their ecclesiastical peace for a generation, turned each to its own work and way. Partisan feelings and attitudes did not subside immediately, as all might have wished, but the bond to which both groups gave approval officially ended all old grounds for continued contest and controversy. At the South, the years which followed were occupied with the problems of rehabilitation and the routine of administration. The official settlement of the controverted issues did

of Methodist education in the South after the war. But almost before the wonder of his splendid gesture was past, his life came to a close. His death occurred on January 4, 1877, in the eighty-third year of his age. In addition to the tie which he had with the South through the connection of his family with that of Bishop Holland N. McTyeire, he had been a bondsman for the release of Mr. Jefferson Davis, the President of the Confederacy, who was imprisoned at the close of the conflict. If Mr. Vanderbilt could have lived for a few years longer, he might have made a larger and a more lasting contribution to the peace of the sections and to the progress of Southern education. But, as it was, he opened the way for the manifestation of a friendly interest toward the South and the Southern Methodist Church,

## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### BIBLE STUDY SUPERINTENDENTS TAKE NOTICE

Since we do not have our new Devotional Bible Study to begin the new year, I am advising that Missionary Societies take a Stewardship Study or any other course in Group One during January or February, and then begin the Home Mission Study. Probably, after that, the new book will be ready.

MRS. W. F. MAHAFFEY,  
Conference Superintendent.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Woman's Missionary Society of the Methodist Church held their literary and social meeting for November, Monday afternoon in the home of Mrs. Joe

Brewer with a large crowd in attendance. Mesdames John Boswell, Joe Brewer and Mims Boswell were hostesses for the afternoon.

The living room was made more attractive by the predominance of fall flowers and autumn leaves effectively arranged in vases and flower baskets. Mrs. John Boswell presided over the meeting, reading the Call to Praise and leading in prayer. Mrs. C. A. Pender held life discussion part of the program based on "The Korean Church at Work." She was assisted by Mesdames Mamie Mitchel, Claude Triplett, Lavenia Gilliland Snowden, and Harry Guess. Mrs. T. J. Austin conducted the devotional as outlined in the World Outlook.

At the conclusion of the program the ladies were ushered into the dining room which was lovely with the fall decorations. After the dainty refreshments were served and the guests were seated in the reception room little Ellies Boswell brought in the lavish display of gifts by which the ladies wished to express to Mrs. Gregory their appreciation of her work with them the past year. Mrs. Gregory responded by thanking the society for the shower and for the part they, as a group, meant in both her life and Mr. Gregory's.

The society adjourned to meet Monday afternoon at the church to go to Sallis for a zone meeting.

A later report of this zone meeting showed an interesting way of electing officers. For instance, Mrs. A. L. Davenport of Williamsville was elected president; Mrs. McElroy of Ethel, vice-chairman; and Miss Effie Hughes of Kocusk, secretary and treasurer.

Kosciusko will be the next meeting place.

Columbus District is proud of this new auxiliary at Ethel. Fourteen members to start with is a fine group. They started right by having a Spiritual Life Committee.

On Tuesday, December 3, the last zone meeting of the year was held in the Winona Methodist Church. A devotional on Stewardship opened the meeting.

Introduction of the World Outlook was made by presenting a play, "First Aid," showing the ladies the meaning of World Outlook when in need of program material. Mrs. Gillespie of Duck Hill played a piano solo at this time.

The business of reading reports, get-

ting attendance, and electing officers resulted in a record of good work done, forty present, Mrs. H. Flowers elected as chairman, and Mrs. Haman, secretary.

By special request Mrs. Munro of Winona gave a lovely solo.

Mrs. Mounger of Winona conducted the Spiritual Life Retreat, using Mat. 2:1-12. After interesting comments on the Christmas story she told the group the history of the Christmas song, "There's a Song in the Air." This was sung by Mrs. Mounger.

The next meeting will be held at Duck Hill.

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans.

The Rayville Missionary Society always does things in attractive manner. Their Week of Prayer planned by Mrs. C. M. Purvis, superintendent of Spiritual Life, was carried out in every detail as arranged by Council.

On Thursday afternoon Mrs. W. D. Cotton presented the playlet "When the Walls Fell." The costuming of the players made this most effective. Little Cora Frances Harris and Martha Julia Haley dressed as Chinese girls and sang sweetly.

Friday was a day of retreat. Mrs. J. T. Harris was leader for the morning session and used as her subject "Be Still and Know that I am God," and also Halman Hunt's picture "The Light of the World." Mrs. O. H. Bynum conducted the afternoon session on "The Contagion of Service."

At the executive meeting held in Crowley recently all were delighted to learn from Mrs. R. S. Crichlow, Conference superintendent of Rural work that 400,000 Southern Methodist children were being reached through the new co-operative plan with the Church School whereas in previous years, through Boys and Girls World Clubs, only a few thousand had been reached. This is indeed a step forward in our work and we find ourselves almost feeling sorry for those auxiliaries who have not elected a secretary of children's work.

At a recent meeting of the Rayne Memorial Society, Mrs. Walter K. Grant, the most capable secretary of children's work, had on display the handiwork of the children which they had done when their last missionary unit on World Peace had been taught. It was indeed an eye opener to the ladies of the society to see the magnificent piece of work being done for the missionary education of the children.

The New Year Books for 1936 have just arrived. How lovely they are! With

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what care and thought they have been prepared! The themes for our program work for the year are as follows: Home—Serving Human Need Through Community Center and Foreign—Meeting Human Needs Co-operatively. The year 1936 commemorates fifty years of home missions. Throughout the year we shall enjoy programs bearing on the work of the home field. At the Council and Conference meetings all deaconesses and home missionaries will be honored. Let us use these year books and monthly program materials in a way that will do credit to those who have so carefully prepared them.

## MISSISSIPPI AND LOUISIANA

(Continued from Page 7)

The Advocate acknowledges with appreciation the invitation of Rev. and Mrs. E. H. Cunningham to be present at the marriage of their daughter, Myrtle Juniata, to Mr. Thomas Edward Cooper, at 4 o'clock, Wednesday, December 25, at Corinth, Miss. We join their many friends in wishing that their lives may ever reflect the happiness of the season at which they were united. They will make their home in Corinth.

Dr. Dumas Malone is the son of the Rev. J. W. Malone, who was a Georgian, was for sixteen years a member of the North Mississippi Conference and president of Methodist colleges for 29 years, has been appointed director of the Harvard University Press, by vote of the Harvard Corporation. Dr. Malone, a graduate of Emory University in 1910, has had quite extensive literary and scholastic experience. At present, he is engaged in Washington as editor-in-chief of the "Dictionary of American Biography," which he expects to complete by July when he will assume his new duties. Mrs. Malone, the mother of Dr. Malone, is a member of Rayne Memorial Church, New Orleans.

## STEWARDS INSTITUTE, MERIDIAN DISTRICT

The first Stewards Institute for the Meridian District was held at Central Methodist Church on the evenings of December 2, 3, and 4, from 7 to 9 o'clock, with Dr. G. L. Morelock, Secretary of the General Board of Lay Activities, as

director, and it was one of the most interesting and profitable meetings ever held in the district, which was shown by the increasing crowd and interest at each meeting; there were 18 charges represented on the opening night, with an attendance of 106 officials on the evening of the 3rd; there were 18 charges with an attendance of 161 and on the closing evening there were 20 charges represented and the attendance was 188, or a total attendance of 455 for the three services.

The interest increased in the same proportion as the attendance, and the results will be far reaching, especially if it is followed up as it has been planned to do.

Dr. Morelock was at his best, and the work that he did was really worth while, and he will be gladly welcomed to the district again for another institute. We most heartily recommend him to every district in the Conference and hope that he can be secured for a similar institute.

The following resolution was unanimously adopted at the conclusion of the last session of the institute:

Whereas, we have heard with great pleasure and profit the addresses of Dr. G. L. Morelock during this institute, for which we desire to thank him; therefore be it

Resolved, that we express to Dr. Morelock our very grateful appreciation for the information and inspiration that has come to us from the addresses delivered during the three evenings of the institute, and we feel that we will be better officials in the church as a result of having heard him.

Be it further resolved, that we hereby pledge anew our allegiance to God and the Church, with an earnest effort to more faithfully do the work assigned us in the church, especially if we are stewards.

Resolved further, that we will study the entire program of the church and strive to be "workmen that needeth not to be ashamed, rightly dividing the Word of Truth;" that we also endeavor to be personal evangelists in bringing the lost to Jesus Christ and His Church.

Be it further resolved, that we request the presiding elder and district lay leader to arrange for a number of group meetings throughout the district, as early as convenient, so that the information and inspiration gotten at this institute may be carried to each group, with the purpose of reaching all the officials of the various charges in the district, and to this end we pledge our most loyal co-operation.

T. E. NICHOLSON,  
G. W. MARSH,  
W. D. HAWKINS.



## THE RESERVE CHURCH CLEARS ITS OBLIGATIONS IN FULL

The pastor's heart was gladdened today, to receive a copy of a letter sent by Mr. J. P. Greven, capable chairman of the board of stewards of the Reserve Methodist Church, to the Board of Church Extension at Louisville. This letter included the final check of \$102.00 on the last payment on the indebtedness on the Reserve Church.

This loyal little group of Protestants in Reserve has done a remarkable thing in building an attractive stucco chapel, and in clearing the debts thereon. The pastor, of last year, Rev. A. W. Townsend, and the presiding elder, Dr. W. L. Duren, as well as the members of this church and congregation, are to be congratulated on this achievement. The building cost over \$5,000 and there are only 23 members on roll. Presumably, it will be dedicated soon.

The Reserve church is served by the McDonoghville pastor, at an early morning appointment on the first, third, and fifth Sundays. It has a church school which meets every Sunday morning after the church service. It is the only Protestant Church in either Reserve or Garyville.

HENRY A. RICKEY.

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## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 29.

By Dr. J. R. Countiss

#### SIGNIFICANCE OF THE EXILE AND RESTORATION

The ancient Hebrews ignored intermediate agencies and attributed all to the great First Cause. Their bread, water and light came from God; ours from the mill, the hydrant and the dynamo, though all mankind cannot make a germ of wheat, secure water from a dry hole, or create a ray of light. They viewed adversity and national calamity as penalties for sin. We lay sin to Adam and plead guilty to nothing more serious than mistakes and indiscretions. Who is nearer the truth? A shirking laborer may receive full pay for shoddy work, but in the long run his wage is cut and his job is lost. The same law rules with groups and nations. "One cannot beat doing

right." Natural phenomena and national disaster should at least make us pause to listen to the "still voice" within. As a rule, nature is kind, revealing the glory of God and showing his handiwork. National greed, hatred, war bring inevitable penalties in burdensome taxes, economic losses, and distressing depressions. When gaunt hunger stalks the fields of American plenty, it is time to audit our moral account. We may find our exclusive and gorgeous garments of righteousness badly moth-eaten; may discover a deficit where we thought we had a surplus.

Exile taught Israel much as to the worth and worthiness of other peoples. Even in Babylon there were kind and generous neighbors. Possibly Jehovah might love and save others besides the children of Abraham. With the temple destroyed, Jerusalem laid waste and the people exiled, the local and material seemed less important. God could be throned in the heart and worshiped everywhere. Their prophets, preachers of righteousness, kept spiritual ideals aflame, set the golden age for the future, and taught obedience to God as the way of life. Few of them companied with kings and courts. They lived with the common people and sensed the currents of racial feeling and aspiration. Their deep insight came to be regarded as foresight. Indeed, much of it was. Free from political, ecclesiastical and economic prejudice, they saw clearly and spoke sincerely.

Israel was not chosen for favor but for service. It was too slight a thing that the great God should concern himself solely with exalting the tribes of Jacob or preserving the few people of Israel. They were set for a light to the Gentiles, of bringing salvation to the ends of the earth. Nothing less was worthy of Jehovah and his chosen agents. What comment can add to the sublime beauty and clarity of the vision of that radiant, joyous, victorious Kingdom whose heralds were messengers of peace not war, of harmony and unity not strife and division, of salvation not destruction? Only let the lesson be read as a poem, not as a blue-print. Could America, the Church, and especially the ministry catch the spirit of that radiant vision, the world would come rejoicing over the achievement of a destiny worthy alike of creature and Creator. Not a dim and distant millennium, but "today is the day of salvation!" O Church of God, arise and shine!

### TROUT AND GOODPINE

Dear Dr. Duren: We are again well on our way to another happy year in Trout and Goodpine. Just a few lines about the manner of reception that awaited our return. On Wednesday evening, December 5, about one hundred friends met for the mid-week service and very much to the surprise of the preacher; after service, they led us into the Sunday school annex and presented us with the finest pounding I have seen in many days. Not content with the pounding they gave a very inspiring program.

Every one was given an opportunity to speak their conviction. The entire group was anxious to express their determination for greater service in the year before us. The fellowship was of the highest type and I have never seen people happier and rejoicing in the Lord more; even the little children were anxious to speak.

After the program all were very graciously served with a delicious luncheon by the Missionary Societies of Trout and Goodpine. The companionship of this hour has done much to bring our people to a united spirit and the outlook for this year is fine.

Sincerely yours for success in your work, I am

W. D. MILTON.

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FOR  
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## THE VOICE OF A SUPER- ANNUATE

By Rev. John W. Ramsey

The forthcoming journal of the Mississippi Conference which met at Laurel, November 15, will show that I was superannuated at my own request. However, I wish it to be known by the brethren of the Conference and the public in general that, with the exception of an attack of hay fever and asthma during September and part of October my mental and physical capacities remain unabated. With the exception named, I can do just as much work and preach just as well or better than I did twenty-five years ago. My wife says that I did better preaching during the past year than she had ever heard me do—and she ought to know.

I am beginning to realize already that the saddest feature of the life of a superannuate is the loneliness of it—the feeling of being out of it all; no church, no pulpit to occupy on Sunday, no people to serve, no opportunity to preach the gospel of his Lord. Yet there is some compensation in the relief from the mental and spiritual strain imposed by the strenuous duties of the pastorate under the complex organization of the modern church. If the brethren who remain in the active work of the pastorate could realize the loneliness of the superannuate's life and how easy it would be to relieve or to ameliorate some of that loneliness by employing him in their revival meetings, and calling upon him to fill their pulpits occasionally, I am sure the pastors would do that very thing.

Having held many successful revivals in many of my own churches and in several of the best towns in the state, I think no one would take it as a mark of egotism if I were to say that the Lord has blessed my work in that respect in a remarkable way. If I may be permitted to give a few instances, I would name such towns as Waynesboro, Morton, Leakesville, Pelahatchie, and the city of Meridian. The meeting at Morton resulted in twenty additions to the church, the one at Pelahatchie in fifty-four, the one at Poplar Springs church, Meridian, in twenty-five, and the one at Hawkins Memorial, Meridian, in sixty additions. I have not the space at my command to mention the many country churches at which I have held revivals during these forty-five years in the ministry.

In closing, please allow me to say that I am glad to state that several of my friends among the preachers have already expressed their intention to engage me for meetings, and if there are others I shall be glad to accept their invitations. The numerical or financial

strength of the church, whether in town or country, will not be considered, and any pastor who can use me should not hesitate over the matter of remuneration for services rendered. All that will be asked or expected will be a free will offering at the close of the meeting.

My address for the present is Porterville, Miss., and after May 1, my address will be 533 54th Ave., Meridian, Miss., but any letter addressed to me at Porterville at any time during the year will be forwarded to my Meridian address.

## AN UNUSUAL EXPERIENCE

I have had an unusual experience. This is my third pastorate at Jonesboro, fourteen years having elapsed between the last two. During these pastorates I have officiated at the marriage of several couples. This is the unusual experience: On the last Sunday before Christmas, just as I arose to announce the opening hymn at the morning service the organist began playing a wedding march. Naturally I expected a couple to enter to its strains and come to the altar to be married. Instead, a number of couples at whose marriage I officiated in years gone by, some of them now living in other places, entered the church and marched to the first pews. Judge E. L. Walker, of Ruston, acted as spokesman and in well chosen words presented to me an envelope containing duplicate wedding fees.

If couples at whose marriage I officiated can love me after all these years of married life their love must be genuine. Another thing; Of all the couples at whose marriage I officiated while pastor at Jonesboro, not one has been divorced or separated.

G. A. MORGAN.

## SEASHORE DISTRICT STEWARDS MEETING

The Seashore District Stewards meeting was held at Gulfport, December 10, 1935, L. J. Power, presiding elder. The meeting was well attended, twenty-three ministers and thirty-one laymen attending. After the roll call Brother L. J. Power, presiding elder of the district, directed the District Stewards to meet him in a separate room and while there the apportionments for the various charges were made. Under the direction of Brother Power, Brother E. S. Lewis led the ministers and remaining laymen in the discussion of several matters of importance. The matter of the Christmas offering for the superannuate preachers was brought up and Brother Schultz gave a splendid appeal in behalf of the superannuate preachers. The mat-

ter of the support of Brother W. M. Williams, serving the State Sanitarium for T. B. patients, was brought up and Brother J. T. Leggett, who, with Brother Schultz was visiting the Conference, made a statement in behalf of our work at the Sanitarium, stating that we were raising money not for Brother Williams but for the work of the Christian ministry in serving the patients of that institution. Brother P. M. Carraway urged the ministers to make a creditable offering on the second Sunday in February for the support of our work at the Memorial Mercy Home in New Orleans. Several other ministers made mention of the splendid work being done there. Brother W. H. Saunders made an appeal to the pastors and laymen to support the New Orleans Christian Advocate by getting a large number of subscriptions this year. Brother H. A. Wood, recently appointed Conference evangelist, spoke in interest of evangelism in our Conference urging the people to consider him a "pastor evangelist." Mrs. L. J. Power, in a statement to the pastors, urged greater co-operation and sympathy between the preachers and their Missionary Societies. She asked the pastors to look to the matter of the societies paying in full their pledges. Several spoke of the memorial monument to be placed at the grave of Brother Louis Fayard. Brother W. J. Ferguson mentioned the fact that the Mississippi Annual Conference has already contributed vountarily something for this purpose. A love offering was taken for Mrs. Louis Fayard, the widow of "Uncle Loui."

The ladies of the First Church served those present with a delicious lunch at noon. Under the direction of Brother Power the preachers and laymen met in "groups" for organization and plans for meetings.

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Ruston Dist.—First Round

Jonesboro, at Jonesboro, Dec. 8, p.m.  
Gibland, at Gibland, Dec. 15, a.m.; Q. C., 2 p.m.  
Arcadia, Dec. 15, p.m.  
Athens, at Athens, Dec. 22, a.m.; Q. C., 2 p.m.  
Haynesville, Dec. 22, p.m.  
Bernice and Farmerville, at Bernice, Jan. 5, a.m.; Q. C., 2 p.m.  
Choudrant, at Choudrant, Jan. 5, p.m.  
Cotton Valley and Springhill, at Cotton Valley, Jan. 12, a.m.; Q. C., 2 p.m.  
Clay, at Clay, Jan. 11.  
Homer, Jan. 12, p.m.  
Simsboro, at Simsboro, Jan. 19, a.m.; Q. C., 2 p.m.  
Hodge, Jan. 19, p.m.  
Dubach, at Dubach, Jan. 26, a.m.; Q. C., 2 p.m.  
Calhoun and Downsville, at Downsville, Jan. 26, p.m.  
Haughton, at Haughton, Feb. 2, a.m.; Q. C., 2 p.m.  
Minden, Feb. 2, p.m.  
Sibley, at Brushwood, Feb. 9, a.m.; Q. C., 2 p.m.  
Ringgold, at Ringgold, Feb. 9, p.m.  
Blenville, Ct., at Strange, Feb. 16, a.m.  
Blenville, Feb. 16, p.m.  
Lapine, at Lapine, Feb. 22.  
Eros-Claborne, at Eros, Feb. 23, a.m.; Q. C., 2 p.m.  
Ruston, Feb. 23, p.m.

LOUIS HOFFPAUER, P. E.

## The Methodist Home

### MEDITATION

Is. 26:3—Thou wilt keep him in perfect peace whose heart is stayed in Thee."

G. Matheson in "Messages of Hope" comments on this passage from Isaiah:

"It is not said, 'Thou wilt keep him in perfect peace whose mind is stayed.' There is nothing in mere movelessness which is suggestive of peace. A mind may be motionless by reason of its unrest. What, for example, is the numbness of despair, but just a mind which has been deprived of movement by its own unrest? Grief by its excess has stopped the pulses of feeling; fear has paralyzed energy; inward struggle has ended in inward exhaustion.

"In the peace of a human soul everything depends on the thing which fastens it. There are various kinds of fastenings by which a spirit may be bound. It may be bound by sleep; it may be bound by apathy; it may be bound by old age. The peace of which Isaiah speaks is that of a soul bound by God; its perfection lies in the fact that it is stayed on some-

thing which is itself constantly moving.

"What would be the difference between a soul bound to a rock and a soul bound to a star? The soul fastened to a rock would be stationary; the soul fastened to the star would be ever on the wing. That is the difference between the peace of God and the world's peace. The world's peace is a standing still; God's is a moving on. The world's peace is silence; God's is a living voice. The world's peace is languor after toil; God's is inspiration of strength to begin toil. To be stayed by God is to be stayed not by death but by life, not exhaustion, but energy, not by folding the hands but by spreading the sails to reach a wider sphere. The peace of God descends on every man as it descended on Jesus in the midst of the waters."

It is significant that these words do not identify the experience of peace with the absence of loss and sorrow, but rather with the presence of God. It is not that we are to be withdrawn from the reach of the influence of these things, but that we are to be drawn into close union with Himself.

### PRAYER

Our Father, we know that perfect peace can come from Thee alone.

Reconciled to God through Christ, may we attain to perfect harmony with the Divine will. We would constantly live in abiding fellowship with Thee. Keep our hearts stayed on Thee. We ask in Jesus' name.

### "JESUS' USE OF SCRIPTURE"

How would Jesus make use of the sacred scripture of his day? What can we learn today from him in our use of the Bible which is so dear to our hearts? What can be done to make the Bible most helpful to the modern Christian? These are questions which are discussed along with other important matters in the Adult Student during the months of January, February, and March, 1936. The course bears the title, "Jesus' Use of Scripture." Many requests have been made of the General Board of Christian Education for an elective course on the Bible. These studies have been prepared as the answer to the calls for such material. If any pastors or teachers of adults would like to get advanced copies of the January Adult Student, they can be obtained by writing to the Editorial Department, General Board of Christian

Education, 810 Broadway, Nashville, Tenn.

### T. SLEDGE FORD

Whereas, our Heavenly Father has taken into His home, our beloved brother, T. Sledge Ford; and

Whereas, his passing has caused a deep sorrow in the community and has left a vacant place in the church that can never be filled; therefore be it

Resolved, That we, the Board of Stewards of the First Methodist Church, realizing that we have lost one of our leaders, a Christian gentleman and friend, will strive to emulate his example, and carry on the work he loved and did so well; be it further

Resolved, That we extend our heartfelt sympathy to his bereaved family, and a copy of these resolutions be spread upon the minutes, and sent to the family, and to the local paper.

Respectfully,

W. C. FLANDERS.

J. S. MULLINGS,

A EVANS,

Committee.

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## In Memoriam

### MRS. CECELIA ROSALEE STEWART

Mrs. Cecelia Rosalee Stewart, daughter of James and Cecelia Parker, was born August 28, 1858, at Oak Lawn, in the Woolmarket community, near Biloxi, and departed this life on June 21, 1935. Her entire life was spent in this community. On April 19, 1877, she united in marriage with William C. Stewart. This happy union lasted for nearly fifty-eight years, and ten children—four sons and six daughters—were born to bless their home.

Her home life was that of devotion and love. In the rearing of her children she taught noble ideals and virtue, living by precept and example. Her life was an open book and those who read from it caught new inspiration and learned of a better life beyond. She was candid in her convictions, steadfast in her beliefs and firm in her dealings, but loving kindness dominated her life. She was, indeed, a pioneer Christian leader whose opinions were respected, and her noble life was held in high regard by all who knew her.

Early in life she was christened a Catholic, but later, in her young womanhood, she united with the Methodist Church and spent many years in its service. Not only was she devoted to its principles and doctrines but she supported its ordinances and institutions. When her children were too young to walk a long distance to Sunday school, she organized and conducted one for a number of years at Oak Head, a small school house near her home. During camp meeting days she was a familiar figure at Palmer Creek, Perry and New Prospect camp meetings. Only once in over fifty years did she fail to attend Palmer Creek camp meeting. At the last meeting she attended she criticized the preacher, one of her former Sunday school pupils, for not conducting more altar services. Her life was one of devotion and prayer. Her home was a refuge for the minister and she was a friend of the church.

Her body was laid to rest in the Coalville cemetery. As the casket was being lowered and the choir was singing "Beautiful Isle of Somewhere," the sun burst forth from behind stormy clouds that had cast a gloom all day, and the silver linings made the evening skies beautiful with their splendor. The "stormy days" for "Aunt Cecile" are over, but the radiant splendor from her life shines on and has placed many silver linings in

the lives of those who came under the influence of her godly life.

She is survived by her husband, William C. Stewart, nine children, twenty-two grandchildren and four great-grandchildren and a great host of admiring friends who mourn her going, but who are steadfast in their belief that they "shall see her again."

A friend of the family,

W. A. WELCH.

### IN SWEET MEMORY OF OUR DARLING BABY, LUKE STEWART

The gates of Heaven opened, the angels sang, and our sad loss was Heaven's gain.

Darling, it seems so long since he left us

We've been so sad, so lonesome and blue. Things have never seemed the same without you.

You were so precious and sweet to us. Oh! how lonely we are since you left us,

How we miss your little footsteps that so sweetly and tenderly followed us And your sweet smiling face we cannot see.

We cannot hear the sound of your sweet tender voice so sweetly calling for things

That your little heart desired.

We did all we could to keep you with us, Darling,

But you were too precious to stay.

God wanted you to go with Him to make Heaven sweeter.

We know that you will suffer no pain over there,

Neither trials and trouble will you have to bear.

Oh! how our hearts are broken because you have gone and left us,

But we know when the pearly gates swing open for us to come in

You will be there to meet and greet us, As you did when you were with us.

I ask not that the bitterness of this cup may pass from me,

But grant me, Lord, through pain a perfect prayer.

Keep there a touch in my soul somewhere

This cup can give me blessings from its flow.

The gift to feel for others in their woe. A clearer vision of soul and heart

To see God's love and power in nature's art,

And too, that of it all we are a part.

Sweet Darling, your place in our hearts

and homes is vacant  
That never will be filled.

Written by his aunt,

MRS. JESSIE FULTON.

### PIERRE HENRY LAVIGNE

Pierre Henry Lavigne was born in Wesley community of Tangipahoa Parish, La., January 5, 1852, died April 24, 1935, in his eighty-fourth year.

He spent his life in this community, with the exception of a period from 1884 to 1908 spent near James Chapel in Livingston Parish. Married Jennie M. Ball 1886, who died April 20, 1921.

Survived by brothers: George, Jule, Robert; sisters: Mrs. Henry Howes, Mrs. Steve Parken; sons: Harvey, Robert; daughters: Mrs. Esther Heitman, Mrs. Martin Penn, Mrs. Desra Gates, Mrs. John Schulz, Miss Maggie, Miss Sophie. A large number of grandchildren. He united with the Methodist Church in youth, was a devout member, punctual in attendance, loyal and faithful on official boards, ever the preacher's friend, as a citizen was interested in civic affairs, a kind husband and father. We miss him here, but hope his will be an unbroken family above.

His pastor,

R. T. PICKETT.

### MRS. IDA MAE NELSON

Mrs. Ida Mae Nelson, daughter of Mr. and Mrs. T. A. Porter, was born at Rocky Springs, Claiborne Co., Miss., May 2, 1879, and passed to her eternal reward from her home in Vicksburg, September 16, 1935. On January 16, 1907, she was married to Mr. Joseph Vernon Nelson, of Rocky Springs. In 1913 the family moved to Vicksburg, and on February 5, 1927, Sister Nelson was called to mourn the death of her beloved husband. One son, Mr. Charles Nelson, was born of this union, and resides in Vicksburg. Besides this only son she is survived by her mother, Mrs. T. A. Porter, and by two sisters, Mrs. Eddie Porter, of Vicksburg and Mrs. F. F. Powell, of Rocky Springs.

Sister Nelson was converted and united with the Methodist Church at Rocky Springs at the age of twelve, and developed into a woman of high ideals, deep consecration, and great usefulness. On moving to Vicksburg she became a member of the Gibson Memorial Church, and until confined to her room by affliction she was one of its most active and capable members, serving from time to time as a teacher in the Sunday school, as the efficient treasurer of the board of stewards, and as president of the Woman's Missionary Society.

She will be sorely missed. During the last two years of her life she was con-

fined to her home by severe bodily affliction, but through it all she manifested marvelous patience and cheerfulness, and unflagging interest in the work of the Church. Her life was radiant with goodness and faith and hope, and many hearts are sad because of the passing of this noble woman. We shall meet her again in the heavenly home which God is preparing for those who love and serve Him.

M. M. BLACK, Pastor.

### IN MEMORY OF MRS. NELLIE HARPER JONES, RAYVILLE, LOUISIANA

On the afternoon of November 2, 1935, at 5:30 o'clock, the spirit of our loving friend and co-worker, "Nell Jones," took its flight into "The Land of the Blessed." It was not meant that this dear friend and sweet loving mother, who loved all things beautiful, should perish with the flowers and falling leaves; she lives again. Her's was a beautiful life; it was an inspiration to all with whom she came in contact. It can always be said of her, "She did what-so-ever her hand found to do with all her might and Christian fortitude."

We, the members of the Methodist Woman's Missionary Society, have lost one of our most generous and faithful members, one who never found the task too hard, one who never lost faith. Hence it is not only befitting but it becomes the sad privilege of the Methodist Woman's Missionary Society as a whole to give expression of its deep appreciation of the life of this noble woman and mother. Therefore be it

Resolved, That in her death we have sustained a great loss. Truly we can say, "She has done what she could and left no unfinished task."

That we extend to her sorrowing son and family our heartfelt sympathy in this sad hour.

And that on the pages of our minutes be spread these resolutions, a copy be sent to the New Orleans Christian Advocate, to the Richland Beacon News, and to her family.

MRS. E. E. STODGHILL,  
Mrs. J. C. CALHOUN,  
Mrs. C. A. BLATCHFORD,  
Committee.

### MRS. LOUISE BYERLEY GOODMAN

On September 28, 1935, in Cary, Miss., God called to Heaven the valiant spirit of the loved wife and mother, Mrs. Louise Byerley Goodman.

Mrs. Goodman was a born leader. Her keen judgment, artistic ability and personal charm won for her the co-operation

and interest of all people in any undertaking whether it was social, industrial or religious.

Her life was an inspiration to all who knew her because her character was that of a sincere Christian. A living example of "loving thy neighbor as thyself."

The Methodist Church has lost its most faithful member and its most efficient organist. She worked for her church with an untiring energy and a zeal that aroused enthusiasm in others.

The clubs and other organizations of the town feel keenly the great loss of this wonderful friend whose diligent efforts, unflinching courage, and ready smile, made the world a better and happier place to live.

It is the sad duty and privilege of these organizations to express deep appreciation for the life and work of this noble woman. Therefore be it

Resolved, That in her death the combined clubs of the town have sustained a great loss. Even though she is gone her spirit and influence abide with us; be it further

Resolved, That these clubs extend to the bereaved husband, daughters and son our deepest sympathy and love in this sad hour. May God's love be their solace; and be it further

Resolved, That these resolutions will be written in our minutes in memory of our precious friend and co-worker; that a copy be sent to her sorrowing family and also the Christian Advocate.

Betty Flanagan Montgomery,  
Etoile Smith Stafford,  
Fannie Ostroffsky Kestenbaum.

### DAVID ALEXANDER POLLOCK

The death angel visited Bernice November 17, at 5:25 a. m., and called away one of the most useful and most highly esteemed citizens. The passing of David Alexander Pollock came as a shock that saddened the hearts of all.

Mr. Pollock (Uncle Dave to those that knew and love him best), had reached the ripe old age of 76. His many years were spent in the service of the church and his community. He dedicated his life to God at a very early age, and spent many years in the service of the Master. Mr. Pollock served fifty-six years as a steward in the Methodist Church (having been elected steward-emeritus a few years before his death. As his pastor I found him sympathetic and co-operative.

Those who knew him will surely testify, "A prince has fallen in the service of the Master."

ALBERT A. COLLINS, Pastor.  
Bernice, La.

### IN MEMORY OF MRS. V. E. ELLIS

The Lord called Mrs. V. E. Ellis, our precious mother, home. She leaves nine children and one

brother, Dr. C. W. Hodge, Quanah, Texas; her sons, Prof. J. C. Ellis, supt. of Jefferson Parish, La.; Dr. G. H. Ellis, Ollton, Okla.; C. F. Ellis, Monroe, La.; Joe Ellis, Monroe, La. Her daughters, Mrs. C. O. Thompson, Monroe, La.; Mrs. R. B. Auld, Downsville, La.; Mrs. C. B. Bryan, Calhoun, La.; Mrs. J. I. Harris, Tulsa, Okla.; Mrs. Lena Bacon, Achille Okla. She was the wife of J. E. Ellis, a daughter of Rev. C. W. Hodge, who belonged to the Louisiana Conference. Our mother gave her heart and life to God. When quite young she joined the Methodist church and was a faithful member until death. She loved her church, also her church paper. To know her was to love her. She was 90 years and seven months of age. She suffered so much the last few days on earth. She would so often say, "How sweet it would be to go to sleep and awaken in heaven." A number of times she would go to sleep singing, "Dear Lord, Remember Me." A few days before she left us she said, "I will soon be home with my four baby boys who are waiting for me on the other shore. I want my grown children to meet us over there." Dear mother, a place is vacant in our home that never can be filled. I know you will be waiting for us on the other shore.

Written by her daughter,  
MRS. C. B. BRYAN,  
Calhoun, La.

Once in a lifetime most of us are called upon to part with our most priceless possession—a jewel without compare—our best friend, our mother. And to be thus bereft, the world seems gloomy indeed.

And whereas, the passing of Mrs. J. W. McDonald, on October 21, 1935, has left a void in the heart of those who knew her best, and whereas she had won the affection and esteem of the community as a whole, and had endeared herself by her unflinching sympathy and gentle disposition to all who came within the realm of her influence, and

Whereas, the missionary society of the Methodist Church realizes that she was deeply consecrated to the Master's cause and faithful to every trust, we would, in appreciation, pen a fitting tribute to her memory, but as words are inadequate, we

Resolve, that we greatly regret the absence of her presence and wish to convey to her husband and to her son and daughter our very sincere sympathy. Be it further

Resolved, that a copy of these resolutions be spread upon the minutes of the missionary society and that a copy be sent to the family, one to the Morehouse Enterprise, and one to the New Orleans Christian Advocate.

MRS. LOLA BUFORD,  
Mrs. I. G. FRANKLIN,  
Mrs. J. D. McBRIDE,  
Committee.

### DR. B. F. JONES

Dr. B. F. Jones, an honored superannuate, whose name had for many years headed our Conference roll call, passed to his eternal reward on December 13, at about 3 o'clock. He was at both services last Sunday, led the closing prayer and dismissed the congregation at the service Sunday night. After the Sunday morning service he walked across the Whitworth College campus with Mrs. Neill and talked to her about how grateful he was for such good health. Late Monday afternoon he complained of a slight pain in his side. During the night he developed pneumonia. The next day his heart gave way and gradually he grew weaker until the end. Everything that skilled physicians and competent nurses could do was done. He was conscious up to the very last minute, and the expression on his face never changed when the breath left him. His going was sweet and beautiful. We had looked forward to such happy association with him during our pastorate here. But his influence will never die. His body was brought to the church and the services were conducted by Dr. C. W. Orsler and his pastor. His good wife and all the children were with him when the end came, also his two sisters, Miss Anna and Mrs. Edwards, of Lorman, Miss. No doubt Mrs. Jones will select some one to write a more extended sketch of his useful life at a later date. Just thought you would appreciate these words right now.

J. L. NEILL

